

CHHANDOGYA UPANISAD

WITH THE COMMENTARY OF ŚRÎ MADHVÂCHÂRYA

CALLED ALSO

ANANDATIRTHA

PART I

FIRST ADHYAYA

TRANSLATED BY

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INTRODUCTION.

This Upaniṣad forms part of a Brāhmaṇa called Chhândogya Brāhmaṇa or the Ritual of the chanters (ga) of the Hymns (chhandas). Râjendra Lâla Mitra was the first discoverer of this Brāhmaṇa and he describes it thus :—

“Manuscripts of the work are easily available but as yet we have seen no commentary attached to the Brāhmaṇa portion of any of them. According to general acceptance, the work embraces ten chapters, of which the first two are reckoned to be the Brāhmaṇa, and the rest is known under the name of Chhândogya Upaniṣad. In their arrangement and style the two portions differ greatly, and judged by them they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity. Of the two chapters of the Chhândogya Brāhmaṇa, the first includes eight suktas (hymns) on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first Sukta is intended to be recited when offering an oblation to Agni on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride. ‘Whatever is thy heart the same shall be mine, and this my heart shall be thine.’ The fourth and the fifth invoke Agni, Vâyu, Chandramas and Sûrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

“The first Sukta of the second chapter is addressed to the Earth, Agni and Indra, with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Sûrya and divers *dii minores*. The seventh is a curse upon worms, insects, flies and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.”

The Upaniṣad consists of the remaining part of the Brāhmaṇa, and has thus eight Adhyâyas out of the whole ten. The first Adhyâya of the

Upaniṣad or the third Adhyâya of the Brâhmaṇa contains thirteen Khaṇḍas or sections. The Khaṇḍa first opens with the description of the Supreme God, called Udgîtha, the Most High. It then describes the coming out from Him of the great hierarchy of the Seven, namely, Ramâ, Vâyu, Vâk, Rudra, Soma, Varuṇa and Prithivî, presiding respectively over the seven planes of the Universe. Though for purposes of salvation, the knowledge of the Most High and love for Him are the essential requisites, yet unless one knows this cosmic gradation of the Devatâs, his idea of God would always be limited and not complete. Vâyu plays a most important part in the system of Madhva. He is the great Saviour of humanity, nay of gods even. The high conception of this Great Person of the Hindu Trinity (consisting of Udgîtha the Most High, Ramâ and Vâyu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal, Madhva insists on the fact that Ramâ and Vâyu, though supremely high, are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahmâ, &c., are applied not only to spirits of the good, but to those of evils also, not only to the Devas but to the Asuras also. The creation of the universe from the primary dyad, Vâk and Prâṇa, is similar to that mentioned in the Praśna Upaniṣad where Rayi occupies the same position as Vâk or Sarasvatî or Rîk does in this Upaniṣad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vâyu or Chief Prâṇa. Thus Vâyu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upaniṣads, it would be clear, that the idea of Prâṇa being the first born of God, the great Saviour, and Meditator, did not originate with Madhva, but is fairly deducible from the texts of the Upaniṣad. One may as well blame the Upaniṣad of having borrowed from Milton the story of the war in heaven, between angels of obedience and of pride, as blame Madhva of having borrowed his doctrines of grace, and salvation through Vâyu, from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khaṇḍa of the Upaniṣad mentions this war, and shows how the Devas were constantly routed from all their strongholds, until they took refuge in the Lord and his Beloved Son, Vâyu. Another point which Madhva

brings out clearly is the kabalistic explanation of various names. The ancient theory of words is that all words are primarily the names of God and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory, (which remained merely a theory in the hands of ancient grammarians like Pātañjali, etc.) has been worked fully by Madhva. He shows throughout the book, how various names denote the attributes of the Lord, when analysed into their constituent parts into letters and syllables. The most striking feature to an occultist and mystic, however, is the description of Svarûpa Deha, as given by Madhva. This highest body of the Jîva is made of Prâṇa. This is the body referred to in the Yoga Sûtras, where the author says that in the state of Samâdhi one remains in his Svarûpa Deha. This is the body of Christ of the Christian mystic, the body that never perishes and which is so poetically described in Mantra 9 of Khaṇḍa II of this Adhyâya. One who has fully understood this Prâṇa will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya, a disciple of the Lord Buddha. However high this Lord Maitreya may be, he cannot be identified with Christ or Prâṇa, the Word that was in the beginning and from which the whole world was created. The Prâṇa alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prâṇa, but a mysterious entity, the Beloved Son of God, the Saviour of men and angels.

The sacred syllable Om is also called Udgîtha, its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khaṇḍa describes the cosmological aspect of this great Prâṇa and his five forms.

The fourth Khaṇḍa is a parable and shows how Durgâ, the destroyer of ignorance, forced the Devas, by constantly driving them away from every kind of objective worship, into the interior realm of subjective worship, and thus attaining mukti. Durgâ, in this aspect, as the frightener of Devas, may not look very amiable; but it is her constant hammering on the recalcitrant soul that makes the Jîva turn from outside to inside.

The Khaṇḍa fifth shows the meditation on Om, either as a single syllable or as consisting of many syllables and their different results.

Khaṇḍas 6 and 7 deal with the same meditation on the Lord, both in the sun and in the eye, cosmological and psychological. Madhva, of course, is a believer in a Personal God, and, as such, the description of the Golden Person in the sun, offers no difficulties to him. Max Muller

makes a slight mistake in translating the word Puṇḍarīka Kapyāsa by "blue-lotus"; it does not mean blue lotus, but 'red lotus.' The word Kapyāsa is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation "the seat of the monkey." This Khaṇḍa also shows that Vāyu, the Great Prāṇa, is the real Udgāta, the Great Singer. It is his song that has built the worlds and universes, gross and subtle.

The 8th and 9th Khaṇḍas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the heads of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term Ākāśa which stands at the end of the above list, not to mean 'ether,' but something totally different; namely, the Supreme Brahman. If the last term of the order means Supreme Brāhman, why should the other terms, which are also names of physical objects, *sui generis* with them, not mean Devas of different grades?

The 10th and 11th Khaṇḍas describe the story of a famine stricken vagrant, but Seer, called Usaṣṭi and how he discomfited the proud priests of the king.

The 12th Khaṇḍa describes the so-called canine Udgitha or the Udgitha of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama as given in the R̥g Veda shows this. But the word Śvan, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of Sāyana for this, where in explaining this word in a Vedic Mantra, he interprets it as the name of Vāyu. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling Vāyu, the hound of God.

The 13th Chapter deals with the so-called 13 stobha syllables, "sounds used in the musical recitation of the Sāman hymns, probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the Sāma Veda, but their exact character and purpose are not quite clear." The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.



CHHĀNDOGYA UPANIṢAD.

FIRST ADHYĀYA.

FIRST KHAṆḌA.

Peace chant.

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥
सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-
निराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ओं शान्तिः शान्तिः शान्तिः ॥

ओम् Om, Om. आप्यायन्तु Āpyāyantu, let (them) increase, grow or be perfect.
मम Mama, My. अङ्गानि Aṅgāni, limbs, members. वाक् Vāk, speech. प्राणः Prāṇah, breath, sense of smell. चक्षुः Chakṣuḥ, eye श्रोत्रम् Śrotram, ear. अथ Atha, and then, another reading is यशः Yaśas, fame. बलम् Balam, strength, bodily vigour, the organ that concentrates the ojas or odyle force. इन्द्रियाणि Indriyāṇi, the senses च Cha, and, yea. सर्वाणि Sarvāṇi, all. सर्वम् Sarvam, all. ब्रह्म Brahma, Brahman, the Sacred learning, the Vedas उपनिषदम् Upaniṣadam, The Upaniṣad, secret doctrine. मा Mā, not. अहम् Aham, I. ब्रह्म Brahma, Brahman, the Vedas. निराकुर्याम् Nirākuryām, should cut off. मा Mā, me. ब्रह्म Brahma, Brahman, the Sacred lore, the Vedas. मा Mā, not. निराकरोत् Nirākarot, cut off, leave off. अनिराकरणम् Anirākaraṇam, no break in studies, not cutting off, non-removal, अस्तु Astu, let there be. अनिराकरणम् Anirākaraṇam, no break in studies, non-removal, not cutting off. अस्तु Astu, let there be. तद् Tad, (in) that. आत्मानि Ātmani, in the self. निरते Nirate, (in me who is) delighted (in). ये Ye, which. उपनिषत्सु Upaniṣatsu, in the Upaniṣads. धर्माः Dharmāḥ, virtues and duties. ते Te, those. मयि Mayi, in me. सन्तु Santu, let (those) be. ते मयि सन्तु Te mayi santu, let them be in me ओम् शान्तिः Om Śāntiḥ, peace.

Om ! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let there never be any break in my studies, let there never be any break in my studies. Let all the virtues of the Upaniṣads repose in me, repose in me whose sole delight is That Self. — (Pāraskara Gṛihya-Sūtra, III. 16. 1 partly).

Paul alludes, but both law and religion, as is evident from the following passages : "Therefore all things whatever you would that men should do to you, do you even so to them ; for this is the Law and the Prophets." "On these two commandments (to love God and to love our neighbours) hang all the Law and the Prophets." Every one must admit, that the gracious Saviour meant by the words "the Law and the Prophets," all the divine commandments found in the Scriptures, obedience to which is strictly required of us by the founder of that religion. *Luke*, ch. xi. ver. 28 : "Blessed are they that hear the word of God, and keep it." *John*, ch. xiv. ver. 15 : "If you love me, keep my commandments." Had the manifestation of love towards God with all our strength, and towards our neighbours as ourselves, been practically impossible, as maintained by the Editor, (p. 112,) or had any other doctrines been necessary to lead to eternal life, Jesus of Nazareth, (in whose veracity, candour, and perfection, we have happily been persuaded to place implicit confidence,) could not, consistently with his office as the Christ of God, have enjoined the lawyer to the obedience of those two commandments, and would not have promised him eternal life as the reward of such obedience; (*vide Luke*, ch. x. ver. 28, "*This do, and thou shalt live*;") for a man possessed of common sense and common humanity would not incite another to labour in vain by attempting what was practically impossible, nor delude him with promises of a reward upon conditions beyond his power to fulfil ; much less could a Being, in whom dwelt all truth, and who was sent with a divine law to guide mankind by his preaching and example, inculcate precepts that it was impracticable to follow. Any commandment enjoining man to love God with all his heart, and all his strength, requires of us of course to direct our love towards him as the sole Father of the Universe ; but does not amount to a prohibition of the pursuits necessary for life, or to an abstinence from love towards any other object ; for such love also is enjoined by the subsequent commandment. The following passages, *John*, ch. xiv. ver.

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Regarding this Om, the Udgâtri sings out his hymns of the Sâma-Veda clearly by uttering Om; because Om is the name of Viṣṇu and the explanation of Om is the highest of all explanations (books).

The letter अ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas. (Thus briefly ओम् Om means the excellent, the high and the revealed. The glory and the greatness of this Om we shall explain further on).

MANTRA 2.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो
रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः
साम रसः साम्न उद्गीथो रसः स एष रसानां रसतमः परमः
पराद्धर्योऽष्टमोऽस्तमः ॥ २ ॥

एषाम् Eṣām, of these, *i. e.*, of all creatures. भूतानाम् Bhūtānām, of beings such as Ribhu and others when compared with the Earth-deity. पृथिवी Prithivī, the earth, *i. e.*, the presiding deity of the earth. रसः Rasah, essence; *i. e.*, the higher in all respects and qualities. पृथिव्याः Prithivyāḥ, than the (deity of the) earth. आपः Āpaḥ, water, *i. e.*, Varuṇa, the presiding deity of water, (is higher). रसः Rasah, essence, sap. अपाम् Apām, than the waters (Varuṇa); ओषधयः Oṣadhayāḥ, plants; *i. e.*, the deity presiding over the plants, namely Soma. रसः Rasah, essence, higher. ओषधीनाम् Oṣadhīnām, of the plants, *i. e.*, higher than Soma. पुरुषः Puruṣah, the Lord (of humanity), *i. e.*, Rudrah. रसः Rasah, essence. पुरुषस्य Puruṣasya, than Rudra; वाक्. the (deity of) speech, *i. e.*, Saraswati. रसः Rasah, essence, sap. वाचः Vāchah, than speech. ऋक् Rik, the (goddess called) Rik. रसः Rasah, essence, sap. ऋचः Rīchah, of Rik. सामरसः Sāma rasah, the deity of Sāma, *i. e.*, Vāyu presiding over breath, the chief Prāṇa, is essence, or higher. साम्नः Sāmnaḥ, of Sāman. उद्गीथः Udgīthah rasah, the Lord Nārāyaṇa Himself, is essence or higher. सः Sah, He, the Udgītha. एषः Eṣah, this Nārāyaṇa. रसानाम् Rasānām, among the Great Ones, like the Earth, &c. रसतमः Rasatamah, the best, the highest, the quintessence. परमः Paramah, the highest. पराद्धर्यः Parāddhyah, higher than the highest, *i. e.*, पर highest. ऋद्धिः attributes, namely possessing the highest qualities, *i. e.*, the Udgītha is not only higher than the Sāman but He is higher than Rāmā also. Another meaning of पराद्धर्यः is पर highest and अद्धर्यः place. He who deserves the highest place पराद्धी is the name of श्री Śrī or Rāmā. (रामा) पराद्धर्यः is the genitive of पराद्धी परम-पराद्धर्यः would mean higher than पराद्धी or श्री Śrī. अष्टमः Aṣtamah, the eighth, *i. e.*, the Udgītha which is the 8th in order beginning with the earth, वा who; Madhva's reading is yah, *i. e.*, in the masculine gender and not वा. उद्गीथः Udgīthah, the Udgītha, Lord Nārāyaṇa.

2. Higher than all beings (like Ribhu, &c.) is the presiding deity of the earth, higher than Earth devatâ is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Saraswatî, higher than Saraswatî is the goddess called Rik, higher than Rik is the chief Prâṇa, higher than the Prâṇa is Nârâyana himself. That Udgîtha is higher than all the highest, higher than even Ramâ and is the eighth.—2.

Note.—Nârâyana whose name is Om has been said in the last verse to be the highest of all; to understand clearly this it became necessary to know the gradation of deities, hence this verse.

Note.—This part of the verse shows that Nârâyana is not only higher than the Sâman; but that His greatness is not comparative, like others but absolute and infinite. In fact there is a vast difference between the greatness of God and of any other Being how high soever. In that sense the words paramaḥ parârdhyaḥ would mean supremely great, infinitely high. But parârdhyaḥ has also another meaning which has been given above, *i. e.*, “than the goddess Parârdhî or Ramâ.”

If in the above enumeration the speech (Vāk) and the Rik be taken as identical, then we have the following gradation :—

Earth (Pṛithivî) higher than Bhûtas beings) <i>i. e.</i> , the Earth is rasa or high.					
Varuṇa (water)	„	„	Earth	„	<i>i. e.</i> , Is rasa-tara or higher.
Soma (plants)	„	„	Varuṇa	„	<i>i. e.</i> , Is rasa-tama or highest.
Rudra (Puruṣa)	„	„	Soma	„	<i>i. e.</i> , Is Parama-rasa-tama higher than highest.
Vāk (including Rik)	„	„	Rudra	„	<i>i. e.</i> , Parama-para-rasa-tama, above the higher than the highest.
Sâman	„	„	Vāk	„	<i>i. e.</i> , Parama-parârdha-rasatama over-above-the higher than the highest.
Ramâ	„	„	Sâman	„	<i>i. e.</i> , Parama-parârdha-rasatama even-over-above-the higher than the highest.
Udgîtha	„	„	Ramâ	„	<i>i. e.</i> , Parama-parârdhya-rasa-tama infinitely high.

If, however, the Rik and Vāk be taken separately, then the Rik will be Parama parârdha-rasa-tama; the Sâman will be Parama-parârdha-rasa-tama; Ramâ will be Parama-parârdhi-rasa-tama; and Udgîtha will be Parama-parârdhya-rasatama.

MADHYA'S COMMENTARY.

This mantra shows in detail, how this Udgîtha is the highest (parama), by giving the gradation (of the Devatas). (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used). “Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Viṣṇu, are known as ekântinah (monotheists?) and masters of the knowledge of the divine hierarchy. Let those be alone called Ekântins who know God to be one and the

highest. 'What is the necessity of knowing the hierarchy of Devatās, and calling such knowers also Ekāntins? To this the commentator replies by giving the definition of the word Ekāntin). Since in the above gradation by stating that "this is higher than that," the Lord Hari stands at the *end* (anta) of the series, and since He is *one* (eka) therefore, the Ekāntins (eka and ānta) are said to be those who know the Lord to be verily One alone, and as standing at the end of the above series of gradations "this is greater than that? (Hence the knowledge of the series or gradation is necessary to entitle a person to the name of Ekāntin. The word Ekānta is thus the name of Hari, for He as one stands at the *end* of the above series. Those who possess the knowledge of this Ekānta are designated as Ekāntins.)

Admitted that in order to be called an Ekāntin, it is necessary to have knowledge of the gradation of the Devās : but what is the advantage if one becomes an Ekāntin? To this the commentator answers.

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekānta—the one Lord of the Hierarchy—enter (in Release) into the supreme God Nârâyana the painless.

But the word Ekāntin means generally the exclusive worshipper or devotee of one God and who does not worship any other, how do you give this meaning to it? To this the commentator says that it is not merely the knowledge of gradation that gives mukti, but the *worship* of the Supreme God after getting such knowledge is the cause of Mukti.

Let the Bhāgavatas, thus knowing Hari as the highest and coming at the end, worship Hari always, and worship *also* Lakṣmī and others in their due order.

This shows though the word ekāntin means, in some places, the worshipper of One, to the exclusion of others, for strict ekāntin would not worship even Lakṣmī, &c., yet an enlightened Bhāgavata would worship minor deities also, knowing all the while that the God is one and Infinitely higher than any deity. If so, what becomes of the command tarhi pūjayet na anya devatāh, 'let him not worship any other deity?' To this the commentator says.

Let them not offer any sacrifice to any Devatā with the idea that they (the Devatās) are independent of the Lord : or that they deserve any independent worship.

Admitted that the Devatās may be worshipped as subsidiary agents of the Lord : but how do you reconcile it with the following text :—"The Manus and Mānavas are to be worshipped and never the Devatās under the divisions of castes of Brāhmanas, Kṣatriyas, Vaiśyas and Śūdras. This text would show that Manus and sons of Manu like the Rishis, Marichi, &c., divided under different castes of Brāhmaṇa, &c., are to be worshipped and not Devatās. To this the Commentator says :—

The Bhāgavatas worship the Sages called sons of Manu and the Beings called Manu, mentioned in the Śrutis as possessing various castes

like Brāhmaṇas, &c., and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhāgavatas. (Compare S. B. H. Muṇḍaka, p. 6)

Note.—The castes mentioned in the śruti refer to Brahmā, &c. The Beings called there Manus are Brahmā, &c., and the sons of Manu are really sons of Brahmā, i.e., the sages like Marīchi, &c. The castes refer to them. Thus the above text teaches the worship of Devatās, for it teaches the worship of Manu, and Manu=Brahmā; and Mānavas does not mean “men” but sons of Manu, i.e., sons of Brahmā, i.e., Rīṣis like Marīchi, &c. As has been said “the devas like Brahmā and the rest are called Manus because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes, according as they are Brāhmaṇas, Kṣatriyas, &c., their sons called Marīchi, &c., are called Mānavas because they are sons of Manu or Brahmā.” Even these Rīṣis are not worshipped as Devas, but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non-Devas should never be worshipped, though they bear the names of Brahmā, &c. They are called Devas, because they are poor and miserable.

The word Deṣa as applied to them is derived from the root $\sqrt{\text{ḍi}}$ from which the word dina is also derived, namely from $\sqrt{\text{ḍi}}$ ‘to be poor, to perish.’ The word Deva is a generic term and is applied both to Asuras and Suras while the word Manu is confined to Devas only, in the better sense of that word; and, therefore, in the above verse, the word Manu is used and not the well-known word Deva. But what is the specific sphere of these two words, Devas as Suras, and Devas as Asuras? To this the Commentator replies.

The Vedic Devas (Suras) called Brahmā and the rest accept oblations then only, when they are offered to them with *devout* spirit, while the lower Devas take them when they are not so offered.

Since both Suras and Asuras have got the names of Brahmā, &c., how is it that an oblation offered with the Mantra Brahmādibhyaḥ Svāhā will go to the Deva Brahmā and not to the asura Brahmā? The reaching of the offering to the Deva Brahmā takes place then only, when the sacrificer offers it in the spirit of a Bhāgavata, namely, when he knows the gradation of the Devas, and realises that Viṣṇu is the highest of all; if he does not do so, the asura Brahmā and the others take such offering.

An objection is raised: it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences, and ekāntitva, i.e., knowledge of the Lord by realising Him to be the only refuge. Because both the gradation and ekāntitva may exist in a person and yet the man may be far from Mokṣa. To this the Commentator says:—

By the knowledge of the deva gradation, by ekāntitva and by faultlessness alone, the Mokṣa is insured as a rule, the other (two) means are mere vexation (or waste of energy).

The ‘other means’ refer to the knowledge of gradation and ekāntitva. The only unfailing means of insuring mokṣa is achchhidratva—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mādhvas. Vidāmbana—‘vexation’ or ‘deception,’ means, that they alone are not the means of Mokṣa. Thus having described one means of getting

Mokṣa, namely *acchhidratva* (combined with the knowledge of gradation and *ekāntitva*), the Commentator mentions a second means of attaining release :—

The highest devotion (*bhakti*) to Viṣṇu is verily a (specific) cause for the attainment of release.

Not only the *bhakti* to Viṣṇu is the cause of Mokṣa but *bhakti* to the immediate devotees of Viṣṇu, such as, *Ramā*, &c., is also a cause.

So also devotion to his devotees, like *Ramā* and the rest, in due order, after Viṣṇu, is also a cause of mokṣa.

The Commentator now mentions a third means of acquiring mokṣa :—

The third cause in the attainment of Mokṣa is *Vairāgya* (dispassion) also. There is no other (fourth) means of getting Mokṣa :—

The word 'third' shows that *Vairāgya* is not equal to the other two—namely, *Jñāna* (knowledge) and *bhakti* (devotion), or it may show that *Vairāgya* is a means of getting the other two. The three means, therefore, are the *Jñāna*, *Bhakti*, and *Vairāgya*. If these be the only means of getting mokṣa, why do the *Sāstras* enjoin the performance of sacrifices, &c.? To this the Commentator replies :—

Everything other than these (three, namely, things like sacrifices, &c.) is ordained (by the scriptures) verily as a means for the sake of attaining these (three).

If the sacrifices, &c., be the means of getting *Jñāna*, *Bhakti* and *Vairāgya*, and thus a means of getting mokṣa, what is the necessity of the other three? The Commentator shows that *Jñāna*, &c., are the causes of mokṣa, and not sacrifices unaccompanied by these :—

One may even perform all (sacrifices), but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness).

This shows that a performer of mere sacrifices, who abandons the other three, far from getting mokṣa, goes to Lower Regions of Darkness. But a person may not perform sacrifices, but if he has any one of the other three, he will get Release.

But he who is firmly established in this (*Jñāna*, &c.) is verily even a Released Eternal though he may have abandoned the other (sacrifices, &c.)

This applies to *Jñāna*-Yogins like *Sanaka* and the rest. Human beings should perform sacrifices also.

Therefore I shall tell the gradation of the *Devas*, (in the order) as mentioned in the *Śruti*.

The force of 'therefore' is, because the knowledge of gradation is a cause of *mukti*, 'therefore, &c.'

The Earth is always higher, in all attributes, than all Elements (*bhūta*).

The elements refer to the Elemental *Devas* called *Ribhu*, &c. Because "the *Ribhus* merge in the Earth-Deva"—says a *Śruti*.

The word *rasa* (translated in the above as *vara* or 'higher') is synonymous with *sâra* (essence) and *vara* (better). All three denote the same idea.

Higher than the Earth is *Varuṇa*; higher than *Varuṇa* is *Soma*, the Devatā of plants; higher than that, is *Man*, namely, *Rudra*, because he is the Devatā of virility (the generative organ); higher than *Rudra* is *Sarasvatī*, the goddess of speech; higher than speech, *Ṛik* (the goddess of *Ṛik*); higher than the goddess of *Ṛik* is *Vāyu*, called also *Sāman*. He is called *Sāman*, because he is *same* in all beings, and because he is the presiding deity of all *Sāman* Hymns; higher than *Vāyu* is *Viṣṇu*. He is higher than the highest, from eternity.

The sentence "Sa Eṣa Rasânâm Rasatamaḥ paramaḥ parârdhyo' ṣṭamo ya Udgîthaḥ" is divided into three parts, namely, 1. *sa eṣa rasânâm rasatamaḥ*, 2. *sa eṣa paramaḥ*, 3. *sa eṣa parârdhyaḥ*.

The Commentator now explains these three. He takes up the first, namely, *Rasânâm Rasatamaḥ* and explains it thus:—

Vāyu, who is higher than the highest (*Sarasvatī*) is itself inferior to *Śrī-tattva*, who is called *parama*; and *Viṣṇu* is higher than this *Śrī* herself. He is all-pervading. He is called the *parârdhya*, because he is accompanied by (or possesses) *parârdhi* (*Śrī*). Thus we find in the *Sâra-nirṇaya*.

The whole of the above is a quotation from the *Sâra-nirṇaya*.

A doubt is here raised. The combination of *para* *Ridhi* will be *parârdhi*, and not *parârdhi*; and the secondary derivative from *parârdhi*, would be *parârdhya*, and not *parârdhya*; how is then *parârdhya* obtained from *parârdhi*? To this the Commentator answers:—

The force of long *Â* in *parârdhya* is to denote superlative degree or *Atiśaya*. In *parârdhya*, the meaning of the *para* is *parama* or highest. He who has the attribute of having the highest *Ridhi* is called *paramârdhiguṇa*. It is a *Bahuvrīhi* compound. He who possesses *parârdhi* is called *parârdhya*.

He who possesses the quality of *paramârdhi* in the highest degree is called *paramaḥ parârdhyaḥ*.

The second sentence is *Sa eṣa paramaḥ*, and it means 'he is the highest.' The word 'highest' here is not a separate attribute of *Viṣṇu* but qualifies *piddhi*. The meaning of *parama* is 'in the highest degree.'

An objection is raised that in *paramaḥ parârdhyaḥ* the word *paramaḥ* cannot be an attribute of *Riddhi*, for if it were so, the form would be *parama-parârdhyaḥ*. But the *paramaḥ* has the sign of case-affix after it. To this, it is replied, that this is no valid objection, because we have such examples in other places also. *Vedāsa Bhikṣu* then gives two such illustrations.

• Or the sentence *Sa eṣa, &c.*, may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py ati-paramottamotamaḥ rasânâm rasatamaḥ paramaḥ parârdhyaḥ.

... Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones. This is the meaning of the phrase 'of the essences the best essence, the highest, the top-most.'

The meaning of *rasânâm* is *uttamebhyaḥ* api, 'even among the Best Ones ;' the meaning of *rasatamaḥ paramaḥ parârdhyaḥ* is *ati parâtmottamottamaḥ*, 'the Best of the best among the Very High Ones.'

He who is higher (*ati paramaḥ*) than the best ones (*uttamebhyaḥ*) is called *uttamebhyo'py ati paramaḥ*. He who is higher (*uttama*) than him, is called *uttamebhyo'pyati paramottama*. He who is higher (*uttama*) than him even, is called *uttamebhyo'py ati-paramottamottamottamaḥ* ; i. e., the Best of the best among the Very High Ones. This Being is called the *rasânâm rasatamaḥ paramaḥ parârdhyaḥ*.

Out of the Best Ones, He is the Best of the best among the Very High Ones.

An objection is raised again. The word *rasânâm* is in the genitive plural, how do you explain it by *uttamebhyaḥ*, a word in the ablative plural. Moreover, each of the words, *rasatamaḥ*, *paramaḥ* and *parârdhyaḥ*, appears to be a separate adjective, qualifying one and the same word, why do you explain them as *ati paramottamottamaḥ*—"the best among the best among the very high." To this the commentator replies by saying that the word *सकारात्* in the ablative is understood after *रसानां* i.e., "Out of the objects of greatness (*rasa*)."
(It is thus that the genitive is explained by an ablative) :—

The sense is that out of all the best (*rasa*) entities even, He is the supremely High (*Parârdhya*) the highest entity. Therefore, he is called the Best of the Best among the Very High Ones.

(The words *रसतमः परमः परार्द्धः* are not separate adjectives, but one, namely *परम परार्द्धः रसतमः = अतिपरमोत्तमोत्तमः* "The Best of the Best among the Very High Ones.")

Another objection is raised again. If the sentence *स एष रसानां* &c., be taken as three sentences, as has been done before, and if each of these be an attribute of the Lord, then the mention of three attributes is superfluous, as all of them denote one idea of greatness. One of them would have sufficed. To this the Commentator replies :—

The superiority of the Lord is not like (or similar) to the superiority of *Prâṇas*, &c., over the Elements, &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being), the multitude of epithets, like *rasânâm rasatamaḥ*, (*Paramaḥ*, *parârdhyaḥ*) have been used (in the *Śruti*).

Having given the sense meaning of the phrases *parama parârdhya rasatama*, the Commentator now gives their literal meanings.

The Earth-deva possesses superiority (*rasatva*) over the Elements ; *Varuṇa* is higher in superiority to Her (*rasa-tara-tvam*) ; *Soma* is highest in superiority (*rasa-tama-tvam*) ; *Rudra* has extremely highest superiority (*parama rasa-tamatvam*) ; *Vâk* has higher than extremely highest superiority (*paramardha-rasa-tamatvam*), *Prâṇa* has greater than the higher than the extremely highest superiority (*parama-parardha-rasa-tamatvam*).

(If Prāṇa is परमपराङ्मसतम greater-than-the-higher-than the extremely highest superior—then the Lord God being above Prāṇa should be called परम पराङ्मसतम parama-parārdha-rasatama. The long आ in parārdha would show this comparative superiority. But He would not be called parama-parārdhya-rasatamaḥ, which shows a degree higher still. To this the Commentator replies.)

But this Lord is not (immediately) higher than Prāṇa, and therefore He is not called parama-parārdha-rasatamaḥ. Because higher than Prāṇa is Ramā who is called param-parārdha-rasatamaḥ. The Lord is higher even than Ramā who herself is the essence (rasa) of Prāṇa Himself: therefore the Lord is called Parama-parārdhya-rasatamaḥ.

But how do you show from the words param-parārdhya-rasatamaḥ (which is an epithet of the Lord) that He is higher than Ramā called parama-parārdha-rasatamaḥ. For there is nothing in the above epithet to show a comparative for य is nowhere a sign of comparison. To this the Commentator says that the letter य ya in the above is a sign indirectly of the comparative degree.

He who is known through the medium of Parārdha (Śrītattva) is called Parārdhya (and therefore Parārdhya is higher than Parārdha), because He is infinitely higher than even this Ramā who herself has an infinity of attributes.

The √आ 'to know' takes the affix क with the force of accusative. पार्य + आ = पार्य्य "known through-Parārdha." य therefore is a noun here meaning 'known.' The अ of य is elided anomalously. Let it be so: but how the name Parārdhya is exclusively applied to the Lord alone? It may be applied to Brahmā, &c., also, for they are also known through the Parārdha. To this the answer is that He is infinitely higher than this, namely His own Śrī Tattva. This Śrī tattva possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible Parārdha belongs to the multitudes of Jīvas also: why are they not called Parārdhya? To this the answer is that it is applied to the Lord alone who is supremely higher than Śrī tattva.

An objector says. In counting from the Elements upwards through earth, &c., we find that Vāk will be parama-para-rasatama; the Rik will be parama-parārdha-rasatama, and the Lord known through this Parārdha or Prāṇa will be parama-parārdhya-rasatamaḥ. This would establish, no doubt, the superiority of the Lord over Prāṇa: but not over Ramā who does not come anywhere in the above gradation. To this the reply is that the above explanation was given by taking Vāk and Rik as identical and as not two separate classes. But if Rik (as Sarasvatī) be taken as separate from Vāk even then the superiority of the Lord over Ramā would be established. Therefore, the Commentator says:—

If Rik (Sarasvatī) be taken as separate from and higher than Vāk, even then also counting from the elements (bhūta), Prāṇa would be only parama-parārdha-rasatama; and not parama-parārdhi-rasatama. (In the case when Parārdha is applied to Ramā, we derive it thus). She who is in every way superior (riddham) to the high (para) is parārdha. In this case the word parārdhya would denote the Lord). For he who is known through the innumerable attributes of this Śrītattva (called

Parârdha) is designated here as Parârdhhyam, namely the Lord. (In the other case, Prâṇa is only Parama-parârdha-rasatama and not parama-parârdhi-rasatama). For she who is higher than Parârdha (Prâṇa is called Parârdhi (the force of इ is to denote superiority, because it denotes lordliness ईशत्व). Thus Parârdhi is the name of Śrī. He, who is known through the innumerable attributes of this Parârdhi is called Parârdhhyam. Thus the Lord called Parârdhhyam is even higher than Śrī. Thus is explained the phrase "rasanīm rasatamaḥ paramaḥ parârdhhyah."

MANTRA 3.

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति
विमृष्टं भवति वागेवर्क प्राणः सामोमित्येतदक्षर-द्रोथः ॥३॥

कतमा कतमा Katamā Katamā, what, what (fem.); ऋक् R̥k, the R̥ik; कतमन् कतमन् Katamat Katamat, what, what (neu.); साम Sāma, the Sāman; कतमः कतमः Katamah Katamah, what (ma-c.); उद्गीथः Udgīthah, Udgīthah इति Iti, thus विमृष्टं भवति Vimṛṣṭaṁ bhavati, is questioned is specially enquired into or is deliberated upon. वाक् Vāk, speech, namely the Goddess Saraswatī, the presiding deity of all the Vedas. The same who has been mentioned as higher than Puruṣa and Rudra. But the Speech here is to be distinguished from the Speech there, in its functions. Saraswatī has many forms: one of which is as the presiding deity of all the Vedas; where she has no connection with Prâṇa. The other form is the presiding deity of R̥ik, where she has connection with Prâṇa. All inspirations come from Saraswatī. As a general inspirer of all scriptures, she is speech of the lower order, as the special inspirer of R̥ik, which she does in combination with Prâṇa, she is speech of the higher order. Just as Rāmā has also two aspects: first as the Essence of the Vedas, second as consort of the Lord. Similarly, Vāk as the consort of Prâṇa has a higher aspect, than the same Vāk who is not acting as the consort of Prâṇa. एव Eva, alone. ऋक् R̥ik, the presiding deity of R̥ik. प्राणः Prâṇah, the chief Prâṇa. साम Sāma, Sāman; because he is same (सम्) in all creatures, and because he is the presiding deity of the Sāma Veda. ओम् Om, the highest. इति Iti, alone. एतन् Etat, this. अक्षरम् Akṣaram, the nearest, the Imperishable and Blissful उद्गीथः Udgīthah Udgītha, Nārāyaṇa: the loudly sung.

3. Who is then R̥ik? Who is Sāman? Who is Udgītha? This is the subject for consideration. The R̥ik indeed is Speech, the Sāman is Prâṇa, the Udgītha is the Imperishable, Joyful, Highest alone.—3.

Note.—The deities like Ribhu, Earth, Varuṇa, Soma and Rudra are well known as deities of Elements, Earth, Water, plants and animals (men), and no doubt can arise about them: so no question has been put regarding these. But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well known. Therefore this question is asked here.

MADHVA'S COMMENTARY.

The Prithivī as the deva of the earth, and Soma and Vruṣa as the Dēvas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities ; (and therefore, require no further elucidation. But not so the rest. Therefore) the Ṛik, &c., alone are here taken into consideration, by asking ' What is Ṛik, &c.'

But the Ṛik and Si nan and Uḷgitha are also well known terms. Why should they be specifically mentioned here ? To this the Commentator says :—

Moreover a knowledge of these (Ṛik, &c.) produces specific fruit (hence they alone are considered here and not the others).

• An old objection, however, remains unanswered, namely, though the knowledge of Prithivī, &c., devas does not conduce to any specific result, yet, as the essential nature of these Devas is not well-known, it would have been better had the Śruti given a detailed description of these Devas of the Earth, water, plants and animals also.

Another objection is, because the knowledge of Ṛik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vāk also produce specific fruit. Why is it not mentioned here ? To this the Commentator answers :—

But Vāk being well-known as Sarasvatī, (is not mentioned here.)

On this reasoning, Ṛik &c. also should not be considered here, for they are also well-known. To this the Commentator answers :—

Vāk and Ṛik are, moreover, identical so Vāk has not been separately enquired into here.

The identity of Vāk and Ṛik is mentioned in the Śruti Vag eva Ṛik. Therefore, the consideration of Ṛik includes the consideration of Vāk also.

The old objection still remains that though Vāk and Ṛik be identical, yet as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identify Vāk with Ṛik : for it is said in the Śruti " Ṛik is higher than Vāk." How can a thing which is higher than another be identical with it ? One cannot be higher than his own self. To which the Commentator answers :—

Vāk is called Ṛik when she is specifically (and highly) united with Prāṇa. (As the consort of Prāṇa, Vāk or Sarasvatī gets the designation of Ṛik.)

This is shown from the etymology of rik. It comes from the √ र्ग to go. Ṛik literally means ' gone,' motion ' combination,' for motion produces union or combination. Vāk can appropriately unite with Prāṇa only. And as such union of Vāk with Prāṇa, gives to Vāk, a higher aspect, it is called the ' specific high union.' Thus the root meaning of rik itself shows this combination. Thus the Commentator says :—

From the explanation of the very word rik derived from the root √ र्ग ri 'to go', we find that riktva means ' union, (marriage)' (Hence Vāk when married is called Ṛik ; when single she is Vāk.)

. Similarly, the word Sarasvatī also denotes Rik. It is derived from √सृ sri, to 'move'; hence Sarasvatī means possessing sara or motion; or sarga, 'creation, she, who has the abhimāna (conceit) of creation, or the goddess presiding over creation is called Sarasvatī.'

Vāk is called Sarasvatī because she presides over creation (sarga). The same Vāk is called Sarasvatī when not in this specific union with Prāṇa (and thus in her married state as Rik, she is said to be higher than her former single state of Vāk). Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāṇa. Thus one and the same Vāk becomes different and has two aspects, first as not in union with Prāṇa, second as united with him.

An objection is raised if Vāk and Rik are identical, then it is not proper to say that Rik is higher than Vāk. If they are separate, then it is not proper to say 'that which is Vāk is verily Rik.' This objection is also answered by the above considerations; by which Vāk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vāk, and the union of Vāk with Prāṇa the commentator now shows the identity of Prāṇa and Sāman.

Therefore the Śruti says, 'Vāk is verily Rik and Prāṇa is verily Sāman.'

The phrase 'Om ity etad akṣaram udgīthaḥ' is not to be explained as 'this syllable Om is called Udgītha.' Its proper explanation is what the commentator now gives :--

The word akṣaram is a compound of two words Akṣa and Ra. Akṣa means imperishable and Ra means bliss; therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness.' Or it may mean, 'He who takes delight in Akṣa or senses, i.e., He who is present in the activity of all senses.' Therefore, it means the nearest. Akṣarā, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word 'iti' in the above Śruti has the meaning of excluding all other ideas. Therefore, 'Om iti' means 'the only Highest.' Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, 'this Lord who always dwells in the heart.' He is called Udgītha because he is always sung as the Highest, He is the Lord, the Puruṣottam.

MANTRA 4.

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्कं च साम च तदे-
तन्मिथुनोऽदित्येतास्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तत् Tat, that. वै Vai, verily. एतत् Etad, this. मिथुनम् Mithunam, couple, यद् Yad, what. वाक् vāk, vāk. च Cha, and. प्राणः Prāṇaḥ, Prāṇa. च Chā, and. चर्कः Rik, Rik. साम Sāma, Sāman. तत् Tat, that. एतत् Etad, this. मिथुनम् Mithunam, couple. ओम् Om, Om. इति Iti, this. एतस्मिन् Etasmin, in this. अक्षरे Akṣare, in the imperishable. संसृज्यते Samsṛijyate, become united : are supported in the state of Mukti.

4. Now Vāk and Prāṇa form one couple, and Rik and Sāman another. Those couples are joined or become united in the Imperishable Qm (when they are in a state of Sāyujya Mukti).—4.

MADHYA'S COMMENTARY.

Vāk and Prāṇa even are a couple (and so also Rik and Sāman constitute a couple). They become united in the Lord Janārdana in the state of Sāyujya Mukti.

But in the state of Mukti all get united in the Lord : what is the peculiarity about this couple? To this the Commentator answers :—

But all other (Jivās) get union in the state of Release in the Lord, only through the grace of this couple (Vāk and Prāṇa—the Word and the Life—), after them ; (and) through their mediation only ; while Prāṇa alone gets *direct* union with the Lord Hari.

The Sāyujya Mukti obtained by Prāṇa is immediate and direct, without the intervention of any other being ; the same obtained by others is indirect and mediate, always through the grace of Prāṇa through Vāk.

An objection is raised. The Lord called Udgītha has been described as higher than Sarasvatī and Prāṇa, who are named here as Rik and Sāman. How is this ? Their greatness is proclaimed in Śrutis ; while here they are made to occupy a subordinate position. To this it is replied that this is no valid objection. The Lord is greater even in comparison to them, for the Lord is *their* refuge also, though they are Released Ones. Thus Mantra 4 declares that such a high couple, as the Word and the Life, is supported by the Lord, though they are eternal Muktas.

MANTRA 5.

यदा वै मिथुनौ समागच्छतः आपयतो वै तावन्योन्यस्य
कामम् । आपयिता ह वै कामानां भवति य एतदेवं विद्वान्-
मुद्गीथ-पास्ते ॥ ५ ॥

यदा Yada, when. वै Vai, verily. मिथुनौ Mithunau, those two couples, Vāk and Prāṇa. समागच्छतः Samāgacchataḥ, come together, *viz.*, are united in the Udgītha, the Lord. आपयतः Āpayataḥ, fulfil, attain. तौ Tau, these two. अन्योन्यस्य Anyonyasya, of each other. कामम् Kāmam, desires. आपयिता Āpayitā, fulfiller. कामानाम् Kāmānam, of desires. भवति Bhavati, becomes. यः Yaḥ, who ; the adhikāri एतत् Etat, this (couple called Vāk-Prāṇa). एवम् Evam, thus (namely, that even in the state of Mukti they are supported by the Lord). विद्वान् Vidvān, knowing. अक्षरम् Akṣaram, the Imperishable. उद्गीथम् Udgītham, Udgītham, *i.e.* Nārāyaṇa. उपास्ते Upāste, meditates.

•5. When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires ; who knowing thus, meditates on the Imperishable Udgītha, *i.e.*, Nārāyaṇa as the Most High.—5.

MANTRA 6.

तदा एतदनुज्ञाक्षरं यद्धि किञ्चा जानात्योमित्येव तदाहैषा
एव समृद्धिर्यदनुज्ञा समर्थयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om. वै Vai, indeed. एतत् Etat, this. अनुज्ञा Anujñā, benedic-
tion, blessing. अक्षरम् Akṣaram, word. यत् Yat, when. हि Hi, because. किञ्च
Kiñcha, some, any. अनुजानाति Anujānāti, gives benediction. ओम् Om, Om.
इति Iti, thus. एव Eva, only. तदा Tadā, then. ह Hi, verily. एषः Eṣaḥ, this.
Madhva says (एवो एव) एव Eva, only. समृद्धिः Samṛiddhiḥ, gratification, prospe-
rity. यत् Yat, which (here ought to be या because it qualifies अनुज्ञा). अनुज्ञा
Anujñā, blessing. समर्थयिता Samardhayitā, gratifier. कामानाम् Kāmānām, of
desires. भवति Bnavati, becomes. यः Yaḥ, who. एतत् Etat, this. एवम् Evam, thus.
विद्वान् Vidvān, knowing. उद्गीथम् Udgītham, udgitha, i.e., Nārāyaṇa. उपास्ते Upāste,
meditates upon.

6. That Om, verily, is a word of benediction ; when any one blesses another, he says “Om, may Nārāyaṇa do as thou sayest.” Now this (Om of blessing) also denotes gratification (“May Lord gratify your desires.”) He, who knowing this, meditates on the Imperishable Udgītha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified.—6.

MADHVA'S COMMENTARY.

In mantra 6 it is said that Om is a word of benediction and people use it in blessing. That mantra appears abruptly and *prima facie* looks irrelevant. The Commentator shows its relevancy now :—

Therefore by uttering “Om,” these people always give benediction, (because Om is the name of Hari).

Let Om be a word of benediction, why should that be a reason to call it a name of the Lord? To this the Commentator replies :—

For it is said that Om used as a benedictive term means “may the Lord Kṛṣṇa do even so: as thou hast said,” and the ancients used this word Om with this denotation (of blessing). (Hence Om is a designation of the Lord.)

But how is it that the moderns do not use the word Om, with this denotation, “may Lord bless you?” To this the Commentator answers :—

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission.

The Commentator now explains the phrase “eṣaḥ eva samṛiddhi, &c.”—“this blessing denotes gratification.”

This word "Om" means (also) Full, because gratification is verily called Om, i.e., fulfilment.

But how Om comes to denote gratification? Says the Commentator:

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered; therefore, Om has come to mean God and gratification given by Hari.

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification," "prosperity." How do you make it "gratification given by Hari?" This the Commentator next explains:

• Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you."

Note.—This commentary comes just after the commentary on mantra 3, and before that of mantra 4. No satisfactory reason is given by Vedaśa Bhikṣu for this break in the order, though he mentions it and says "The order of Śruti text is broken for the sake of facility of considering connected topics together."

Thus Om used as benedictive particle meant either (1) May Lord Keśava cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires.

MANTRA 7.

तेनेयं त्रयी विद्या वर्तते ओमेलाश्रावयलोऽपिति शस्स-
त्योमेल् द्वायले तस्यैवाक्षरस्त्वापचित्यै महिम्ना रसेन तेनोभौ
कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Tena, by Him, viz., Viṣṇu called Om. इयं Iyam, this. त्रयी Trayi, three-fold, (Rik, Yajus and Sāman). विद्या Vidyā, science. वर्तते Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the mantras of those Vedas are but explanation or expansion of Om. ओम् Om, Om. इति Iti, this. आश्रावयति Āśrāvayati, gives an order. The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the āśrāva mantras. शंसति Śamsati, recites. The Hotri priest reads the Śāmsana mantras. उगायति Udgāyati, sings. The Udgātri priest, uttering Om, reads the Udgāna mantras. एतस्य Etasya, of this, (Lord God). अक्षरस्य Akṣarasya, Viṣṇu named Om. Imperishable and blissful. अपचित्यै Apachityai, for the worship of (God) or glorification. महिम्ना Mahimnā, by the greatness, by the Full; रसेन Rasena, by the essence, by the supremely excellent; तेन Tena, by Him (Om). By the command or direction of this Lord called Om. उभौ Ubhau, both, he who knows God and he who does not know God. कुरुतः Kurutaḥ, perform, worship. यश्च Yaś cha, and he who. एतत् Etat, this nature of the Lord. एवम् Evam, thus, (as described above). वेद Veda, knows. यश्च Yaś cha, and he who; न Na, not. वेद Veda, knows.

7. Through that Lord Viṣṇu called Om is revealed the three-fold sciences; uttering Om, the Adhvaryu priest recites the Āśrāvana mantra, uttering Om, the Hotri priest

recites the Saṃsāna mantras; uttering Om, the Udgâtri priest recites the Udgâna mantras; all for the glory of that Imperishable ever blissful Beloved; and for the sake of worship of that Viṣṇu. By the command of that Full and Supremely High Lord called Om, perform ye both His worship, whether ye understand Him thus or ye do not.—7.

MADHVA'S COMMENTARY.

From that Viṣṇu alone proceeds this three-fold knowledge. (Thus all the meanings of the Vedas are concentrated in Om). By first uttering Om, all (Āsrāvāna, &c.) mantras are recited as an explanation of Om: (all these Mantras of the three Vedas are as if, an expansion and explanation of the Highest mantra Om.) All mantras indeed from eternity are for the sake of the worship of Viṣṇu alone, named Om (and of no one else). Therefore, as commanded by Viṣṇu Almighty, the Supreme (lit. Essence), perform both, ye wise and ignorant, all works, whether ye know Him thus or do not know Him so.

MANTRA 8.

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयो-
पनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योप-
ख्यानं भवति ।

नाना Nānā, different, contradictory. तु Tu, but, specifically. विद्या Vidyā, knowledge. च Cha, and. अविद्या Avidyā, ignorance. यत् Yat, which, whatever work. एव Eva, even, alone, indeed. विद्यया Vidyayā, with knowledge, with full knowledge. करोति Karoti, performs. श्रद्धया Śraddhayā, with faith. उपनिषदा Upaniṣadā, according to one's ability, appropriately, with propriety, secretly, by concentration (Yoga). तत् Tat, that (work). एव Eva, alone. वीर्यवत्तरम् Viryavattaram, more powerful, (means to the acquirement of the unending fruit, viz., Mukti); and after Mukti, such works increase the bliss (of Release). इति Iti, this. खलु Khalu, certainly. एतस्य Etasya, of this (Lord). एव Eva, verily. अक्षरस्य Akṣarasya, Imperishable, Blissful, Beloved. उपव्याख्यानम् Upavyākhyānam, explanation of Upa; Upa=incarest, standing in front, i. e., Om, the ever-present. भवति Bhavati, is.

8. But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord, with knowledge, faith and propriety (to the utmost of his capacity, in secret), verily, his worship alone is

conducive to endless reward, (not so the worship of the ignorant, whose reward is limited). This is the full explanation of this Ever-present Imperishable Om.—8.

MANTRA 8.—(continued).

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरेः
प्राणैरुपव्याख्यानं भवति ॥ ८ ॥

प्रथमस्य प्रथमः खण्डः ॥ १ ॥

अथ Atha, now (after having described the meditation on the Lord named Om, we shall mention the *place* where He is to be meditated). ह Ha, a mere expletive यः Yaḥ, that. एव Eva, alone. अयं Ayam, this (well-known) मुख्यः Mukhya Prāṇaḥ, the Chief Prāṇa. त Tam, there ; in Him, the Chief Prāṇa. उद्गीथं Udgītham, the Lord. उपासीत Upasita, let one meditate, worship. तस्य Tasya, of Him, (the Chief Prāṇa). इतरेः Itaraiḥ, by the others (the lower prāṇas, such as the breath in the nose, &c. उपव्याख्यानम् Upavyākhyānam, full explanation. भवति Bhavati, becomes.

8. Let one worship the Lord Udgītha, even in Him who is this Chief Prāṇa ; for thus through Him, the other (lower prāṇas) become fully known.—8.

Note.—This portion is not found in ordinary Upaniṣad texts. Vedeśa Bhikṣu says "This is according to the recension of some teachers."

MADHVA'S COMMENTARY.

There is no Release for the ignorant, verily it is for the wise alone. (The word) Upaniṣad means 'according to one's capacity, appropriate to one ;' (and Vidyā means) complete knowledge. The word akṣara means the Lord Viṣṇu. The word upa means that which is in His presence, *i. e.* the word Om. The word upa-vyākhyā. thus means an explanation of upa or Om (the ever-presence of the Lord). Thus the great Śruti declares. This is in Tātīrya.

By taking Vāk as separate from Rik, four grades have been mentioned, namely : 1. Pararddham, 2. Parārdddham, 3. Pararddhi. 4. Parārdddhyam. The meanings of these words not being well-known, the Commentator explains them :—

Pararddham is higher than Parama (highest : Parārdddham is higher even than Pararddham ; Pararddhi is higher than Parārdddham ; higher than Pararddhi is Parārdddhyam.

[The Commentator now quotes an authority for the explanation of these words that he has given.]

Says Śabda Nirṇaya :—Vāyu is called Parārdddha, because it is above that who is higher than Parama (the highest). The Goddess Śrī is called Parārdddhinī ; the Lord Hari is Himself the Parārdddhiya.

FIRST ADHYĀYA.

SECOND KHANDA.

MANTRA 1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा
उद्गीथमाजह्रुनेनैनानभिभविष्याम इति ॥ १ ॥

देवासुराः Devāsuraḥ, Devas and Asuras. ह Ha वै Vai, once indeed. यत्र Yatra, when. संयेतिरे Saṁyetire, struggled together. उभये Uvaye, both. प्राजापत्याः Prajāpatyah, the race of Prajāpati. तत् Tat, then. ह Ha, verily. देवाः Devāḥ, the Devas. उद्गीथम् Udgītham, Om called Viṣṇu. आजहार Ājahāra, took ; or माजह्रुः ājahruh, forced (Him); made (Him) fulfil desires. अनेन Aneṇa, with it, i.e., the worship of Viṣṇu. एनान् Enān, these Asuras. अभिभविष्यामः Abhibhaviṣyāmaḥ, we shall conquer, we shall defeat.

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kaśyapa Prajāpati) then the Devas took shelter under Viṣṇu (Udgītha) thinking they would defeat the Asuras with His help.—9.

Note.—The Asuras were more numerous than the Devas and Śankara had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to worship Him in their various organs of senses such as those of smell, hearing, sight, etc., till they found by experience and repeated failure, that the best and only true method of meditating on Viṣṇu was in the Chief Prāṇa.

MANTRA 2.

ते ह नासिक्यं प्राणमुद्गीथः पासांचक्रे तद्देवासुराः
पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च
पाप्मना ह्येष विद्धः ॥ २ ॥

ते Te, they. i.e., Devas. नासिक्यम् Nasikyam, in the nose ; the accusative case everywhere is to be taken as if it was a locative case. प्राणम् Prāṇam, Prāṇa, breath, i.e., the son of the Chief Prāṇa, who presides over the air in nose, i.e., the faculty of smelling, or breath. उद्गीथम् Udgītham, The Lord Viṣṇu. उपासांचक्रे Upasāṁchakre, meditated on. तम् Tam, it. असुराः Asuraḥ, Asuras. पाप्मना Papmanā, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmiāt, therefore. तेन Tena, by that. उभयम् Ubhayam, both. जिघ्रति Jighrati, smells, i.e., the Jiva smells. सुरभि Surabhi, good smelling. दुर्गन्धि Durgandhi, bad smelling. च Cha,

and पाप्मना Pāpmanā, with evil. हि Hi, because. एषः Eṣah, this breath in the nose. विद्धः Viddhah, was pierced.

2. They meditated on Viṣṇu in the lower Vāyu, the presiding deity of the scent in the nose. But the Asuras tainted him with evil. Therefore, the Jīva smells, both what is fragrant and what is foetid. For the lower Vāyu was tainted by evil.—10.

MANTRA 3.

अथ ह वाचमुद्गीथःपासांचक्रिरे ताश्हासुराः पाप्मना
विविधस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा
विद्धा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. वाचम् Vācham, in the goddess Agni presiding over the speech. उद्गीथं Udgitham, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrire, meditated on. ताम् Tam, her. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधः Vividhah, pierced. तस्मात् Tasmāt, therefore. तेन Tena, with that speech. उभयम् Ubhayam, both. वदति Vadati, speaks. सत्यं Satyam, truth. च Cha, and. अनृतम् Anṛitam, falsehood. पाप्मना Pāpmanā, with evil. हि Hi, as. एषा Eṣā, the goddess Agni. विद्धा Viddhā, was pierced.

3. Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth. But the Asuras tainted her with evil. Therefore, the Jīva speaks both what is true and what is false. Because Agni was tainted with evil.—11.

MANTRA 4.

अथ ह चक्षुरुद्गीथःपासांचक्रिरे तद्धासुराः पाप्मना विविधु-
स्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्वि-
द्धम् ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, in the god Sūrya presiding over the eyes. उद्गीथं Udgitham, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrire, meditated on. तम् Tat, the eye, i. e., the god Sūrya, the presiding deity of the eyes. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuh, pierced. तस्मात् Tasmāt, therefore. तेन Tena, with that eye. उभयम् Ubhayam, both. पश्यति Paśyati, sees, i. e., the Jīva sees. दर्शनीयं Darśanīyam, beautiful, sightly. च Cha, and. अदर्शनीयम् Adarśanīyam, ugly, unsightly. पाप्मना Pāpmanā, with the evil. हि Hi, because. एतम् Etat, this, विद्धम् Viddham, was pierced.

4. Then they meditated on Viṣṇu in the Sûrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore the Jîva sees both what is beautiful and what is ugly. Because Sûrya was tainted by evil.—12.

MANTRA 5.

अथ ह श्रोत्रमुद्गीथः उपासांचक्रिरे तद्वासुराः पाप्मना
विविधुस्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च
पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now. ह Ha, verily. श्रोत्रम् Śrotram, in the god Soma, the presiding deity of the ear. उद्गीथम् Udgitham, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrīre, meditated on. तत् Tat, that, *i. e.*, the god Soma. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore. तेन Tena, by that, *i. e.*, by the ear. उभय Ubhayam, both. शृणोति Śṛṇoti, hears, *i. e.*, the Jîva hears. श्रवणीयम् Śravaṇīyam, melodious. अश्रवणीयम् Aśravaṇīyam, discordant. च Cha, and. पाप्मना Pāpmanā, with evil हि Hi, because एतत् Etat, this Soma. विद्धम् Viddham, was pierced.

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore the Jîva hears both what is melodious and what is discordant. Because Soma was tainted by evil.—13.

MANTRA 6.

अथ ह मन उद्गीथः उपासांचक्रिरे तद्वासुराः पाप्मना
विविधुस्तस्मात्तेनोभयं संकल्पयते संकल्पनीयं चासंकल्पनीयं च
पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now. ह Ha, verily. मनः Manah, in the mind, *i. e.*, the Rudra, Śeṣa, and Garuḍa, the presiding deities of the mind. उद्गीथम् Udgitham the Udgitham, *i. e.*, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrīre, meditated on. तत् Tat, that, *i. e.*, those Devas. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with the evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore उभय Ubhayam, both. संकल्पयते Saṃkalpayate, conceives, thinks. संकल्पनीयं Saṃkalpanīyam, good thought. असंकल्पनीयम् Aśaṃkalpanīyam, bad thought. च Cha, and. पाप्मना Pāpmanā, with evil. हि Hi, because. एतत् Etat, this manas, *i. e.*, the presiding deities of the mind. विद्धम् Viddham, was pierced.

6. Then they meditated on Rudra, Śeṣa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore the Jīva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14.

MANTRA 7.

अथ ह य एवायं मुख्यः प्राणस्तमुद्रीथमुपासांचकिरे त-
हसुरा ऋत्वा विध्वंसुर्यथाश्मानमाखण्मृत्वा विध्वंसेतैवम्
॥ ७ ॥

अथ Atha, then. ह Ha, verily. यः Yaḥ, who. एव Eva, indeed. मुख्यः Mukhyaḥ, Chief. प्राणः Prāṇaḥ, Vāyu. तम् Tam, in him (Literally it means "him" but here it is construed in the Locative, i.e., in him, in the Chief Prāṇa). उद्रीथं Udgītham, Viṣṇu. उपासांचकिरे Upasāñchakīre, meditated on. तम् Tam, him. ह Ha, verily. असुराः Asurāḥ, the Asuras. ऋत्वा Ṛtvā, having come. विध्वंसुः Vidhvāṁsuḥ, pierced, when they pierced the Chief Prāṇa they were themselves pierced. यथा Yathā, like. अश्मानं Aśmānam, stone. आखणम् Ākhaṇam, hard, solid. ऋत्वा Ṛtvā, having approached. विध्वंसेत Vidhvāṁseta, may be destroyed. एवं Evam, thus.

7. Now the Devas meditated on the Udgītha Viṣṇu, in him the Chief Prāṇa (what is called Sāman). But the Asuras having approached him, attempted to pierce him with evil. When they did so, they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15.

MANTRA 8.

यथाश्मानमाखण्मृत्वा विध्वंसत एव हैव स विध्वंसते
य एवं विदि पापं कामयते यश्चैनमभिदासति स एषोऽश्मा-
खणः ॥ ८ ॥

यथा Yathā, like. अश्मानम् Aśmānam, stone. आखणम् Ākhaṇam, solid. ऋत्वा Ṛtvā, having approached. विध्वंसते Vidhvāṁsate, is destroyed. एवं Evam, thus. ह Ha, verily. एव Eva, certainly. सः Saḥ, he. विध्वंसते Vidhvāṁsate, is destroyed. यः Yaḥ, who. एवंविदि Evamvidi, against the person who knows it. पापम् Pāpam, evil. कामयते Kāmāyate, wishes. यः Yaḥ, he who. च Cha, and. एनम् Enam, the person knowing (how to perform) meditation on Chief Prāṇa. अभिदासति Abhidāsati, persecutes, wishes to give (pain). सः Saḥ, he, the Chief Breath. एषः Eṣaḥ, this. अश्माखणः Aśmākhaṇaḥ, solid stone.

8. Thus, as a pot of clay is broken to pieces when striking against a solid stone, will he be destroyed who wishes evil to one who knows this, or who wishes to give (pain) to him ; for the Chief Prâṇa is a solid stone (rampart round His worshipper).—16

MADHYA'S COMMENTARY.

In the first verse of the first Khanda, it has been said that the Lord Viṣṇu should be meditated upon. But all can not worship Viṣṇu in the abstract or through Om, for they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol ? This the Upaniṣad says is Vāyu, the Chief Prâṇa, and therefore says the Commentator :

Vāyu alone is the highest symbol (pratimā) of Viṣṇu called Udgītha. Therefore, when, with the knowledge that Vāyu is highest of all beings, one worships the Lord (in the sanctuary of Vāyu) realising that He, the Lord, is superior even to Vāyu, then the Lord grants the highest fruit (Release). This is shown in the present Khanda by the Revealer of the Śruti (Veda Puruṣa). For, says the Lord Himself (" The Sun, the Fire, the Brāhmaṇa, the Cow, the Vaiṣṇava, the Jivātman and all living beings are the best symbols to worship me in : but the highest is Vāyu, worship with the knowledge that Vāyu is the highest." (Bhāgavata Purāṇa ?)

Were Vāyu not the highest symbol of Viṣṇu, why would then the knowledge that Vāyu is the highest be the best worship of Viṣṇu ? This the Commentator shows by quoting an authority :

Thinking that " Vāyu is higher than the entire universe, and Viṣṇu is higher than even such Vāyu, and that if Viṣṇu be worshipped in Vāyu (as a symbol), then He would be highly pleased," thus thinking, all the Devas worshipped the Lord Janārdana in Prâṇa the Sinless, in order to get victory over the Daityas. The Asuras pierced (tainted) with sin all the Devas, namely, the Deva of Breath in the nose, who is the son of Vāyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma, the Deva of Sight called Sūrya ; the Deva of Emotions and Desire (manas) called Rudra ; the Deva of Will (ahamkāra) called Śeṣa, and the Deva of Thought (Chitta) called Garuḍa. Since all of those were tainted with sin by the Asuras, so none of them is sinless ; and they became sinful. But when the Devas worshipped (or meditated) on Viṣṇu named as Udgītha in the highest Vāyu, within the body, and in the sun, then the Asuras attacked this Chief Vāyu also. But when they attacked the Chief Prâṇa, they themselves became scattered. As a ball of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prāṇa the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu, the best and the highest of all Devas, as a radiant image, higher than even Vāyu. Let him worship the Lord in the illustrious symbol of Vāyu who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun.

By worshipping him, the Devas and the R̥is̥is obtained their respective (titles and) names, such as Indra (the powerful), Brihaspati (the Lord of Speech), Śambhu (the auspicious), and other names and titles; yea by singing the praises of the Lord, through Prāṇa, they obtained all these names (and titles).

But Indra, etc., are the names of these Devas (and R̥is̥is), how do you say they got the names by worshipping God through his beloved son, the Prāṇa? To this we reply these are not their original names, but they are the names of the Chief Prāṇa and of Viṣṇu; and by worshipping Him they have got these names.

These were, and are originally words denoting various names of Prāṇa and all mean Prāṇa; and they also denote primarily the name of Viṣṇu. Thus we find in Pradhyaṇa.

An objection is raised that the word Ajahruḥ (I. 3. 1.) means "took possession forcibly," and it appears that the Devas took possession of Viṣṇu called Udgītha by violence, and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu; for a being who is coerced, has always his mind unfavourably inclined towards those who use force; and it is a well-known thing that unless the mind is at peace, no good fruit can result or grace shown. Therefore, the above word does not mean "forcible possession," but means "caused him to give them their desires, to fulfil their wishes," through 'worship,' and therefore the Commentator says:—

They made Viṣṇu, the Supreme, called Udgītha to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force.)

But if Viṣṇu be not worshipped in the sanctuary of Vāyu, will He not give reward to His worshipper? To this the Commentator replies:—

Still he becomes well pleased when worshipped in the Prāṇa alone. So also it is said:—"As all the Asuras were scattered when they fell upon (the rampart of Prāṇa), so becomes broken and scattered he who plans harm to the worshipper of Prāṇa and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prāṇa) alone, one will attain Release, from the wordly bondage (Saṃsāra).

• If the knowledge of Prāṇa leads to Mukti, it contradicts the saying 'the knowledge of God alone is the cause of Mukti.' To this the Commentator answers:—

The knower of Prāṇa (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.

The sense of the whole passage is that first the Chief Prāṇa should be known, and at the end Viṣṇu also must be known, for salvation depends upon the combined knowledge of God and His Beloved Son, Prāṇa. The commentator next explains the phrase Vyādadāti eva antataḥ of mantra 7.

The syllable *vi* denotes Viṣṇu, because he is the most excellent (*viśiṣṭa*) of all in every respect. The knower of Prāṇa knows Him even afterwards (*i. e.*, after the knowledge of Prāṇa), through his grace.

But is it an invariable rule that the knower of Prāṇa should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by *knowing* Prāṇa. He, therefore, describes that knowledge.

Only those are said to *know* Prāṇa who know that Lord Viṣṇu is higher than Prāṇa, and that all the Jīvas are even lower than Prāṇa. They only know Prāṇa and none else who-so-ever. (In short, the knowledge of Prāṇa presupposes a knowledge of Viṣṇu, for it means, to realise that Prāṇa is lower than God and higher than all creatures.) Such a knowledge inevitably leads to the knowledge of God.

The word तं 'him' in verse 7 is in the accusative case, and literally it would mean "He who worships him, the Chief Prāṇa as Udgītha" (a meaning, by the by, given to it by Śāṅkara and others). But such a meaning would be evidently wrong for Prāṇa is not Udgītha. He is two degrees lower than Udgītha. This word तं, therefore, must be construed in the locative, *i. e.*, "in Him" तस्मिन् 'He who worships the Udgītha in Him, the Chief Prāṇa.' Therefore the commentator says:—

The word तं 'him' in the accusative case has been explained (by us) in the locative (in our above explanation, when the Devas meditated on the Lord in the Chief Prāṇa). It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words Prāṇaḥ in Prāṇa Udgīthah, &c., and nāma in nāma Brahma, &c., which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence prāṇam udgītham, &c., the word prāṇam though in the accusative case has been construed as 'if in the locative.

MANTRA 9.

नैवेतेन सुरभि न दुर्गन्धि विजानात्यप तपाप्मा ह्येष तेन
यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतः श्वान्ततोवि-
स्वोत्क्रामति व्याददात्येवान्तत इति ॥ ६ ॥

न Na, not. एव Eva, certainly. एतेन Etena, by this Chief Prāṇa. सुरभि Surabhi, fragrant, good smelling. दुर्गन्धि Durgandhi, fetid, bad smelling. विजानाति Vijānāti, knows, distinguishes. अपहतपाप्मा Apahatāpāpma, 'free from

evil. हि Hi, because. एषः Eṣaḥ, he. तेन Tena, therefore. यत् Yat, which. अश्नाति Aśnāti, eats. यत् Yat, which. पिबति Pibati, drinks. तेन Tena, through that. इतरान् Itarān, others. प्राणान् Prāṇān, devas presiding over the organs. अवति Avati, supports. एतम् Etam, this (Chief Prāṇa). उ U even=api, also, moreover. एव Eva, certainly. अन्ततः Antataḥ, next, at the end, after the knowledge of Prāṇa. विद्या Vityā, knowing. उत्क्रामति Utkrāmati, becomes free from the world. व्याददाति Vyādadāti, fully knows Viṣṇu. Vi=the highest, therefore, Viṣṇu; adadāti=knows, understands. एव Eva, certainly. अन्ततः Antataḥ, at the end, finally. इति Iti, thus.

9. Verily through this (Svarûpa deha made of Prâṇa) one smells neither the good nor the bad smells (but only fragrant smells); because this (Prâṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prâṇas. Moreover knowing this (Prâṇa, one) finally comes to know Viṣṇu also, and then he crosses over (the ocean of Saṃsâra); for finally he understands the Most High undoubtedly.—17.

Note.—This verse shows the difference between the Mukhya Prâṇa and Nâsikyâ Prâṇa—the Chief Prâṇa and the vital breath. Or it shows the effect of Mukhya Prâṇa's being free from sin. Because this Chief Prâṇa is untouched by sin; therefore, through Him alone, through the last final vehicle called the Svarûpa deha (auric egg?) of which this Chief Prâṇa is the presiding deity, one does not smell good scent nor bad scent, that is to say, that the Prâṇic body, of which Svarûpa deha is made, scents *only* the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarûpa deha one is incapable of telling a falsehood. Thus this Mukhya Prâṇa is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prâṇa, whatever the Jiva eats or drinks, all that goes to nourish the other inferior Prâṇas, the Devas of the senses.

The third reason for the superiority of this Chief Prâṇa is that on knowing this Mukhya Prâṇa one gets certainly release from the bondage of Saṃsara. All scriptures say so. There is no conflict on this point; and finally, he comes to know the Lord Viṣṇu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10.

तश्चाङ्गिरा उद्गीथः पासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां
यद्रसः ॥ १० ॥

तम् Tam, in him, in the Chief Prâṇa. ह Ha, verily. अङ्गिराः Aṅgirāḥ, the Rîṣi named Aṅgîra. उद्गीथम् Udgitham, Viṣṇu. उपासांचक्रे Upasāṃchakre, meditated on, worshipped. एतम् Etam, this Chief Prâṇa. उ U, only. एव Eva, certainly. आङ्गिरसम् Âṅgîrasam, Âṅgîrasa. मन्यन्ते Manyante, hold it. The wise

hold so. अङ्गानां Aṅgānām, of organs, senses ; members, or subordinates such as Ribhu, &c., up to Sarasvatī. यत् Yat, because. रसः Rasaḥ, essence, controller, director, chief. तेन Tena, therefore.

10. In this (Chief Prâṇa) the Ṛṣi Aṅgirâ worshipped the (Lord Viṣṇu called the) Udgîtha. This Chief Prâṇa is also verily held (by the wise) to be Aṅgirasam ; because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ribhu up to Sarasvatī.)—18.

Note.—It has already been said that the Devas accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prâṇa. Now this verse shows that even the Ṛṣis got their names and titles by worshipping this Chief Prâṇa.

The Ṛṣi called Aṅgirâ, worshipped the Lord, in the Chief Prâṇa. Therefore, that Ṛṣi got the designation of Aṅgirâ. But Aṅgirâ is the original and well-known name of the Ṛṣi ; why do you say that the Ṛṣi got this name, by worshipping the Lord in the Prâṇa ? Aṅgirâ was not originally the name of any Ṛṣi. It etymologically means the Controller (Rasa) of all organs (aṅgas), i. e., Prâṇa, on whom depends the activity of all organs. Or chief (rasa) of all subordinate (aṅga), entities, from Ribhu up to Sarasvatī. Thus the Chief Prâṇa is the real Aṅgirasa, the Controller of bodily organs, and the Head of the Hierarchy.

MANTRA 11.

तेन तश्च बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं
मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

तम् Tam, in Him, in the Chief Prâṇa. ह Ha, verily. बृहस्पतिः Bṛihaspatib, Bṛihaspati. उद्गीथं Udgîtham, The Lord Viṣṇu called Udgîtha. उपासांचक्र Upāsāmachakre, meditated on, worshipped. एतम् Etam, Him, the Chief Prâṇa. उ U, also. एव Eva, certainly. बृहस्पतिम् Bṛihaspatim, Bṛihaspati. मन्यन्ते Manyante, hold it. The wise think. वाक् Vāk, the goddess Sarasvatī, the presiding deity of speech. हि Hi, because. बृहती Brihatī, this word is a feminine of बृहद् and means 'full,' Sarasvatī is called Bṛihatī because she is full of all feminine qualities. तस्याः Tasyāḥ, of her, of Sarasvatī. एषः Eṣaḥ, He, the Chief Prâṇa ; पतिः Patih, Lord.

11. In this (Chief Prâṇa) the Deva Bṛihaspati worshipped the (Lord Viṣṇu called the) Udgîtha. This (Chief Prâṇa) is also verily held (by the wise) to be Bṛihaspati ; because Vāk is (called) Bṛihatī, and this Chief Prâṇa is her Lord.—19.

MANTRA 12.

तेन तश्चायास्य उद्गीथमुपासांचक्र एतमु अयास्यं
मन्यन्त आस्याद्यद ते ॥ १२ ॥

तम् Tam, in Him, in the Chief Prāṇa ; ह Ha, verily. अयास्यः Ayāsyah the Rīṣi called Ayāsyā. उद्गीयं Udgītham, the Lord Viṣṇu called Udgītha. उपासांचक्रे Upāsāṁchakre, meditated on, worshipped. एतम् Etam, Him. उ U, also. एव Eva, certainly. अयास्यम् Ayāsyam, Ayāsyā. मन्यन्ते Manyante, they hold. आस्यात् Āsyāt, from the mouth ; the lung. यत् Yat, because. अयते Ayate, comes out ; goes ; *i. e.*, entering the mouth, regulates it ; comes in and goes out as inspired and expired breath. तेन Tena, therefore

12. In this Chief Prāṇa, the Rīṣi Ayāsyā worshipped the Lord Viṣṇu as Udgītha. The wise hold him to be also Ayāsyā ; because by entering the lung, He regulates the respiration, therefore (He is called Ayāsyā).—20.

MANTRA 13.

तेन तश्च ब्रको दाल्भ्यो विदांचकार ॥ सह नैमिषीयाना-
मुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prāṇa. ह Ha, verily, because. ब्रकः Bakaḥ, the Rīṣi called Vāka. दाल्भ्यः Dālbyah, the son of Dalbha. विदांचकार Vidāñ-
chākara, knew ; Another reading. सः Saḥ, he. ह Ha, verily, therefore. नैमिषीयानाम् Naimiṣiyanām, of Naimiṣiṣya-sacrificers. उद्गाता Udgātā, singer. बभूव Babbhūva, was, became. सः Saḥ he. ह Ha, verily. स्म Sma, an expletive denoting wonder. एभ्यः Ebhyah, to those Rīṣis. कामान् Kāmān, desired objects, wishes. आगायति Āgāyati, sings to obtain for them.

13. Because Baka the son of Dalbha knew Him, therefore he became the Udgātā of the Naimiṣiṣya-sacrificers, and lo ! he obtains for them all their wishes by (the mere magic of his) singing.—21.

Note.—In every practical magic (Yajña) the mighty Vāyu should be invoked as the real Udgātā—but if He cannot be had, then one who knows Him must be engaged. For such a person alone can make the magical rite successful and procure the wishes of his clients.

MANTRA 14.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरः द्वी-
थः पास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Āgātā, singer ; the procurer ; the bringer ; or by singing can procure. ह Ha, indeed. वै Vai, verily. कामानाम् Kāmānām, of desires, or wishes. भवति Bhavati, becomes. यः Yah, who. एतत् Etat, this. एवम् Evam,

thus. विद्वान् Vidvân, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथं Udgîtham, the Lord. उपास्ते Upâste, meditates on, worships. इति Iti, thus. अध्यात्मं Adhyâtman, the physiological teaching; the relation of Prâṇa with the body; and meditation in the body.

14. He who knows the Chief Prâṇa thus and meditates on the Imperishable Udgîtha *i. e.*, Nârâyana, obtains all wishes by singing. So far the psychological teaching about Prâṇa and Udgîtha.—22.

FIRST ADHYĀYA.

THIRD KHANDA.

MANTRA 1.

अथाधिदैवतं य एवासौ तपति तमुद्गीथः पासीतोद्यन्वा
एष प्रजाभ्य उद्गायति उद्यश्स्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atha, now, *i.e.*, after teaching the meditation of Udgitha in Chief Prâṇa. अधिदैवतम् Adhidaivatam, the cosmological ; the worship of Udgitha in the Chief Vāyu, is now being taught. यः Yah, He. एव Eva, certainly. असौ Asau, that who is in aditya (आदित्ये, or Sūrya is the Chief Prâṇa. तपति Tapati, shines. तम् Tam, in Him. उद्गीथम् Udgitham, the Udgitha, God Om. उपासीत Upā-sita, let him meditate. उद्यन् Udyan, rising. एषः Eṣaḥ, this Chief Prâṇa, in the sun. प्रजाभ्यः Prajābhyah, for the sake of all creatures. उद्गायति Udgāyati, sings out. उद्यन् Udyan, rising. तमः Tamah, darkness, *i.e.*, ignorance. भयम् Bhayam, fear (from darkness, *i.e.*, ignorance). अपहन्ति Apahanti, destroys. अपहन्ता Apahantā, destroyer. ह Ha, indeed. वै Vai, verily. भयस्य Bhayasya, of fear. तमसः Tamasah, of (fear produced from) ignorance. भवति Bhavati, becomes. यः Yah, who. एवं Evam, thus. वेद Veda, knows.

1. Now the Cosmological. Let one meditate upon Udgitha, as in the Chief Prâṇa, in yonder (sun) who shines thus. This (Prâṇa in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same). He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus.—23.

MANTRA 2.

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इति-
ममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमम्-
चोद्गीथः पासीत ॥ २ ॥

समानः Samānaḥ, equal, same. उ U, indeed. एव Eva, verily. अयम् Ayam, this the (Chief Prâṇa in the body). च Cha, and. असौ Asau, that the (Chief Prâṇa in the sun). च Cha, and. उष्णः Uṣṇaḥ, hot. अयम् Ayam, this (the Chief

Prâṇa in the body). उष्णः Uṣṇaḥ, hot. असौ Asau, that (the Chief Prâṇa in the sun). स्वरः Svaraḥ, devoted to Viṣṇu. स्व means Viṣṇu. It is a name of the Lord because He is svatantra (self dependent), and ररा means रत rata, devoted. Svara is the name of the Chief Prâṇa, because he is devoted to Viṣṇu. इति Iti, thus. इमम् Imam, this (the chief Prâṇa in the body). आचक्षते Âchakṣate, say (the people). प्रत्यास्वरः Pratyâsvaraḥ, it is a compound of (प्रत्या+स्वरः) Pratyâ+svaraḥ ; while pratyâ itself is a compound of prati+â (प्रति+आ) Every one seeing the sun, says "the sun is fully (â) in my direction (मां प्रति मां प्रति)." Thus "pratyâ" would mean the sun, i. e., the Chief Prâṇa in the sun, and "svara" also has the same meaning as Prâṇa. "Pratyâsvara" means the Chief Prâṇa in the sun. This is an appositional compound. अमुम् Amum, that, (the Solar Prâṇa). आचक्षते Âchakṣate, say (the people). तस्मात् Tasmât, therefore (because the Adhyâtma and Adhidaiva Vâyus are identical). वै Vai, indeed. एतम् Etam, this (Udgîtha or Lord Hari). इमम् Imam, in this (in the Chief Prâṇa in the body). अमुम् Amum, in that (in the Chief Prâṇa in the sun). Here the two accusative cases are used for the locative cases. उपासीत Upâsita, let him meditate, worship.

2. This (Chief Prâṇa in the body), and that (Chief Prâṇa in the sun) are indeed equal or same. This (Chief Prâṇa in the body) is hot, and that (Chief Prâṇa in the sun) is also hot. The Chief Prâṇa in the body is called Svara, i. e., the Lord-devoted ; and the Chief Prâṇa in the sun is also called the Pratyâsvara or devoted to the Lord in the sun. Therefore (the Chief Vâyu in the body and the Chief Vâyu in the sun being the same) let one worship this (Udgîtha, Lord) both in this (bodily) and in that (the solar Prâṇa).—24.

Note.—This shows that there is no difference in the Adhyâtma and the Âdhidaivic aspects of the Chief Prâṇa. The Lord must be worshipped in both these forms.

MANTRA 3.

अथ खलु व्यानमेवोद्गीष्टुपासते यद्वै प्राणिति स प्राणो
यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो
यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचः भिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed. व्यानं Vyânam, in the principle Prâṇa, in His aspect of Vyâna. The Vyâna is also an external symbol of the Lord. एव Eva, alone. उद्गीथम् Udgîtham, on Viṣṇu called Udgîtha. उपासीत Upâsita, let one meditate. In order to prove the specific greatness of Vyâna as a vehicle of the Lord, the Śruti describes the other two aspects of the

Chief Prāṇa, *i. e.*, Prāṇa and Apāna. यत् Yat, who. प्राणिति Prāṇiti, carries upwards functions in the upper part of the body, or presiding over the sensory organs. सः Saḥ, he. प्राणः Prāṇaḥ, is prāṇa-aspect of the Chief Prāṇa. This is the name of Śeṣa. यत् Yat, who. अपानिति Apāniti, carries downwards, presides over the lower functions of the body, *i. e.*, excretory functions, is Apāna; the deity called Vindra. अथ Atha, now. यः Yaḥ, who. प्राणापानयोः Prāṇāpānayoh, of Prāṇa and Apāna. सन्धिः Sandhiḥ, union; the maker of union, who brings about the union. सः Saḥ, he. व्यानः Vyānaḥ, is called Vyāna. यः Yaḥ, who. व्यानः Vyānaḥ; Vyāna (or principle Prāṇa-aspect called Vyāna). सा Sā, she. वाक् Vāk, speech, he is inside speech named Vāk, and producer of speech. In fact, Viṣṇu dwelling in Vyāna is the producer of speech. Vyāna in-dwelt by Viṣṇu is the real promoter of speech. The Śruti next shows how Vyāna is producer of speech. तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa, without the help of Śeṣa; when Śeṣa does not function or is not active. अनपानन् Anapānan, when Vindra is not active, or without the help of Vindra वाचं Vācham, speech. अभिव्याहरति Abhivyāharati, one utters. Thus neither Prāṇa or Apāna is the maker of speech but Vyāna alone.

3. Or let him indeed meditate on the Lord as dwelling in the Vyāna (aspect of Prāṇa). He who presides over the sensory organs is Prāṇa or Śeṣa; He who presides over the excretory functions is Apāna. He who brings about the union of Prāṇa and Apāna is Vyāna. That which is Vyāna is also speech: therefore, when Prāṇa and Apāna cease to function, then one utters speech.—25.

MANTRA 4.

या वाक्सर्कस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्कत्साम
तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्रा-
णन्नपानन्नुद्गायति ॥ ४ ॥

या Ya, who. वाक् Vāk, speech, *viz.*, Vyāna as inciter or promoter of speech: and called speech, and is inside Vāk. सा Sā, she. ऋक् Rik, is Rik, *viz.*, Vyāna is the promoter of Rik, dwelling in Rik, and called Rik. Here also Viṣṇu must be taken as the real worker inside the Vyāna. तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa. अनपानन् Anapānan, without functioning of Apāna. ऋचम् Rīcham, the Rik. अभिव्याहरति Abhivyāharati, one utters. यः Yaḥ, who. ऋक् Rik, Rik. तत् Tat, that. साम Sāma, is Sāman; तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without the functioning or help of Śeṣa, without functioning of Prāṇa. अनपानन् Anapānan, without the functioning or help of Vindra. साम Sāma, the Sāman. गायति Gāyati, one sings. यत् Yat, who. साम Sāma, is Sāman, *viz.*, Viṣṇu who through Vyāna is the promoter of Sāman, and

therefore, called Sāman. सः Saḥ, He, Viṣṇu. उद्गीयः Udgīthah. It is a sub-division of Sāman, a kind of Sāman. तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa. अनपानन् Anapānan, without functioning of Apāna. उद्गायति Udgāyati, sings out.

4. He who is (the promoter of) speech is also (the promoter of) Rik. Therefore, when Prāṇa and Apāna cease to function, then one utters Rik. He who is the promoter of Rik is also the promoter of Sāman. Therefore, when Prāṇa and Apāna cease to function, then one sings out the Sāman. He who is the promoter of Sāman, is also the promoter of Udgītha. Therefore, when Prāṇa and Apāna cease to function, then one sings out Udgītha.—26.

Note.—Though in the former part, Vāk, Rik, Sāma, and Udgītha were said to be typical of lower Sarasvatī, higher Sarasvatī, Prāṇa and the Supreme-Self, yet that meaning, not being appropriate here, Vāk means here the Vedas in general, Rik means the Rik Veda, Sāma means the Sāma Veda, and Udgītha means that portion of the Sāma Veda, which is called Udgītha Veda or special deities of these Vedas.

MANTRA 5.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः

सरणं दृढस्य धनुष अयमनमप्राणन्नपानस्तानि करोत्येतस्

हेतोर्नानमेवोद्गीथमुपासीत ॥ ५ ॥

अतः Atah, from the above-mentioned works of speaking, &c. यानि Yāni, which. अन्यानि Anyāni, other. वीर्यवन्ति Viryavanti, requiring strength. कर्माणि Karmāṇi, works. यथा Yathā, as. अग्नेः Agneḥ, of fire. मन्थनम् Manthanam, production by rubbing. अजेः Ājeḥ, of the race, of the goal; of the battle. सरणं Saraṇam, running, going or marching. दृढस्य Dṛiḍhasya, of a strong. धनुषः Dhanuṣaḥ of a bow. अयमनं Āyamanam, stringing, curving, stretching. अप्राणन् Aprāṇan, without Prāṇa function. अनपानन् Anapānan, without Apāna function. तानि Tāni, them. करोति Karoti, he does. एतस्य Etasya, of this. हेतोः Hetoh, of reason. व्यानम् Vyānam, in the Vyāna. उद्गीथम् Udgītham, Lord Viṣṇu called Udgītha. उपासीत Upāsita, let one meditate upon.

5. Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyāna, when Prāṇa and Apāna cease to function. Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyāna.—27.

MANTRA 6.

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन
हुत्तिष्ठति वागीर्वाचो ह गिर इत्याचक्षतेऽन्नं यमन्ने हीदं
सर्वं स्थितम् ॥ ६ ॥

अथ खलु Athakhalu, or indeed. उद्गीयाक्षराणि Udgīthākṣaraṇi, the syllables of the word Udgītha, the forms of the Lord dwelling in the Devatās denoted by the various syllables of the Udgītha. उपासीत Ūpāsita, let one meditate. उद्गीथः Udgīthah, the Ud, the Gī, the Tha. इति Iti, thus. प्राणः Prāṇah, the Chief Prāṇa. एव Eva, even. उन् Ut, is ut, *i. e.*, the syllable “ut” denotes the Chief Prāṇa. प्राणेन Prāṇena, through Prāṇa. हि Hi, because. उत्तिष्ठति Uttiṣṭhati, arises, this world originates from Prāṇa. वाक् Vāk, the goddess Sarasvatī. गीः Gīh, is Gī the syllable “gī” denotes Sarasvatī. वाचः Vāchah, words, speeches. हि Hi, because. गिरः Girah, are called gir. इति Iti, thus. आचक्षते Āchakṣate, say (the learned or wise) अन्नम् Annam, food, *viz.*, the four-faced Brahmā presiding over food. यम् Yam, the syllable tha. अन्ने Anne, in food, *i. e.*, in Brahmā हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all. स्थितम् Sṭhitam, subsists.

6. Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgītha; *i. e.*, ut-gī-tha. Prāṇa verily is “ut” because this world originates (uttiṣṭhati) from Prāṇa. Sarasvatī is “gī,” because the learned call speech gir. Brahmā, the presiding deity of food, is “tha” because in Brahmā, this whole universe subsists (sthita).—28

MANTRA 7.

द्यौरेवोदन्तरिक्षं गीः पृथिवी यमादित्य एवोद्वायुर्गिरग्निस्थं
सामवेद एवोदयजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो
वाचो दोहोऽन्वानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्ष-
राण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Dyauh, the heaven. The Deva loka. एव Eva, verily. उन् Ut, is ut. अन्तरिक्षम् Antarikṣam, the sky, the firmament, the Pitrī loka. गीः Gīh, gī. पृथिवी Prithivī, the earth, the Physical plane. यम् Yam, tha. आदित्यः Ādityah, the sun. एव Eva, verily. उन् Ut, ut. वायुः Vāyuh, the air. एव Eva, verily. गीः Gīh, gī. अग्निः Agniḥ, the fire. एव Eva, verily. यम् Yam, tha. सामवेदः Sāma Vedaḥ, the Sāma Veda. एव Eva, verily. उन् Ut, ut. यजुर्वेदः Yajur Vedaḥ, the Yajur Veda. गीः Gīh, gī. ऋग्वेदः Rik Vedaḥ, the Rik Veda. यम् Yam, tha. दुग्धे Dugdhe, milks out, *viz.*, gives the reward. The Lord as Vāk or speech gives the

reward to the worshipper. अस्मै Asmai, to him, *i. e.*, the worshipper. वाग्दोहं Vāgdoham, the milk of speech, *viz.*, mokṣa, the reward of speech or the knowledge of the Lord. यः Yaḥ, who. वाचः Vāchaḥ, of speech. दोहः Dohah, milk. अन्नवान् Annavān, rich in food. अन्नादः Annādah, able to eat food. भवति Bhavati, is, becomes. यः Yaḥ, who. एतानि Etāni, these. एवम् Evam, thus. विद्वान् Vidvān, knowing. उद्गीयाक्षराणि Udgīthākṣaraṇi, the syllables of Udgītha. उपास्ते Upāste, meditates on. उद्गीयः Udgītha, Udgītha. Ut-gī-tha. इति Iti, thus.

7. The Lord dwelling in heaven is ut, in the sky is gī, and on the earth is tha. He dwelling in the sun is ut, in the air is gī, and in the fire is tha. He dwelling in the Sâma Veda is ut, in the Yajur Veda is gī, and in the Rik Veda is tha. The Lord gives to him Release, which is the milk of speech, who thus meditates on Him. He becomes rich in food, able to eat food, *i. e.*, healthy; who knowing these thus, meditates on ut-gī-tha, the three syllables of Udgītha.—29.

Note.—By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc.

MANTRA 8.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना
स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed. आशीः समृद्धिः Āśiḥ-samṛiddhiḥ. (आशिषः समृद्धिः) fulfilment of desires. He who is the cause of the fulfilment of desires. उपसरणानि Upasaraṇāni, those which give the desired object, the various forms of the Lord subsisting in the Sâma and other Vedas. उपासीत Upāsita, let one meditate. येन साम्ना Yena-sāmnā, by what particular Sâma Veda. स्तोष्यन् Stosyan, praising. स्यात् Syāt, may be. तत् Tat, that. साम Sâma, the Sâma. उपधावेत् Upadhāvet, take up, *i. e.*, knowing Hari as the highest and residing in the Sâma Veda; let him take up the particular hymn of the Sâma Veda with which he wishes to sing the praises of the Lord.

8. Next let him meditate on the various forms of the Lord as existing in the Sâma Veda and which give all desires and fulfil all prayers. Let him take up that particular Sâma, with the hymn of which he wants to praise the Lord.—30.

MANTRA 9.

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्य-
न्स्यात्तां देवता उपधावेत् ॥ ९ ॥

यस्यां Yasyām, in which. ऋचि R̥chi, in the R̥ik. तम् Tam, that. ऋचम् R̥icham, R̥ik. यत् Yat, what. अर्षेयं Ār̥seyam, the R̥iṣi who saw it first. तम् Tam, that. ऋषि R̥iṣim, the seer. यम् Yām, what. देवताम् Devatām, devatā, the topic of a hymn, the chief subject matter of a hymn. अभिष्टोष्यन् Abhiṣṭoṣyan, praising fully. स्यात् Syāt, may be. ताम् Tām, that. देवताम् Devatām, the devatā, the topic. उपधावेन् Upadhāvet, let know fully.

9. Let him thoroughly know the particular R̥ik in which that Sāma occurs, the particular R̥iṣi by whom it was composed, the particular Devatā whom he is going to praise.—31.

MANTRA 10.

येन छन्दसा स्तोष्यन् स्यात्तच्छन्द उपधावेद्येन स्तोमेन
स्तोष्यमा ॥ स्यात्तस्तोम उपधावेत् ॥ १० ॥

येन Yeṇa, by which. छन्दसा Chhandasā, by metre such as Gāyatrī, Anuṣṭup, Pankti, etc. स्तोष्यन् Stōṣyan, praising. स्यात् Syāt, may be. तत् Tat, that. छन्दः Chhandah, metre. उपधावेन् Upadhāvet, let him fully know. येन Yeṇa, by which. स्तोमेन Stomena, tune : the particular music or tune. स्तोष्यमानः Stōṣyamānaḥ Syāt, is going to praise. तं स्तोमम् Tam Stomam, that tune. उपधावेन् Upadhāvet, let him know fully.

10. Let him know fully the metre in which he is going to praise. Let him know fully the tune in which he is going to sing.—32.

MANTRA 11.

यां दिशमभिष्टोष्यन् स्यात्तां दिश उपधावेत् ॥ ११ ॥

याम् Yām, what. दिशम् Diśam, quarter, i. e., presiding deity of the quarter. अभिष्टोष्यन् Abhiṣṭoṣyan Syāt, is going to praise. ताम् Tām, that. दिशं Diśam, direction, quarter, i. e., the presiding deity of the quarter. उपधावेन् Upadhāvet, let him fully know.

11. Let him fully know the particular deity of the quarter whom he is going to praise.—33.

Note.—This teaches the worship of various deities and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism, the next mantra shows that in worshipping these subsidiary deities, one must never forget that the Lord is the Highest Deity and the Best of all; and that honour is paid to these deities, merely as the agents of the Lord.

MANTRA 12.

आत्मानन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्या-
शो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् Ātmānam, the Supreme-Self, the Lord. अन्ततः Antataḥ, as the highest, *i. e.*, Ultimate. उपसृत्य Upasṛitya, having known. स्तुवीत Stuvita, let him praise (the inferior deities). कामम् Kāmam, the desired objects. ध्यायन् Dhyāyan, reflecting, meditating. अप्रमत्तः Apramattah, free from heedlessness, making no mistakes. अभ्याशः Abhyāśah, quickly. ह Ha, verily. यत् Yat, because. अस्मै Asmai, to him. सः Sah, that. कामः Kāmah, desire. समृद्धयेत Samṛiddhyeta, is fulfilled. यत्कामः Yatkāmah, the man having that as his desire, with a strong desire. स्तुवीत इति Stuvita Iti, let him praise.

12. Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate. Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire.—34.

Note.—The method of getting any desire fulfilled is laid down in this verse. It consists, firstly, in thinking strongly of that desire without heedlessness. Secondly, in praising that particular deity who has jurisdiction over that desired object. Thirdly, knowing that all the lower devatās are agents of the Lord and that he alone brings about the fulfilment of all desires. Fourthly, he must praise as a “yatkāma” with a strong desire.

MADHVA'S COMMENTARY.

It has already been mentioned before that the worship of the Lord in the vehicle of Prāṇa is the best. It consists in realising that He is the Highest of all, and that the Prāṇa is the highest vehicle. Such worship was called Adhyātmic or appertaining to the soul; in other words, seeing the God in the soul. Now the Śruti describes the worship of God in nature, or Ādhidaivic worship of the Lord.

The Śruti passage “That yonder sun which shines let him meditate on the Udgītha in it” has been explained by former commentators as enjoining the worship of the Udgītha, in the sun and that the sun is a self-luminous body. The Commentator shows that the sun is not a self-luminous mass, but that it owes its light to the Chief Prāṇa (cosmic electricity?):—

It is Prāṇa, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun). As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prāṇa enters it).

If it is the Prāṇa that really shines, and not the sun; then why is it said, that it rises and sets? The Prāṇa in the sun is a constant quantity, it never sets. To this the Commentator says:—

The Prāṇa (Vāyu) residing in the solar orb, is above all rising or setting, it is only with regard to Prajās or creatures (dwelling on

earth) that it is said to rise or set. It is for their sake that the Chief Prāṇa sings out the praises of the Lord Janārdana.

The Commentator now explains Mantra 2.

The Vāyu (Prāṇa) who is in the sun, is verily the same who is in the body of all living beings ; for it is the presence of life (Prāṇa) in the body that gives it its vital heat ; (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prāṇa in it. Therefore, let one worship the Lord Janārdana, called Udgītha, both in the Prāṇa here (within the body) and in the Prāṇa there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release.

Now the Commentator explains the words Svava and Pratyāsvara of the same mantra.

The Lord Keśava is called Sva, because He is independant (svatantra), he who is devoted (rati) to the Lord, i.e., the Chief Prāṇa, is called Svava or Lord-devoted. Thus svava means Vāyu. It is the name of the Prāṇa in the body of living beings. While Pratyāsvara is the name of the Prāṇa in the sun, because it (its ray) is parallel (prati) to every one, for every one says or rather thinks that the sun is towards him (prati).

[The Commentator now explains the Mantra 3 words "He who brings about the union of Prāṇa and Apāna is Vyāna." What are these Prāṇa and Apāna? Are they different aspects of the same Prāṇa or different from it? Since Vyāna is said to be higher than these, both Prāṇa and Apāna, so the latter two cannot be the same as the Chief Prāṇa. The Commentator explains the pentad of lower prāṇa] :—

The pentad of Prāṇa (Apāna, Vyāna, Samāna, Udāna) is three-fold. The First or the Chief Pentad consists of the Chief Prāṇa, the Chief Apāna, the Chief Vyāna, the Chief Samāna and the Chief Udāna. This highest Pentad is only another aspect of the Chief Prāṇa. The second Pentad is called the Garuḍa Pentad, while the lowest Pentad is that which is known as Prāṇa, &c., and which are the sons of the Chief Prāṇa, &c. This is one division. But there is another division which is four-fold and not three-fold like this. It consists of (1) Prāṇa and Apāna, (2) Śeṣa and Vīndra ; (3) Udāna and Samāna, and (4) Rudra and Indra, higher than this four-fold Pentad is the Vyāna Vāyu. Therefore, let one meditate on the Supreme Lord Hari called Udgītha in this Vyāna Vāyu. Because Viṣṇu residing in Vyāna is the same which resides in Vāk, Rik and Sāman always. That one alone is also in Udgītha (a division of the Sāma Veda) therefore all that action, namely, singing of the Sāma song by reciting loudly the hymns is the action of Vyāna. The Lord called Udgītha dwells in the Pentad of Vyāna (namely. Vāk, Rik,

Sâma, Udgîtha and Vyâna). (The Lord dwells in the four, namely, Vâk, Rik, Sâma, and Udgîtha; in fact he is in the Vyâna, which pervades these four; because Vyâna has Viṣṇu within him and it pervades Vâk, etc., therefore, Viṣṇu pervades Vâk, etc.).

[The Commentator now explains the words of Mantra 5, "therefore the works which require strength are performed through Vyâna."]

Since it performs all works of strength (vîrya) it is called Vyâna. (They are performed really by the Lord dwelling in Vyâna alone). Therefore, let one always worship Viṣṇu residing in Vyâna (and nobody else.)

[The question arises, are the forms of the Lord, as dwelling in these Vyâna, etc., different, or not different; if they are different, then the saying that "the Lord is one alone in all these," is contradicted; if the form is not different, then the saying that "the names and forms are different" is contradicted. If the Lord is different, in different bodies, in some his glory being less, in others great; then the Lord would be liable to modification. If he is the same in every body, then His effects ought to be the same, every where. This dilemma, the Commentator answers thus:—]

The Lord is verily one and identical, in all times and in all objects; he is unlimited (Nirviśeṣa or does not possess any specific viśeṣa energy) and His glory never increases and decreases, with the objects in which He may be. Still owing to the differences in His activities, He gets different names and forms, though He Himself is not different and is one in His Full lordliness everywhere. He on account of his infinite power produces different results in different bodies, without himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa) because he is All-power; and therefore, He produces always the effects of particular forces, though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words "the Lord milks for him the milk of speech" of Mantra 7.—]

He who knows Hari to be one, though dwelling in the letters of Udgîtha, or in the vehicles of Prâṇa, etc., or in the causes of the fulfilment of desires, yea even in everything, verily obtains all desires.

The syllable Ut is the name of Prâṇa, etc., the syllable giḥ is Vâk, etc., the syllable tha is food, etc., therefore, Hari is said to dwell in all these and consequently in Udgîtha.

[The Commentator now explains the words "having known the Highest Self let him praise" of Mantra 12]:—

The word Âtmânam of this Mantra means the Supreme-Self. The word Antataḥ means as the Highest. Thus knowing Him everywhere, let one worship minor Devas (if he likes).

FIRST ADHYĀYA.

FOURTH KHANḌA.

MANTRA 1.

ॐमित्येतदक्षरमुद्गीथः पासीतोमिति बुद्धायति तस्योपव्या-
ख्यानम् ॥ १ ॥

ओम् Om, the Lord. इति Iti, thus. एतत् Etat, this. अक्षरं Akṣaram, Imperishable. उद्गीथं Udgītham, Nārāyaṇa. उपासीत Upāsīta, let meditate. ओम् Om, Lord. इति Iti, thus. हि Hi, for. उद्गायति Udgāyati, sings. तस्य Tasya, of him. उपव्याख्यानम् Upavyākhyānam, full explanation.

Note.—This is exactly the same as the first mantra of the Khaṇḍa First. For fuller word-meaning, see page 2.

1. Om is the Lord, the Imperishable, the Udgītha, He must be meditated upon. Him the Udgātri sings out as Om. About Him is this full explanation.—35.

MANTRA 2.

देवा वै मृत्योर्बिभ्यतर्ह्यीं विद्यां प्राविशस्ते छन्दोभिरा-
च्छादयन्त्येहिराच्छादयस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देवाः Devāḥ, the Devās. वै Vai, verily. मृत्योः Mṛtyoḥ, from death; from Durgā, the goddess of death (Māraṇāt Mṛityuḥ Itiuktā Durgā) Mṛityuḥ is called Durgā because she destroys all ignorance. बिभ्यतः Vibhyataḥ, being afraid. त्रयी Trayīm, the three-fold Vedas. प्राविशन् Prāviśan, entered into fully, i.e., the devas being afraid of Durgā, without meditating on the Lord Viṣṇu, in the deity presiding over the three-fold knowledge, (three Vedas). ते Te, they. (Devas). • छन्दोभिः Chhandobhiḥ, with metrical hymns, by means of the meditations on the Lord in Vedic hymns. आच्छादयन् Āchchhādayan, covered (themselves); they covered themselves with the armour of the Chhandas. यत् Yat, because. एभिः Ebhiḥ, with these (hymns). आच्छादयन् Āchchhādayan, covered themselves. तत् Tat, therefore. छन्दसाम् Chhandasām, of the Chhandas. छन्दस्त्वम् Chhandastvam, i.e., therefore, the hymns are called Chhandas.

2. The Devās verily being afraid of the Goddess Durgā, entered into the three Vedas. They covered themselves with the metrical hymns (as if with an armour). Because they covered themselves with these (hymns), therefore the hymns are called Chhandas.—36.

MANTRA 3.

तानु तत्र मृत्युर्यथा मत्स्य-दके परिपश्येदेवं प्रयपश्य-
दृचि सान्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः
स्वरोऽप्रावेशन् ॥ ३ ॥

तान् Tan, Devās concealed within the three Vidyās. उ U, also. तत्र Tatra, there. मृत्युः Mrityuh, Durgā, the goddess of death. यथा Yathā, as. मत्स्य Matsyam, fish. उदके Udake, in the water. परिपश्येत् Paripaśyet, might observe (the fish catcher). एवं Evam, thus. प्रयपश्यत् Paryapaśyat, observed. Durgā, the goddess of death is the nominative of it. ऋचि Richi, in the Rik. सान्नि Sāmni, in the Sāman. यजुषि Yajuṣi, in the Yajur Veda. ते Te, they, *i.e.*, Devās. (Knowing that Durgā has found them out). नु Nu, even. वित्त्वा Vittvā, knowing or seeing. उर्ध्वाः Urdhvāḥ, superior ; qualifies Devāḥ. The phrase ūrdhvāḥ Devāḥ means 'the intelligent Devas'—"the Devas because they were intelligent, found out so." They were not like fish who does not know its catcher. ऋचः Richaḥ, from the Rik. साम्नः Sāmnaḥ, from the Sāman. यजुषः Yajuṣaḥ, from the Yajur Veda. स्वरम् Svaram, in the Chief Vāyu named Svara. (Sva = Lord ; ra = devoted); and meditated therein on the Lord called Svara, the Independent (Sva = self, ra = relying ; delighting). एव Eva, indeed. प्राविशन् Praviśan, entered : worshipped or meditated on.

3. As the bird, called the fish-catcher, might observe a fish in water, so Durgā, the goddess of death, observed the Devās (covered with the metrical hymns, *i.e.*,) in the Rik, Yajus, and Sāman. As the Devās were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rik, Yajus, and Sāman, worshipped the Lord called Svara, the Independent, in the Chief Vāyu called Svara or the Lord-devoted.—37.

MANTRA 4.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव५ सामैवं यजुरेष
उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रादिष्ट देवा अमृता
अभया अभवन् ॥ ४ ॥

यदा Yadā, when. वै Vai, verily. ऋचं Richam, the Rik. आप्नोति Āpnoti, gets (learns), recites. When the people recite the Rik they add Om to those hymns. ओम् Om, Om. इति Iti, thus. एव Eva, verily. अतिस्वराति Atisvarati,

pronounces. Adds or prefixes Om to the Rik-mantra. एवं Evam, thus. साम Sâma, the Sâma Veda. He adds Om to the Sâman song. एवं Evam, thus. यजुः Yajus, the Yajur Veda. The hymns of the Rik, Yajus or Sâman have no protective efficacy unless preceded by the syllable Om. Therefore the japa of every mantra is with Om in the beginning. एषः Eṣaḥ, this. उ U, alone. स्वरः Svaraḥ, the self-dependent, the Independent. यत् Yat, because. एतत् Etaṭ, this (the nearest of all) and therefore called Etat 'this' or 'nearest.' अक्षरम् Akṣaram, the Imperishable. एतद् Etad, this (nearest). अमृतम् Amritam, the Immortal. अभयम् Abhayam, free from fear, (fearless); or Giver of fearlessness. तत् Tat, that Lord. प्रविश्य Praviśya, (lit.) having entered (taking refuge under). देवाः Devāḥ, the devās. अमृताः Amritaḥ, Immortal. अभवन् Abhavan, became.

4. Therefore when one learns a Rik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sâman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The Devās by entering into (and worshipping) that (Lord) became Immortal, *i.e.*, released.—38.

MANTRA 5.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरस्वरमनुतमभयं
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थः खण्डः ॥ ४ ॥

सः Saḥ, he. यः Yaḥ, who. एतत् Etaṭ, this, *i.e.*, the Lord called Om. एवं Evam, thus, *i.e.*, He is the giver of Immortality to the Devās. विद्वान् Vidvân, knowing. अक्षरं Akṣaram, the Imperishable ; this is the name of Viṣṇu. प्रणौति Praṇauti, praises with praṇava (Om). एतत् Etaṭ, this. एव Eva, only. अक्षरम् Akṣaram, Viṣṇu. स्वरं Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self. अभयम् Abhayam, free from fear. प्रविशति Praviśati, enters, *i.e.*, takes refuge under. तत् Tat, that ; *viz.*, the Lord. प्रविश्य Praviśya, having entered. यत् Yat, as. अमृताः Amṛitaḥ, immortal. देवाः Devāḥ, the Devās. तत् Tat, so It is equal to tathâ, as correlated to yat, yathâ. अमृतः Amṛitaḥ, immortal. भवति Bhavati, becomes.

5. He who knowing this Lord thus (as the giver of immortality to the Devās) meditates on the Imperishable with praṇava, and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devas became Immortal.—39.

MADHVA'S COMMENTARY.

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord in Vāyu. The Śruti now mentions that by such worship one gets release from the bondage of the samsāra and a story is being related to that effect.)

In Mantra 3 it is said the Devās entered Svāra. This word Svāra requires explanation and the Commentator therefore says:—

Svāra is the name of Viṣṇu because He takes delight (rati) in Himself (Sva). Vāyu is called Svāra because He is devoted to Sva or Viṣṇu. Viṣṇu is called Sva because He is Independent. Svāra also means Vāyu. Thus both Viṣṇu and Vāyu are called Svāra:—Viṣṇu because He alone is independent; and Vāyu, because He is devoted to Sva or the Lord.

Admitted that both Viṣṇu and Vāyu have the names of Svāra, but it does not follow that in Mantra 3 the entering of the Devās into Svāra refers to their entrance into Vāyu and Viṣṇu. For it is said there, that by entering into it, the Devās became immortal. This is wrong because in deep sleep (Suśupti) and in dissolution of the universe (Pralaya) all beings enter into Svāra (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence “the Devās became immortal” of the Mantra 4 thus:—

In the Svāra called the Vāyu the Devās worshipped the Svāra called Viṣṇu, whose another name is Om. By such worship of the Svāra, in the Svāra, the Devās obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2, it is said the Devās were afraid of mṛityu or death. The old commentators have explained the word mṛityu as Yama, but this is wrong, because all devās are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mṛityu:—

The Goddess Durgā is called mṛityu because She causes death.

Through fear of this Goddess the Devās worshipped Om and obtained the highest immortality, i. e., Lord Viṣṇu himself. Thus in Sandhyāna.

The word Urdhvāḥ, in Mantra 3, has been explained wrongly by old commentators. It really means Superior, Best; and does not mean risen above.

The fish does not know or recognise its catcher, but the Devās knew that Durgā was their enemy and consequently, the Devās were certainly superior to fish: hence Urdhvāḥ is an epithet of the Devās meaning they were possessed of great intelligence. In other words, Urdhvāḥ Devāḥ mean “the intelligent (lofty) Devās.”

FIRST ADHYĀYA.

FIFTH KHANDA.

MANTRA 1.

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथः
इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति
॥ १ ॥

अथ खलु Atha khalu, now indeed: this indicates the beginning of a mantra यः Yah, who. उद्गीथः Udgithah, Viṣṇu called Om. सः Sah, he. प्रणवः Praṇavaḥ, the praṇava. यः Yah, who. प्रणवः Praṇavaḥ, the Praṇava. सः Sah, He. उद्गीथः Udgithah, the Udgitha called Viṣṇu, *i. e.*, the Udgitha is called Praṇava and the Praṇava is called Udgitha, there being no distinction between Praṇava and Udgitha. Because the followers of the Rik Veda chiefly use Praṇava and the followers of Sāma Veda chiefly use Udgitha. Both words are intended for Viṣṇu. इति Iti, thus. It indicates the end of the mantra. The quotation ends here. The Śruti next gives the etymological meaning of these two words, Praṇava and Udgitha. असौ Asau, this. वै Vai, verily. आदित्यः Âdityah, the sun called Âditya, next the Chief Vāyu presiding over the sun; and lastly, the Lord Hari who is inside that Chief Vāyu. उद्गीथः Udgithah is Udgitha, *i. e.*, Hari who is inside that Chief Vāyu in the sun is Udgitha, because He is sung as the most High. एषः Eṣah, He who is inside the Chief Vāyu, the presiding deity over the sun. प्रणवः Praṇavaḥ is called also Praṇava because He is superior (pra) to all; because He is Leader (ṇa) of all, and Goal (va) of all. Therefore though Udgitha was the name given to the Lord in His aspect as dwelling in man, He should be worshiped under that name as dwelling in the Solar Prāṇa also. ओम् Om, Om called Viṣṇu. इति Iti, thus. हि Hi, because. एषः Eṣah, Viṣṇu who is inside the Chief Vāyu, the presiding deity of the sun. स्वरन् Svaran, sounding, reciting. The Lord moves through the universe reciting His own name Om, in order to teach others to do the same. एति Eti, moves.

1. "Now indeed" (says a Mantra) "He who is Udgitha is (also) Praṇava, He who is Praṇava is (also) Udgitha." This Lord residing in the Solar Prāṇa is verily Udgitha and He also is Praṇava. He goes sounding Om (to teach all creatures His Ineffable Name.)—40.

Note.—The meditation (worship) on Praṇava and Udgitha has been mentioned already. But lest one should think that these two are different, the Śruti now declares their identity, by quoting a Mantra "Yah Udgitha sa Praṇavaḥ, Yah Praṇavaḥ sa Udgitha." The

repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise their identity would not be established. To prove the identity of A and B we must assert not only 'all A is B' but also "all B is A."

He who meditates on this *one* syllable Om, gets *one* son and also gets release. But he who meditates on Udgîtha as residing in these rays of the Solar Prâṇa, obtains *many* sons, as well as release.

It has been mentioned just now that by worshipping the Lord in the Solar Prâṇa, the worshipper gets *one* son while worshipping Him in the *rays* of the Solar Prâṇa, he obtains many sons. In order to make this statement credible, the Śruti gives a narrative in the next mantra.

MANTRA 2.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह
नौषीतकिः पुत्रमुवाच रश्मीःस्त्वं पर्यावर्तयद्बहवो वै ते भवि-
ष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this ; (Viṣṇu, who is inside the Chief Vāyu, the presiding deity over the *orb* of the sun). उ U, indeed. एव Eva, only. अहम् Aham, Kauṣîtaki. अभ्यगासिषं Abhyagâsîsam, sang out fully (the praises of Viṣṇu) worshipped entirely. तस्मात् Tasmât, therefore. मम, Mama, my. त्वं Tvam, thou. एकः Ekaḥ, one only. असि Asi, art. इति Iti, thus. ह Ha, indeed. कौषीतकिः Kauṣîtakiḥ, the son of Kuṣîtaka. पुत्रं Puttram, to his son. उवाच Uvâcha, said. रश्मीन् Raṣmîn, rays ; Viṣṇu who is inside the Chief Vāyu, (the presiding deity over the *rays* of the sun.) त्वं Tvam, thou. पर्यावर्तयतात् Paryâvartaytât, do sing praises to, revolve, meditate or constantly revolve on the *rays*. बहवः Bahavaḥ, many. वै Vai, indeed, then. ते Te, thy (sons). भविष्यन्ति. Bhaviṣyanti, will be. इति Iti, thus. अधिदैवतम् Adhidaivatam, this is adhidaivatam fruit of the worship of the Lord.

2. "As I sang praises to this (aspect of the Lord) alone, (*i. e.*, that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the orb of the sun and not to that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the *rays* of the sun), so I have got thee as the only son," thus said Kauṣîtaki to his son : "Do thou sing praises to (Viṣṇu who is inside the Chief Vāyu, the presiding deity of the *rays* of the sun), then many sons will be born to thee." This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—41.

MANTRA 3.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीते मिते
ह्येष ह्यस्ते ॥ ३ ॥

अथ अध्यात्मम् Atha-adhyātmam, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. अः Yaḥ, who. एव Eva, only. अयं Ayam, this. मुख्यः Mukhyaḥ, in the mouth or lungs; Chief. प्राणः Prāṇaḥ, Prāṇa; the deity inside the body. तम् Tam, in him (in that Chief Prāṇa). उद्गीथम् Udgītham, Viṣṇu called Udgītha. उपासीत Upāsita, let one meditate upon. ओम् Om, Om. इति Iti, thus. हि Hi, because. एषः Eṣaḥ, He. स्वरन् Svaran, reciting, sounding. एति Eti, moves, goes.

3. Let him meditate on Viṣṇu as Udgītha presiding in the Chief Prāṇa, in the mouth, for reciting Om moves Viṣṇu. This is adhyātmā (psychological).—42.

Note.—The sentence “Now indeed, He who is Udgītha is Prāṇa, He who is Prāṇa is Udgītha” is further explained in this mantra. That sentence should be read as a part of this mantra also.

MANTRA 4.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेवोऽसीति ह
कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायताद्बहवो वै
ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this. उ U, indeed. एव Eva, alone अह Aham, I. अभ्यगासिषं Abhygāsiṣam, sang fully out (the praises of Viṣṇu). तस्मात् Tasmāt, therefore. त्वं Tvam, thou. मम Mama, of me. एकः Ekaḥ, one only. असि Asi, art. इति Iti, this. ह Ha, indeed. कौषीतकिः Kauṣītakiḥ, the son of Kuṣītaka. पुत्रम् Puṭtram, to his son. उवाच Uvācha, said. प्राणान् Prāṇān, the prāṇas (vis., Viṣṇu as dwelling in many senses). त्वं Tvam, thou. भूमानं Bhūmānam, great, full of all qualities. अभिगायताद् Abhigāyatāt, fully sing out.

4. “I sang praises to this (Viṣṇu in the Chief Prāṇa) alone; therefore, thou art my only son,” said Kauṣītaki to his son. “But sing thou fully the praises of the Infinite Lord, in all the Prāṇas, for thereby verily many sons will be born to thee.”—43.

MANTRA 5.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ
इति होतृषदनाद्धैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति
॥ ५ ॥

पञ्चमः खण्डः ॥ ५ ॥

अथ खलु Atha Khalu, now indeed; this indicates the beginning of a mantra. यः Yah, who. उद्गीतः Udgithah, (Viṣṇu called Om). सः Sah, he. प्रणवः Praṇavah, the Praṇava. यः Yah, who. प्रणवः Praṇavah, the Praṇava. सः Sah, he. उद्गीतः Udgithah, the Udgîtha; called Viṣṇu, *i.e.*, the Udgîtha is called Praṇava, and the Praṇava is called Udgîtha; there being no distinction between Praṇava and Udgîtha, because the followers of the Rik-Veda chiefly use Praṇava and the followers of the Sâma-Veda chiefly use Udgîtha. Both words are intended for Viṣṇu. इति Iti, thus; this word is used to denote the end of the mantras quotation. होतृषदनात् Hotṛiṣadanât, from (meditating on) Hotṛi-sadana; meditating on the Lord Viṣṇu who presides over the fire. ह Ha, verily. एव Eva, even. अपि Api, also. दुरुद्गीतं Durudgîtam, incorrect singing, mistake. अनुसमाहरति Anusamâharati, rectifies. इति Iti, thus. अनुसमाहरति Anusamâharati, rectifies. इति Iti, thus.

5. He who knows that the Praṇava is the Udgîtha and the Udgîtha is the Praṇava, *i.e.*, there is no distinction between Praṇava and Udgîtha, meditating on the Lord who presides over the fire, rectifies the mistakes, *i.e.*, rectifies the mistakes of wrong singing.—44.

Note.—The old commentators have explained the word Hotṛi Sadanât as “rites appertaining to the Hotṛi priest” and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotṛi priest. This is wrong. It means ‘the refuge of the Hotṛi priest, *i.e.*, fire, the Lord dwelling in the fire is said to be ‘Hotṛi Sadana.’ The force of the ablative case indicates that a word like Dhyâtva is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness, or dropping proper accent.

MADHVA'S COMMENTARY.

Having described the worship of the Supreme Lord, called the Udgîtha, in the Chief Prâṇa, both psychologically, and cosmologically, this Khaṇḍa relates a story as to the fruit of the worship. Having recited a Text showing the identity of Praṇava and Udgîtha, and having answered the doubt as to what is Udgîtha and what is Praṇava, this Khaṇḍa mentions the fact that the Lord in the Solar Prâṇa is both Udgîtha and Praṇava:—

The Vâyu resides in the Sun, (in his one aspect); and Hari, the Lord, resides in such Vâyu and is called Praṇava, because He is the highest (pra); because He is the Leader of all (netri); because He is the goal (va) of all. The Lord is called Udgîtha, because He is praised or sung (giya) loudly or highly or as the best of all (uchchaiḥ.) He is the highest of all persons, called the Puruṣottama. He who dwells within the Prâṇa in this body, He is verily (the Lord Hari called Praṇava and the Udgîtha.) In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation. He who meditates on Him in the

rays of the Prâṇa, gets many sons and also salvation ; therefore let him meditate thus on the Supreme.

The phrase "praise the great Prâṇa the Bhûmânam" in the Mantra 4, does not mean that Prâṇa is the Bhûmâ : --a mistake, which has been made by older commentators ; therefore, the Commentator says :—

Let him praise the Lord of all, as Bhûmâ, the Infinite, the Full ; in the Prâṇa or as dwelling in the Prâṇa.

Though in the Śruti the word Abhigâyatât is in third person singular, yet it must be explained as in the second person, because the word Tvam or Thou precedes it. Hence the Commentator has explained this word in the second person by using.—

"Abhigâya" "Sing 'Thou or Ye,' the Infinite as residing in the Prâṇa.

In the Mantra 5, the words Hotri-Sadanât, etc., have been explained by former Commentators as "sitting from the seat of the Hotri Priest he rectifies any mistakes committed by the Udgâtri Priest, if he has sung wrongly." This explanation is incorrect. The word Dur Udgîtam Anusamâharati do not mean rectifies the mistake of wrong singing, but it means makes it propitious or favourable, so that this wrong singing may not produce evil effect but may become favourable. This He does by meditation on the Lord.

The word Hotri Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotri priest." By meditating on this Lord dwelling in the fire, and called a dweller-in-the-Home-of-the-Hotri-priest, He makes mistakes turn out to be no mistakes. As we find in the Traividya :—

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire ; therefore, let one meditate always on the Lord, as dwelling in the fire.

FIRST ADHYĀYA.

SIXTH KHANDA.

MANTRA 1.

इयमेवर्गग्निः साम तदेतदेतस्याऽध्यध्यूढं साम तस्मा-
द्वच्यध्यूढं साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, *i. e.*, the deity presiding over the earth. एव Eva, only, indeed. ऋक् Rik, named Rik, Sarasvatī, presiding over the Rik and pervading the earth. अग्निः Agnih, fire, the deity of fire, pervading fire and named Agni. साम Sāma, the presiding deity of Sāman called also Sāman, *i. e.*, Vāyu. तत् Tat, that. एतत् Etat, this, (Sāman, pervading fire and called fire). एतस्याम् Etasyām, in this (earth, in this Sarasvatī pervading the earth). ऋचि Richi, in the Rik. अध्यधूढं Adhyudham, rests, is refuged. For it is a well-known fact that fire rests on earth, *i. e.*, manifests itself through matter. If there is no solid matter, the heat radiation is not manifested. तस्मात् Tasmāt, therefore; because these two are so related. ऋचि Richi, in the Rik. अध्यधूढं Adhyudham, refuged. साम Sāma, the Sāman. गीयते Giyate, is sung; even the exoteric Sāman, the hymns of the Sāma-Veda are sung as based on the mantras of the Rik-Veda, by the singers of the Sāma-Veda. The matrix of the Sāma-Veda is the Rik-Veda. इयम् Iyam, this earth. एव Eva, indeed. सा Sā, Sā, the syllable. अग्निः Agnih, fire. अमः Amah, Ama, the syllable. तत् Tat, this (makes), साम Sāma, the Sāman.

1. (The Devī Sarasvatī called) Rik verily (pervades) this (earth) (the Deva Vāyu called) Sāman (pervades) fire; thus this (fire is seen to) rest on that (earth); therefore, the Sāman is sung as resting on the Rik. Sā is this earth, and Ama is fire and that makes Sāma.—45.

Note.—Separately Sarasvatī and Vāyu have their places in earth and fire; and are separately known by those names, but when combined, they give rise to a single body, a deity called Ardhanārī. Of this Ardhanārī or androgynous Being (Adonai?) the Sarasvatī part is called, Sā, the Vāyu part is called Ama. This Ardhanārī rests also in earth and fire; the Sarasvatī part is called Sā, because it is Sāra or essence; the Vāyu part is called Ama (ā=not, ma=measured); because it is “unmeasured.” Thus Sāma would mean “illimitable essence.”

MANTRA 2.

अन्तारेक्षमेवर्गग्निः साम तदेतदेतस्याऽध्यध्यूढं साम
तस्माद्वच्यध्यूढं साम गीयतेऽन्तरिक्षमेव सा वायुस्तत्साम ॥ २ ॥

Next the Commentator explains the five sentences (1) Sâ is this earth, and Ama is fire, etc., (2) Sâ is the sky and Ama the air, (3) Sâ is heaven and Ama the sun, (4) Sâ is the stars and Ama the moon, (5) Sâ is the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vâk is verily called Sâ, the wife; while prâṇa is called Ama or husband. Thus these two, as a pair, get the single name of Sâman (thus Sâman is a collective name denoting Prâṇa and Vâk joined indissolubly.)

This describes the Ardhanâri form of Vâyu which is half male and half female. As says a verse "Vâyu is sometimes described as a dual entity, half male and half female."

The Commentator next explains the five passages "this Sâman rests on that Rik . . . Therefore Sâman is seen resting on the Rik."

Therefore, verily this Sâma Veda is described as consisting of both Rik and Sâman verses (verses to be sung and verses to be merely recited.)

Vâyu, the deity of Sâman, dwells in Agni or fire, and Sarasvatî, the deity of Rik dwells in earth, and thus Sâman rests on that Rik, therefore this Sâman is described as consisting of both Rik and Sâman.

The Commentator next explains the Śruti text. "Now with reference to the body. Rik is speech, Sâman breath, etc."

These two Vâk and Prâṇa, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception :—

The Lord Viṣṇu is inside these two (Vâk and Prâṇa). The Lord Viṣṇu is inside of Vâyu, which pervades the Sun; and inside of Sarasvatî (that prevades the eye.)

The Commentator next explains the phrase "Rik and Sâman are his Geṣṇau." The word Geṣṇau has been explained as "joints" by old commentators. This erroneous interpretation is set aside :—

And these two (Vâk and Prâṇa) are (his panegyrists, the singer of his praises), His ministrrels.

Thus Geṣṇau means the two singers of praises, two ministrrels, and not two 'joints.' They sing his praises, through the hymns of the Rik and the Sâma Vedas; and therefore, they are called geṣṇau or ministrrels. The Commentator next explains the phrase His name is Ut, because He has risen above all evil.

He is higher than Rik and Sâman, therefore He alone is called Ut or the Most High (Ut = Uchcha) and above all sins. This is in Sâtatva.

The whole of the above metrical commentary is from a book called Sâtatva. In Mantra Sixth, Khaṇḍa Sixth, we find :—"Whose eyes are like Kapyâsa lotus." The word Kapyâsa has been taken by old commentators to mean 'monkey (kapi) seat (âsa);' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus :—

The word Kapyâsa means fresh-stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Âsa is seat, so the whole word Kapyâsa means 'a flower seated on the stalk that still drinks water, i. e., which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well.

In the Mantras 7 and 8 of Khaṇḍa 7 occur some words which have been wrongly interpreted by old commentators as "He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men." This would mean as if the singer of the Udgîtha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others) if he is a human being ; but if (such a singer) is Vâyu himself, he gives salvation, even both to gods and men ; therefore, Vâyu is the chief Udgâtâ.

In the previous passage it was mentioned that Vâyu is the minstrel singing the praises of the Lord. Thus He is the principal Udgâtâ. This Vâyu gives salvation to men and gods both, for He is the chief singer of the Lord and His most-beloved. While a human Udgâtâ can never give salvation, but through the magic of his singing can accomplish the desires of his yajamâns by procuring all heavenly objects of desire for them.

In Mantra 8 Khaṇḍa 6 it is said the Rik and Sâman are his joints, and therefore he is Udgîtha. The force of "therefore" is not very clear here. So the Commentator, explains it.

Therefore He is called Udgîtha, because He is high (ut) and because he is sung (gîyate), i. e., He is sung as the Most High.

This is another etymology of the word Udgîtha.

FIRST ADHYĀYA.

SEVENTH KHANDA.

MANTRA 1.

अथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते वागेव सा प्राणोऽमस्तत्साः ॥१॥

अथ Atha, now. अध्यात्मं Adhyātman, psychological. वाक् Vāk, speech, the devī Sarasvatī presiding over the organ of speech. एव Eva, indeed. ऋक् Rik, the Rik, *i. e.*, the Sarasvatī presiding (deity) over the Rik, and named Rik, the presiding deity of the earth. प्राणः Prāṇaḥ, the breath of respiration, the deva Vāyu dwelling in the air of breath. साम Sāma, the presiding deity of Sāman called also Sāman. तत् Tat, that. एतत् Etat, this. एतस्यां Etasyām, in this earth. ऋचि Rīchi, in the Rik. अध्यूढं Adhyūḍham, rests, is supported. साम Sāma, the Sāman. गीयते Giyate, is sung वाक् Vāk, the presiding deity of the speech. एव Eva, indeed. सा Sā, is Sā. प्राणः Prāṇaḥ, as breath dwelling in Prāṇa. अमः Amaḥ is called Ama. तत् Tat, that. साम Sāma, (makes) Sāma.

1. Now the psychological. (The Devī Sarasvatī called) Rik (pervades the organ of) speech, (the Deva Vāyu called) Sāman (pervades the organ of) respiration. Thus respiration is seen to rest on (the organ of) speech; therefore, the Sāman is sung as resting on the Rik. Sā is (the organ of) speech and Ama is (the organ of) respiration. That makes Sāma.—53.

Note.—The Cosmic forms of Rik, Sāman, &c., have already been described, this Khandā describes the psychological form of these Devatās, and ends with the worship of the Udgitha—the Most High.

MANTRA 2.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्य
ध्यूढं साम गीयते चक्षुरेव सात्माऽमस्तत्साः ॥ २ ॥

चक्षुः Chakṣuḥ, eye, the devī Sarasvatī residing in the organ of sight. एव Eva, indeed. ऋक् Rik, the Rik, *i. e.*, Sarasvatī residing in the Rik. आत्मा Atmā, the Self, Jivātma, the individual Self: residing in the Jivātma. साम Sāma, the presiding deity of Sāman, called also Sāman. तत् Tat, that. एतत् Etat, this. एतस्यां Etasyām, in this. ऋचि Rīchi, in the Rik. अध्यूढं Adhyūḍham, rests, refuged. साम Sāma, the Sāman. तस्मात् Tasmāt, therefore. ऋचि Rīchi, in the Rik. अध्यूढं Adhyūḍham, resting. साम Sāma, the Sāman. गीयते

Giyate, is sung. चक्षुः Chakṣuḥ, the eye, the Devī Sarasvatī residing in the organ of sight. एव Eva, indeed. सा Sā (is) Sā. आत्मा Ātmā, the Jivātma. अमः Amaḥ, (is) Ama. तत् Tat, that. साम Sāma, (makes) Sāman.

2. (The Devī Sarasvatī residing in) the eye is called Rik, and (Vāyu residing in the Jīva) is Sāma; this Sāma is seen to rest on the Rik; therefore, the Sāma is sung as resting on the Rik. Sā is the eye and Ama the Jīva; that makes Sāma.—54.

MANTRA 3.

श्रोत्रमेवईमनः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मा-
दृच्यध्यूढं साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्रं Śrotam, ear, Sarasvatī residing in the organ of hearing. एव Eva, indeed. ऋक् Rik, the Rik, i.e., Sarasvatī residing in the Rik. मनः Manah, mind, i.e., Vāyu residing in mind. साम Sāma, the presiding deity of Sāman. तत् Tat, that. एतद् Etad, this. एतस्यां Etasyām, in this. ऋचि Richi, in Rik. अध्यूढं Adhyūḍham, rests, refuted. साम Sāma, the Sāman. तस्मान् Tasmāt, therefore. ऋचि Richi, in Rik. अध्यूढं Adhyūḍham, resting, refuted. साम Sāma, the Sāman. गीयते Giyate, is sung. श्रोत्रम् Śrotam, the ear; Sarasvatī residing in the organ of hearing. एव Eva, indeed. सा Sā, (is called) Sā. मनः Manah, the mind. अमः Amaḥ (is called) Ama. तत् Tat, that. साम Sāma (makes) Sāman.

3. (The Devī Sarasvatī residing in) the ear is called Rik, and (the Vāyu residing in) the mind is called Sāma; this Sāma is seen to rest on that Rik; therefore, the Sāma is sung as resting on the Rik. Sā is the ear and Ama is the mind. That makes Sāma.—55.

MANTRA 4.

अथ यदेतदक्षयः शुक्लं भाः सैव सा यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम
गीयते अथ यदेतदक्षयः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now. यत् Yat, what. एतद् Etad, this. अक्षयः Akṣayaḥ, of the eye. शुक्लं भाः Śuklam Bhāḥ, the white light, tejas. सा Sā, she. एव Eva, indeed, Sarasvatī residing in that. ऋक् Rik, Rik. अथ यत् Atha Yat, now what. नीलं परः कृष्णः Nīlam Paraḥ Kṛiṣṇaḥ, deep blue or black. तत् साम Tat Sāma, That is Sāman, Vāyu residing in that is Sāman. The rest as above.

4. (Now the Devî Sarasvatî residing in) the white light of the eye is indeed Rîk ; again (the Deva Vâyû residing in) the blue exceeding dark light of the eye is Sâman. This Sâman is refuged in that Rîk. Therefore the Sâman is sung as refuged in the Rîk. Sâ is (Sarasvatî in) the white light of the eye, Ama is (Vâyû in) the blue exceeding dark light, and that makes Sâma.—56.

MANTRA 5.

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैव तत्साम
तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावदुष्य
गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now. यः Yaḥ, who. एषः Eṣaḥ, this. अन्तर Antar, inside, interior. अक्षिणि Akṣiṇi, in the eye. पुरुषः Puruṣaḥ, person. दृश्यते Dṛśyate, is seen (in meditation) ; सा Sā, she ; here feminine is used because Rîk is feminine, it qualifies Rîk. ऋक् Rîk, the Rîk, because He is all-knowledge. तत् Tat, He, That. साम Sāma, Sâman, because he is always the same. तत् Tat, He, that. उक्थम् Uktham, hymns to be recited ; as Sâman are sung, and Yajus are muttered. The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthâpakatvât. तत् Tat, He, that. यजुस् Yajus, called Yajus, because He is adorable (यज्यरूपत्वात्) yâjyasvarûpatvât. तत् Tat, He, that. ब्रह्म Brahma called Brahman, because He is all full (पूर्णरूपत्वात्) pûrṇarûpatvât. तस्य Tasya, His. एतस्य Etasya, of this. तदेव Tat-eva, this verily, the same. रूपं Rûpam, form. यत् Yat, which. अमुष्य Amuṣya, of that, viz., of the Person in the sun. रूपं Rûpam, form. यौ Yau, who two. अमुष्य Amuṣya of Him. गेष्णौ Geṣṇau, two singers, viz., Sarasvatî and Vâyû, the minstrels. तौ Tau, they two. गेष्णौ Geṣṇau, two singers, the two minstrels. यत् Yat, what. नाम Nāma, is name, i.e., Ut. तत् Tat, that. नाम Nāma, name, i.e., His name.

5. Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration). He is All-adorable, He is All-full. The form of that Person in the eye is the same as the form of the other Person in the sun, the minstrels of the one are the minstrels of the other, the name " Ut " of the one, is the name of the other.—57.

MANTRA 6.

स एष ये चैतन्नादवाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति
तद्य इमे वागायां गायन्त्येते ते गायान् तस्मात्ते धनसनः ॥ ६ ॥

सः Saḥ, he. एषः Eṣaḥ, this, the Lord in the eye. ये Ye, which. च Cha, and. एतस्मान् Etasmāt, from this eye, physical. अर्वाचः Arvāñchaḥ, downwards, lower. लोकाः Lokāḥ, worlds, *viz.*, Pātāla, &c. तेषां Teṣām, of them. च Cha, and. ईष्टे Iṣṭe, rules. He is the Lord of them also मनुष्य कामानां Manuṣya-kāmanām, object desired by men. च Cha iti, and this. इति Iti, thus. It shows the end of the description of Lord's epithets. तत् Tat, therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects. ये Ye, who. इमे Ime, these, secular singers. वीणायां Viṇāyām, on the lyre, harp. गायन्ति Gāyanti, sing (in the presence of kings, etc.) एतं Etam, Him. The Lord in the eye. ते Te, they. गायन्ति Gāyanti, sing तस्मात् Tasmāt, therefore, because they are the musicians of the Lord. ते Te, they. धन-सनयः Dhana-sanayah, obtainers of wealth.

6. He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men. Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c., gives it).—58.

MANTRA 7.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गाति सोऽमुनैवस एष
ये चामुष्मात्पराञ्चो लोकास्ताधश्चाप्नोति देवकामा धश्च ॥७॥

अथ Atha, now. यः Yaḥ, who (the Udgātā) : एतत् Etat, this, *viz.*, the adhi-daivata and adhyātma aspects of God in the Sarasvatī and Vāyu pervading the sun and the eye. एवं Evam, thus. विद्वान् Vidvān, knowing. साम Sāma, the Sāma hymns. गायति Gāyati, sings. उभौ Ubhau, both, *i. e.*, the Lord in the sun and in the eye. सः Saḥ, he. गायति Gāyati, sings out (not through his own power but through the Lord). सः Saḥ, he. अमुना Amunā, by that, *i. e.*, according to the grace of the Lord or through the impulsion of the Lord: because He wills it so and inspires him to it. एव Eva, verily. सः Saḥ, he. एषः Eṣaḥ, this (singer of the laud to the Lord). ये Ye, which. च Cha, and. अमुष्मान् Amuṣmāt, from that, *i. e.*, above the antarikṣa loka. पराञ्चः Parāñchaḥ, the higher, &c. लोकाः Lokāḥ, lokās, worlds, heavens like Svarga, &c., Vaikuṇṭha, &c. तान् Tān, those. च Cha, and, not only this world but the higher worlds, objects desired by Devas, etc. आप्नोति Āpnoti, obtains : that is by his singing he causes the deserving to obtain them. देवकामान् Devakāmān, objects desired by Devas. च Cha, and, not only in this world but in the higher worlds also.

7. Now he who knowing this (*viz.*, adhidaivata and adhyātma aspects of the Lord) sings a Sāman, sings to both (adhyātma and adhidaivata, that is to the Person in the sun and to the Person in the eye) He verily sings (as inspired) by

him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamānas).—59.

MANTRAS 8 and 9.

अथानेनैव ये चैतस्माद्वर्द्धन्ते लोकास्ताधश्चेते ते मनुष्य-
कामाधश्च तस्मादुहैवंविदुः प्रब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वा
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now. अनेन Anena, by this, *viz.*, through the grace of the Lord dwelling in the eye. एव Eva, indeed, only. ये Ye, which. च Cha, and. एतस्माद् Etasmāt, from this, *viz.*, the physical plane. अर्वाञ्चः Arvāñchaḥ, lower, downwards. लोकाः Lokāḥ, worlds. तान् Tān, them. आप्नोति Āpnoti, obtains, procures for his Yajamānas. मनुष्य कामान् Manuṣya-kāmān, desires of men. तस्माद् Tasmāt, therefore. उ ह U, ha, indeed. एवंविद् Evamvit, thus knowing, he who knows thus (the great power of the Udgātā). उद्गाता Udgātā, the Udgātṛi singer. ब्रूयात् Brūyāt should say, (to his Yajamāna). कम् Kam, what. ते Te, thy. कामम् Kāmam, wish, desire. आगायानि Āgāyāni, may I sing out. इति Iti, thus. हि Hi, because. एव Eva, verily. कामगानस्य Kāmagānasya, of the desire-song, *viz.*, the song by which desired objects are obtained. ईष्टे Īṣṭe, rules. (√ईश् To, rule, to be capable of accomplishing). यः Yaḥ, who. एवम् Evam, thus. विद्वान् Vidvān, knowing. साम Sāma, the Sāman. गायति Gāyati, sings out. साम गायति Sāma gāyati, the Sāma sings out.

8. Now through this alone (*i. e.*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings. Therefore, the Udgātṛi who knows this should say (to his yajamāna) "To accomplish what particular desire of yours, shall I sing out." For he, who knowing this, sings out the Sāman, is able to accomplish the desires (of his Yajamāna) through his song, yea, through his song.—60.

Note.—There are two Udgātṛis in this world, the divine and the human. The divine Udgātṛi is Vāyu himself, called the Chief Prāṇa. He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction. The human Udgātṛi is the knower of the Sāma-Veda; the true priest who knows how to praise the Lord. The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamānas or congregation.

A human Udgâtṛi can lead his fold only up to the Svarga-loka. The divine Udgâtṛi leads the men and the Devas above the Svarga-loka. For the principal Udgâtâ of the Lord is Vâyu; the subordinate Udgâtâs are human beings, holy men, Masters of wisdom and compassion.

MADHVA'S COMMENTARY.

In the passage "the eye is even Rik, the Âtman is Sâman," the word Âtman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says :—

The Âtman here means the Jîva Âtman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śaṅkara be also valid? To this the Commentator replies by quoting an authority :—

It is thus written in the Mânasa :—"Sarasvatî verily dwells in the eye, and Vâyu is said to dwell in the Jîva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6.6 and 1.7.5.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus :—

So also :—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Rik because He is All-wisdom; called Sâman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is *same* always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Rik, He is Sâman, He is Yajus, He is Brahman." It does not mean that He is Rik Veda, etc., or that He is the presiding deity of Rik Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the √ṛi 'to know,' 'to go': and so Rik means wisdom. Sâman comes from the word Sâma meaning 'same'; and hence equality. The word Yajus comes from the √Yaj 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the √Bṛh 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jîva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jîva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jîva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jîva who is Lord of the worlds beneath, namely, of Pâtâla,

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of Pātāla; if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

So also:—“As one Viṣṇu is called both the Lord of Bādarikā (Bādarikā Nātha) as well as the Lord of Dvārikā (Dvārikā Nātha), so here also, He is called both the Lord of the regions above the sun, and of those below the earth.”

FIRST ADHYĀYA.

EIGHTH KHANDA.

MANTRA 1.

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकिता-
यनो दाल्भ्यः प्रवाहणो जैबिलिरिति ते होचुरुद्गीथे वै कुशलाः
स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

त्रयः Trayah, three. इ Ha. उद्गीथे Udgithē, in Udgitha, in the matter of the knowledge of the Lord called Udgitha. कुशलाः Kuśalāḥ, skilful, well versed. बभूवुः Babhūvuh, were. शिलकः Śilakaḥ, named Śilaka. शालावत्यः Śālāvatyah, born in Śālāvati. चैकितायनः Chaikitāyanaḥ, descendant of Chaikitāyana. दाल्भ्यः Dālbhyaḥ, of Dālbha gotra, or named Dālbhya. प्रवाहणः Pravāhaṇah, named Pravāhaṇa. जैबिलिः Jaibilih, descendant of Jibila. इति Iti, thus. ते Te, they. ऊचुः Ūchuh, said to each other. उद्गीथे Udgithē, in Udgitha. वै Vai, verily. कुशलाः Kuśalāḥ, skilful, well versed. स्मः Smah, (we) are. हन्त Hanta, if you give permission, then. उद्गीथे Udgithē, in Udgitha. कथाम् Kathām, discussion, story like the stories of holy men free from passion. वदामः Vadāmah, we speak. इति Iti, thus.

1. There were three men well versed in Udgītha, viz., Śilaka born in Śālāvati, Chaikitāyana of Dālbhya gotra, and Pravāhaṇa, descendant of Jaibila. They said to each other “ We are well skilled in Udgītha, let us have a talk about Udgītha.”—61.

MANTRA 2.

तथेति ह समुपविविशुः स ह प्रवाहणो जैबिलिरुवाच भग-
वन्तावभ्रे वदतां ब्राह्मणयोर्वदतोर्वाचश्श्रोष्यामीति ॥ २ ॥

तथा Tathā, all right, let it be so. इति Iti, thus. इ Ha, verily. समुपविविशुः Samupavivishuh, sat down. सः Sah he. इ Ha, verily. प्रवाहणः Pravāhaṇah, named Pravāhaṇa. जैबिलिः Jaibilih, descendant of Jibila. उवाच Uvācha, said (to the other two). भगवन्तौ Bhagavantau, you two respected Sirs. अग्रे Agre, first. वदताम् Vadatām, say. ब्राह्मणयोः Brāhmaṇayoḥ, of two Brāhmaṇas. This shows that Pravāhaṇa was a Kṣatriya. वदतोः Vadatoḥ, saying. वाचम् Vācham, speaking, word. श्रोष्यामि Śroṣyāmi, I will hear. इति Iti, thus.

2. They said ‘ let it be so ’; and sat down. Then Pravāhaṇa Jaibili said “ You two, respected sirs, speak out first, for I wish to hear what two Brāhmaṇas have to say.”—62.

MANTRA 2. - (continued).

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त
त्वा पृच्छामि पृच्छेति होवाच ॥ २ ॥

सः Sah, he. (Śilaka Śālavatya). ह Ha, verily. शिलकः शालावत्यः Śilakah Śālavatyah, called Śilaka Śālavatya. चैकितायनम् दाल्भ्यम् Chaikitāyanam Dālbhyam, to Chaikitāyana Dālbhya. उवाच Uvācha, said. हन्त Hanta, well, if you permit, then. त्वा Twā, to you. पृच्छामि Pṛichchāmi, let me ask. इति Iti, thus. पृच्छ Pṛichchha, ask. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said (Dālbhya).

2. Then Śilaka Śālavatya said to Chaikitāyana Dālbhya, "with your permission I will ask you." "Ask," said Dālbhya.—63.

MANTRA 3.

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-
रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवा-
चान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kā, what. साम्नः Sāman, of Sāman, namely of Fire, the presiding deity of Sāman and called also Sāman, because it equally (Sāmyāt) burns that which is good and auspicious, and which is bad and inauspicious. गतिः Gatih, goal, the end reached by Agni when he gets mukti. इति Iti, thus. स्वरः Svarah, Varuṇa, sva=Viṣṇu, ra=he who takes delight in; in whom Viṣṇu takes delight, i. e., Varuṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. स्वरस्य Svarasya, of svara. का Kā, what. गतिः Gatih, goal. इति Iti, thus. प्राणः Prāṇah, the sun, because by his rising he regulates (prāṇetṛi) the world, and because he presides over lower prāṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. प्राणस्य Prāṇasya, of Prāṇa. का Kā, what. गतिः Gatih, goal. इति Iti, thus. अन्नम् Annam, Dakṣa, because he was eaten (opposed as an enemy) by Rudra and because he is the presiding deity of food. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. अन्नस्य Annasya, का Kā, गतिः Gatih, what is the goal of annam or Dakṣa. आपः Āpah, water. इति Iti, ह Ha, उवाच Uvācha, he replied. Āpah means Indra, because he fully protects all (Ā-pālana) and because he is the presiding deity of water.

3. "In what does Agni merge in mokṣa,"? "In Varuṇa," he answered. "In what does Varuṇa merge"? "In Sūrya." "In what does Sūrya merge."? "In Dakṣa," he replied. "In what does Dakṣa merge."? "In Indra," he answered.—64.

MANTRA 4.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य
का गतिरिति न स्वर्गं लोकः तिनयेदिति होवाच स्वर्गं वयं
लोकः सामाभिसंस्थापयामः स्वर्गसंस्तुताव हि सागेति ॥४॥

अपां का गतिः इति Apām kā gatiḥ iti, what is the goal of Indra. असौ लोकः Asau. lokah, इति ह उवाच Iti ha uvācha, he said, 'that Loka or the Light, or Intelligence or illuminator (ā-loka) dwelling in Asu, the chief Prāṇa.' Asau lokah, therefore, means 'he who dwells in Asu or life, and is illuminator (loka); the name of Rudra.' Asau loka does also mean 'that world,' or 'heaven,' because Rudra is the presiding deity of 'that world.' अमुष्य लोकस्य का गतिः Amusya lokasya kā gatiḥ, what is the goal of Rudra. इति Iti, thus. न Na, not. स्वर्गम् Svargam, Rudra. Svar is the name of Vāyu or Chief Life; so called because he takes delight in sva or independent or Viṣṇu. He who takes delight in Viṣṇu is called Vāyu or Svar, he who goes (ga = gachchhati) to svar or Vāyu in mukti is called Svarga (svar = merging). It is thus the name of Rudra. लोकम् Lokam, the light or illuminator, the luminous. अतिनयेत् Atinayet, carry beyond, transcend. इति ह उवाच Iti ha uvācha, he said, i. e., let know one think that there is any being higher than Rudra. Though the Ṛṣi Dāibhya knew that Hari is higher than Rudra, yet he calls Rudra here the highest, in order to bring out, through discussion, the Glory of Hari. स्वर्गम् Svargam, to Rudra. वयम् Vayam, we. लोकम् Lokam, the luminous. साम Sāma, the Sāman, the Sāma Veda. अभिसंस्थापयामः Abhi-sam-sthāpayāmaḥ, we know as establishing the worship or expounding the worship of Rudra. स्वर्गसंस्तुताव Svarga-saṁstāvam, the extoller of Rudra, the presiding deity of svarga. हि Hi, because. साम Sāma, Sāman. Iti, इति thus.

4. "In what does Indra merge, in mokṣa?" He replied "in Rudra, (the Intelligence that merges in Life or Prāṇa, and is the presiding deity of svarga)." "In what does Rudra merge?" He replied: "let no man think, that there is any higher than Rudra, for we recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone."---65.

MANTRA 5.

त ह शिलकः शालावत्यश्चैकितायनं दालभ्यमुवाचाप्रति-
ष्ठितं वै किल ते दालभ्य साम यस्त्वेतर्हि ब्रूयान् र्धांते विपति-
तीति मूर्धा ते विपतेदिति ॥ ५ ॥

तम् Tam, him. इ Ha, indeed. शिलकः शालावत्यः Śilakaḥ Śālāvatyaḥ, the Rṣi called Śilaka Śālāvatya. चैकितायनम् दाल्भ्यम् Chaikitāyanam Dālbhyaḥ, to the Rṣi named Chaikitāyana Dālbhya. उवाच Uvācha, said. अप्रतिष्ठितम् Apratiṣṭhitam, not firmly established, incomplete, not full. वै Vai, indeed. किल Kila, certainly. दाल्भ्य Dālbhya, Dālbhya. ते Te, thy. साम Sāma, the Sāma; the object treated as the highest in the Sāma Veda according to thy idea of it. यः Yaḥ, who. तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brūyāt, were to say. मूर्धा Mūrdhā, head. ते Te, thy, of thee who sayest that there is no higher than Rudra. The sin of thy blasphemy is so great, that if any one were to say to thee, "may your head fall off," surely it would now fall off. If any one were to say: "You must bow down your head in shame," you will have to do so. विपतिष्यति Vipatiṣyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so. I will not humiliate thee. इति Iti, thus. मूर्धा Mūrdhā, head. ते Te, thy. विपतेत् Vipateṭ, may fall. इति Iti, thus.

5. Then Śilaka Śālāvatya said to Chaikitāyana Dālbhya "O Dālbhya, thy idea of the highest taught in the Sāman is imperfect and incomplete. (Thy blasphemy is a mortal one) and if any one were to say, may your head fall off (may you be humiliated); surely your head will fall off" (You will be humiliated).—66.

MANTRA 6.

हन्ता हमेतद्भगवत्तो वेदानीति विद्धीति होवाचामुष्य लोकस्य
का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति
न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकःसामा-
भिसःस्थापयामः प्रतिष्ठासःस्तावः हि सामेति ॥ ६ ॥

हन्त Hanta, well then. अहम् Aham, I. एतत् Etat, this, viz., the highest taught in the Sāman. भगवत्तः Bhagavattah, from your reverence. वेदानि Vedāni, let me know. इति Iti, thus said Dālbhya. विद्धि Viddhi, know it इति Iti, thus. इ, Ha, indeed. उवाच Uvācha, said. अमुष्य Amuṣya, of that. लोकस्य Lokasya, of the intelligence; of the illuminator, of Rudra. का Kā, what. गतिः Gatih, goal. इति Iti, thus. अयं Ayam, this, earth. लोकः Lokah, the Intelligence, i. e., Brahmā, whose name is Ayam Loka, because ayam loka also means this world, viz., earth, because Brahmā is the presiding deity of the earth. He is called 'Ayam,' 'this,' because he is inside of all the Devas—subtler than they. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said. अस्य Asaya, लोकस्य Lokasya, of this Resplendent One, viz., of Brahmā. का गतिः Kā, gatih, what goal. इति Iti, thus. न Na, not. प्रतिष्ठां Pratiṣṭhām, the support of all, viz., the earth or rather Brahmā presiding over the earth. लोकम् Lokam, the resplendent, illuminator. अतिनयेत् Atinayet, transcend. इति Iti, thus. इ Ha, indeed. उवाच Uvāch, said. प्रतिष्ठां Pratiṣṭhām,

the support of all; in Brahmā. वयं Vayam, we. लोकम् Lokam, the illuminator. साम Sāma, the Sāma Veda. अभिसंस्थापयामः Abhisamsthāpayāmaḥ, we know or recognise as expounding the worship of Brahmā. प्रतिष्ठा Pratiṣṭhā, th. support, i. e., Brahmā. संस्तावं Samstāvam, the extoller of Brahmā. the presiding deity of the earth. हि Hi, indeed. साम Sāma, the Sāma Veda. इति Iti, thus.

6. Then Dālbhya said "well then, let me learn this from your venerable self." "Learn it," said Śālāvatya. "What is the goal of Rudra?" He replied "Brahmā." "What is the goal of Brahmā?" asked Dālbhya. He replied: "Let no man think that there is any higher than Brahmā, for we recognise that the Sāma Veda expounds Brahmā alone, because its hymns are songs in praise of Brahmā alone."—67.

MANTRA 7.

त ह ५प्रवाहणो जैबिलिरुवाचान्तवद्वै किल ते शालावत्य साम
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति
हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

तं Tam, him ह Ha, indeed. प्रवाहणः जैबिलिः Pravāhaṇaḥ, Jaibiliḥ, the Ṛṣi. उवाच Uvācha, said. अन्तवत् Antavat, finite. वै Vai, indeed. किल Kila, certainly. ते Te, thy. शालावत्यः Śālāvatyaḥ, O Śālāvatya. साम Sāma, the Sāma. यः Yaḥ, who तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brūyāt, may say. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यति Vipatisyati, will surely fall. इति Iti, thus. मूर्धा Mūrdhā, the head. विपतेत् Vipatet, may fall. इति Iti, thus. हन्त Hanta, well then. अहम् Aham, I. एतद् Etat, this. भगवत्तः Bhagavattaḥ, from your reverence. वेदानी Vedāni, let me know. इति Iti, thus. विद्धि Viddhi, know. इति Iti, this. ह Ha, verily. उवाच Uvācha, said.

7. Then said Pravāhaṇa Jaibili to Śilaka Śālāvatya "O Śilaka Śālāvatya! your idea of the highest taught in the Sāman is finite. (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off." Then Śālāvatya said "Well then, let me know this from you, Sir." "Know it," replied Jaibili.—68.

MADHVA'S COMMENTARY.

The Lord called Udgītha has been described as the best of all. This is illustrated now by a story, in the form of a discussion, in the next two Khaṇḍas. In this Khaṇḍa, the words Sāma, Svāra, Prāṇa, Āpa and Dyū, are used, one higher than the other, and they generally

mean the Sāma Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meaning here.

As it is in the Nivṛtta :—“Agni is the presiding deity or has the abhimāna of the Sāman (and is denoted by the word Sāma). Svara or articulate sound denotes Varuṇa, *i. e.*, the essential nature of Varuṇa is Svara; and Sūrya is described as the presiding deity or has the abhimāna of the lower Prāṇa (that is, of respiration); Dakṣa is the presiding deity or has the abhimāna of food; Indra has the abhimāna of water; and Śiva, of heaven; each succeeding is higher than the one preceding it. (The word ‘gati’ in Mantras I.8.3, &c., does not mean here ‘going’; but gradual mukti.) They get Mukti, gradually, in the order mentioned above.

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release.

(The Sāman is identified with Agni) because Agni is the essence (âtman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sāma depends upon speech, thus Agni is said to be the Lord of Sāma).

The Svara or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places, and no articulate letter can be pronounced if there be no moisture in the mouth.

(Therefore) Varuṇa is identified with articulate sound or Svara, because tone depends upon water.

Food is identified with the Prajāpati Dakṣa and breath with the sun, because of the following *ruti*.

“Sun verily is Prāṇa and food is Prajāpati.”

Water is identified with Indra and heaven with Rudra, because of the text.

“Apa eva Indra Dyau Vāva Rudra” water is Indra and heaven is indeed Rudra, &c.

Every Rīṣi knows that Viṣṇu is the highest, how is it then that these two Rīṣis, Dālbhya and Śilaka, praise Rudra and Brahmā as the Supreme, in these two chapters? We find the reason of it thus given?

Says the Brahṃa Tarka :—“Though Devās and Rīṣis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman.”

In the sentence “Svargam vayam lokam Sāma abhisamsthāpayāmaḥ,” the word *svarga* may mean either heaven, or Indra, the Lord of heaven, and it may be translated as “we recognise the Sāman as identical with *svarga* or Indra.” Lest one should fall into this natural error, the Commentator explains that *Svarga* here means Rudra.

“We recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone.” This is the proper translation of the above sentence; because Rudra is the presiding deity of *svarga*. That is to say, the Sāma Veda is verily in his praise,

The sentence "Murdhā to vipatiṣyati iti mūrdhā to vipatet" should be construed as mūrdhā to vipatet iti yah kaśhit brūyāt chet vipatiṣyati." In other words, 'vipatet' should be taken first and 'vipatiṣyati' in the future tense, as the last; and it should be translated thus :—

If any one were to say 'may your head fall off,' surely your head *will* fall off."

The word "Ayam loka" means Brahmā, because he is the presiding deity (ātman) of the earth (which is 'this world' *par excellence*.)

Note.—Moreover if the word 'Svarga' in this chapter be taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise :—In answer to the question "what is the substratum of that world," the Ṛṣi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Ṛṣi says :—'Thus the devas live upon gifts.' And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣaṇā interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self refuted; for though ordinary creatures all are supported by the earth; we do not see heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Ṛṣi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śaṅkara's interpretation are these :—(1) Earth is made the support of heaven. (2) Ether is made the support of earth. (3) Recourse is had to lakṣaṇā." All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYĀYA.

NINTH KHAṆḌA.

MANTRA 1.

अस्य लोकस्य का गतिरित्यावाच इति होवाच सर्वाणि
ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एष
परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य A ya, of this. लोकस्य Lokasya, of the world, *i.e.*, the presiding deity of the earth : of Brahmā. का गतिः इति Kā gatiḥ iti, what is the goal. आकाशः Ākāśa, Viṣṇu, because He is all (a=all) luminous (kāśa=light). इति ह उवाच Iti ha uvācha, thus he (Pravāhaṇa) said. सर्वाणि Sarvāṇi, all. ह वै इमानि Ha vai imāni, verily indeed these. भूतानि Bhūtāni, beings, like Brahmā, Rudra, &c. आकाशात् Ākāśāt, from the All-luminous. एव Eva, even. सम् उत्पद्यन्ते Sam-ut-padyante, are produced, take their rise. आकाशम् Ākāśam, in the All-luminous. प्रति Prati, in. अस्तम् Asta'm, setting, return. They merge in Him in Pralaya, and in Release. यन्ति Yanti, go. आकाशः Ākāśaḥ, the All-luminous. हि Hi, because. एव Eva, alone. एभ्यः Ebhyaḥ, than these, than Brahmā, &c. ज्यायान् Jyâyān, greater. आकाशः परायणम् Ākāśaḥ Parāyaṇam, the All luminous is the highest refuge. स एषः Sa eṣaḥ, he verily. परोवरीयान् Parovariyān, Higher than the high, Greater than the great. उद्गीथः Udgīthaḥ, the Udgitha : sung as the Most High. स एषः Sa eṣaḥ, He indeed. अनन्तः Anantaḥ, the Endless, the Infinite.

1. Then Sâlâvatya asked "What is the goal of Brahmā?" "The All-luminous Viṣṇu," replied Pravāhaṇa. "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the high. He, the Udgitha, is the Infinite.—69.

MANTRA 2.

परोऽपरोऽहस्य भवति परोवरीयसो ह लोकाञ्जयति य
तदेवं विद्वान्परोवरीयाश्च उद्गीथमुपास्ते ॥ २ ॥

परोवरीयः Parovariyāḥ, Greater than great : the Lord Viṣṇu called the Most High. ह Ha, indeed. अस्या Asya, of him, the worshipper. भवति Bhavati, becomes, the Protector. परोवरीयसः लोकान् Parovariyasah, lokān, worlds greater than the great, such as Vaikuṇṭha, Anantāsana and Śvetadvīpa. जयति Jayati, conquers, obtains. यः Yaḥ, who. एतम् Etam, this. एवम् Evam, thus. विद्वान् Vidvān, knowing. परोवरीयांसं उद्गीयः Parovariyāṁsam Udgītha, the Greater than the great. उपास्ते Upāste, meditates on.

2. He who meditates on Udgītha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikuṇṭha, &c).—70.

MANTRA 3.

तश्चैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त
एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके
जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं
वेद्वदुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति
तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

नवमः खण्डः ॥ ६ ॥

तम् Tam, him ; namely, the Lord Udgītha, the Most High. ह Ha, verily. एतम् Etam, him. अतिधन्वा Atidhanvā, the Rishi Atidhanvan. शौनकः Śaunakah, the son of Śunaka. उदर-शाण्डिल्याय Udara-Śaṇḍilyāya, to his pupil Udara-Śaṇḍilya. उक्त्वा Uktvā, having taught. उवाच Uvācha, said. यावत्तः Yāvattah, so long as, *i. e.*, through the Tretā Yuga up to the beginning of Dvāpara. एनं Enam, this Udgītha. प्रजायां Prajāyām, among creatures, *i. e.*, among persons fit to understand Udgītha. उद्गीथं Udgītham, the Lord Viṣṇu. वेदिष्यन्ते Vēdiṣyante, will know. परोवरीयः Parovariyāḥ, the Supreme. ह Ha, indeed. हैभ्यः Ebhyaḥ, for them, *viz.*, for such knowers of Udgītha. तावत् Tavāt, so long (*i. e.*, upto Dvāpara). अस्मिन् लोके Asmin loke, in this world. जीवनं Jīvanam, life. भविष्यति Bhaviṣyati, will be. Those among mankind who know this Udgītha, for example in the Tretā, live up to the end of that Yuga, and with regard to such knowers of Udgītha, the Supreme Brahman will become their life in this world, till the beginning of the next Yuga. Not only is their life in this world increased but in the next also. तथा Tathā, so. अमुष्मिन् लोके Amuṣmin loke, in that world. The repetition of the word loka is to show respect. सः Sah, he. यः Yaḥ, who. एतम् Etam, this Lord. एवम् Evam, thus. विद्वान् Vidvān, knowing. उपास्ते Upāste, meditates on. परोवरीयः Parovariyāḥ, the Supreme. एव Eva, indeed. ह Ha, verily. अस्या Asya, his. अस्मिन् लोके जीवनं भविष्यति Asmin

loke jivanam bhaviṣyati, in this world He will become his life. तथा अमुष्मिन् लोके लोके इति Tathā amuṣmin loke loke iti, so also in the other world, in the other world.

3. 'Those among mankind who will know this Udgītha'—thus said Atidhanvan son of Śunaka to his disciple Udara-Sāṇḍilya—'will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world.'—71.

MADHVA'S COMMENTARY.

The word Ākāśa is a name of Viṣṇu. As we find in the Sat-Tattva :—

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite."

(The word Akāśa here does not denote 'ether' because in a subsequent passage it is called Parovariyas, the Supreme, the best and Ananta, the Infinite, words which cannot apply to ether. See also Vedānta Sūtra, 1.1.22.)

In the last section, the word Sāman was explained, as meaning fire, Svava to mean Varuṇa, &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka :—"The Agni or fire is called Sāman, because it equally (sāmyāt) burns that which is good and auspicious, and that which is bad and inauspicious. Varuṇa is called Svava, because Sva means Viṣṇu and Ra means 'takes delight in.' That in whom Sva takes delight. As Viṣṇu takes delight in ocean, therefore, Varuṇa is called Svava. The Sun is called Prāṇa, because by his rising, he regulates (praṇetṛi) the world (sets its activities in motion) and because he presides over the lower prāṇa.

Dakṣa is called Anna or food, because as 'food' and 'the eater' are opposed terms, so Dakṣa is the opponent of Rudra, who is called 'the Great Eater' (or Destroyer).

Since attā or eater is the name of Rudra, therefore, the name of his traditional opponent Dakṣa is annam or eaten. Sadā Śiva is called Svarga, as it literally means 'He whose goal is Svava' (or Vāyu). Svava is the name of Vāyu or Chief Life, so called because he takes delight (ra) or moves about freely (ramate) in sva (or independent) or Viṣṇu. He who takes delight or rejoices in Viṣṇu is called Vāyu or Svar. He who goes (ga=gachchhati) to svar or Vāyu in mukti is called svarga,

(Sadâ Śiva enters or merges in Vâyu in Mukti). It is thus the name of Sadâ Śiva. He is also called 'Asau Loka,' 'the luminous or all-wise (loka=jñâna) the being dwelling in life (asau=in asu or in life) because He lives in life (asu). Brahmâ is called "Ayam Loka"—"the luminous or all-wise being dwelling in this;" because Brahmâ is inside of all Devas. The word Loka means intelligence, that whose form is knowledge. Hari is the highest of all these Intelligences."

Indra is called Âpaḥ, because he protects all thoroughly (âpâlanât). The word 'parovariyas' means 'supremely high.' That parovariyas becomes his Protector. The word 'yāvattaḥ' means 'so long as.' The words "Yuga lasts" must be supplied to complete the sense. Thus if a person gets this knowledge in the Satya, the Parovariyas becomes his protector, so long as the Tretâ lasts, viz., to the beginning of Dvâpara.

Note.—Śaṅkara explains the word yāvatta as yâvat te (1-9-3) by saying :—

"So long as, in the line of your descendants, they (your descendants) will know this Udgîthâ, their life will be higher and better than the lives that are ordinarily known." This explanation is wrong. The word prajāyâm "among descendants or creatures" is used generally. There is no such word as "thy ते" in the above Śruti. The proposition is a universal one applying to all creatures.

FIRST ADHYĀYA.

TENTH KHANDA.

MANTRA 1.

मटची तेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण
इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान् खादन्तं विभिक्षे ॥ १ ॥

मटचीहतेषु Maṭachī hateṣu, (when the crops were all) destroyed by hailstones, injured by excessive rain. कुरुषु Kuruṣu, in the lands of the Kurus. आटिक्या Âṭatikyā, with (his) young (wife) who was about to approach puberty. सह Saha, with. जायया Jāyayā, wife. उषस्तिर्ह Uṣastīḥ ha चाक्रायणः Chākṛāyaṇaḥ, named Uṣasti, son of Chākṛāyaṇa, one who lived generally near a wheel. इभ्यग्रामे Ibhya-grāme, in Ibhya-grāma or in a wealthy town, or the town belonging to the master of elephants (ibha). प्रद्राणकः Pradrāṇakaḥ, wandering, begging (food). उवास Uvāsa, dwelt. सः Saḥ, he. ह Ha, verily, इभ्यम् Ibhyam, the Lord of elephants. कुल्माषान् Kulmāṣān, coarse grains, beans. खादन्तं Khādantam, eating. विभिक्षे Bibhikṣe, begged.

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Uṣasti Chākṛāyaṇa lived a-begging with his young wife, at Ibhya-grāma. Seeing the Lord of Ibhya eating beans, he begged some from him.—72.

MADHYA'S COMMENTARY.

The word मटची means a hailstone, for according to the Śabda Nirṇaya upalā (a stone), iṣṭakā (a brick) sthūlā (a big ball) and maṭachī are synonyms. A girl approaching puberty is called āṭakī (Ibid). Who for the sake or in search of food and drink goes about wandering, is called a pradrāṇaka (Ibid)—a famine vagrant.

MANTRA 2.

तद्धोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति
एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं
वै मे पीतध्रुः ॥ इति होवाच न सिद्धेऽप्युच्छिष्टा इति ॥ २ ॥

तं Tam, him. ह Ha, verily. उवाच Uvācha, said (the Ibhya or Chief). न Na, not. इतः Itah, than these. अन्ये Anye, others. विद्यन्ते Vidyante, are. यत् Yat, because. च Cha, only. ये Ye which, beans. मे Me, of me. इमे Ime, these. उपनिहिताः Upanihitā, placed in front. These being impure, as having been touched by me while eating, are not fit for giving. इति Iti, thus. एतेषां Eteṣām, of these

(a little). मे Me, to me. देहि Dehi, give. इति Iti, this. उवाच Uvācha, said (Chāk-rāyaṇa). तान् Tān, them. अस्मै Asmai, to. प्रददौ Pradadau, gave (the Ibhya). हन्त Hanta, well then. अनुपानम् Anupānam, impure drink, drink from which one has already drunk after taking food : or water kept in a jar of leather. इति Iti, thus. उच्छिष्टम् Uchchhiṣṭam, leavings of food and drink, and therefore unclean. वै Vai, verily. मे Me, by me. पीतं Pitam, is drunk. स्यात् Syāt, will be. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Chāk-rāyaṇa). न स्विन् Na svit, not then. एते Ete, these. अपि Api, even. उच्छिष्टाः Uchchhiṣṭāḥ, impure, unclean.

2. (The master of elephants) said to Uṣasti "I have no more except these, which are placed before me for eating." Uṣasti said "give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag." Uṣasti said "I shall drink impure water, if I drank what has already been drunk by another." The master of elephants said "Are not these beans also impure, as I am eating of them?"—73.

MANTRA 3.

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म
उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साग्र
एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na, not. वै Vai, verily. अजीविष्यम् Ājiviṣyam, I shall live. इमान् Imān, these (beans). अखादन् Akhādan, not eating. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Chāk-rāyaṇa). कामः Kāmah, easily to be got, depends on my will now. मे Me, of me. उदपानम् Udapānam, the drinking of water. इति Iti, thus. सः Saḥ, he (Chāk-rāyaṇa). ह Ha, verily. खादित्वा Khāditvā, having eaten (the beans). अतिशेषान् Atiśeṣān, the remaining. जायायाः Jayāyāḥ, to his wife. आजहार Ājahāra, gave, brought, carried सा Sā, she. अग्रे Agre, before. एव Eva, even. सुभिक्षा Subhikṣā, had eaten. One who has already eaten. बभूव Babhūva, was. तान् Tān, them. प्रतिगृह्य Pratigrihya, taking. निदधौ Nidadhau, stored away, put away.

3. Uṣasti replied "No, (these beans should not be considered unclean) because without eating them I can not live ; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)." Uṣasti having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away.—74.

MANTRA 4.

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहिं लभे-
महि धनमात्राध राजासौ यक्ष्यते समा सर्वैरात्विज्यैर्वृणीतेति॥४॥

सः Saḥ, He (Chākṛāyaṇa). ह Ha, verily. प्रातः Prātaḥ, in the morning. संजिहानः Sam-jihānaḥ, abandoning sleep and rising. उवाच Uvācha, said यत् Yat, because. अन्नस्य Annasya, of food (a little) of food. बत Bata, alas. लभेमहि- Labhemahi, if we may get. लभेमहि Labnemahi, we will get. धनमात्रम् Dhana-mātrām, some wealth. राजा Rājā, the king. असौ Asau, that (in a distant place). यक्ष्यते Yakṣate, is going to offer a sacrifice. I shall go there. सः Saḥ, he (the king). मा Mā, me. सर्वैः Sarvaiḥ, with all. आत्विज्यैः Ātviijyaiḥ, priestly offices. वृणीत Vṛṇīta, may choose.

4. Uṣasti next morning, after leaving his bed, said to her “alas ! if we could get a little of food, then we should get much wealth ; for that king, there, is going to offer a sacrifice ; he may choose me for all the priestly posts.”—75.

MANTRA 5.

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वा-
ऽमुं यज्ञं विततमेयाय । तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश ।
स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Uṣasti). जाया Jayā, wife. उवाच Uvācha, said. हन्त Hanta, alas. पते Pate, O husband ! इमे Ime, these. एव Eva, alone. कुल्माषाः Kuḷmāṣaḥ, beans ; which you brought yesterday. इति Iti, thus. तान् Tān, those beans. खादित्वा Khādītvā, having eaten. अमुं Amum, that. यज्ञं Yajñam, to the sacrifice. विततं Vitatam, which was being performed, big. एयाय Eyāya, went. तत्र Tatra, there, in that (sacrifice). उद्गातृन् Udgātṛin, Udgātṛins आस्तावे स्तोष्यमाणान् Āstāve Stoṣyamāṇān, who were going to sing their hymns of praise in the Āstāva Karma The word āstāva also means the place of reciting hymns in a sacrifice, the orchestra. उप Upa, near. उपविवेश Upaviveśa, sat down. सः Saḥ, he, i.e., Uṣasti. ह Ha, then. प्रस्तोतारं Prostotāram, to the prostṛi priest. उवाच Uvācha, said.

5. His wife said to him “Alas ! O husband ! (There is nothing else in the house) but these (stale) beans (which you brought yesterday).” Uṣasti having eaten them, went to that big sacrifice (which was being performed). There he sat down near the Udgātṛins who were singing hymns in the Āstāva ceremony : and then said to the Prastotar priest,—76,

MANTRA 6.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि
मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोतः Prastotah, O Prastotar ! या Yā, which. देवता Devatā, deity. प्रस्ताव Prastāvam, with the chanting of Prastāva, or Prastāva Bhakti. अन्वायत्ता An-vāyattā, related to, connected with; belongs to, namely, which is established by that Prastāva, which is the especially invoked in that Prastāva. ताम् Tām, that (deity). चेत Chet, if. अविद्वान् Avidvān, not knowing. प्रस्तोष्यसि Prastoṣyasi, thou shalt sing. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus.

6. Oh Prastotar! if thou, without knowing the Devatā invoked in the particular Prastāva, art going to sing it, thy head will fall off.—77.

MANTRA 7.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद-
विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एवं Evam, thus. एव Eva, even. उद्गातारं Udgātāram, to the Udgātri. उवाच Uvācha, said. उद्गातः Udgātaḥ, O Udgātar ! या Yā, which. देवता Devatā, deity. उद्गीथम् Udgītham, Udgītha. अन्वायत्ता Anvāyattā, related to, connected with. ताम् Tām, that (deity). चेत Chet, if. अविद्वान् Avidvān, not knowing. उद्गास्यसि Udgāsyasi, thou shalt sing. मूर्धा Mūrdhā, the head. ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus.

7. O Udgātar! if thou, without knowing the Devatā invoked in the particular Udgītha, art going to sing it, thy head will fall off.—78.

MANTRA 8.

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वा-
यत्ता तां चेदविद्वान्प्रति हरिष्यसि मूर्धा ते विपतिष्यतीति । ते ह
समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एवं Evam, thus. एव Eva, even. प्रतिहर्तारं Pratihartāram, to Pratihartar. उवाच Uvācha, said. प्रतिहर्तः Pratihartah, O Pratihartar. या Yā, which. देवता Devatā, deity. प्रतिहारम् Pratihāram, with the chanting of Pratihāra. अन्वायत्ता Anvāyattā, related to, connected with. तां Tām, that (deity). चेत Chet, if.

अविद्वन् Avidvân, without knowing. प्रतिहाग्व्यसि Pratihariṣyasi, thou shalt sing. मूर्धा Mûrdhâ, head ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. ते Te, they. ह Ha, verily. समारताः Samāratāḥ, stopped, ceased performing their particular works. तूष्णीम् Tūṣṇim, silently. आसाञ्चकिरे Āsāñchakrire, sat down, remained sitting.

8. O Pratihartar! if thou, without knowing the Devatâ, invoked in the particular Pratihâra, art going to sing it, thy head will fall off. They indeed stopped and sat down silently.—79.

FIRST ADHYĀYA.

ELEVENTH KHANDA.

MANTRA 1.

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणी-
त्युषस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा
अहमेभिः सर्वैरार्विज्यैः पर्यैशिषं भगवतो वा अहमवित्या-
न्यानवृषि भगवाधस्त्वेव मे सर्वैरार्विज्यैरिति ॥ १ ॥

अथ Atha, then; (when they all remained silent). ह Ha, indeed. एनम् Enam, him (to Chākṛāyaṇa). यजमानः Yajamānaḥ, the sacrificer (the king). उवाच Uvācha, said. भगवन्तं Bhagavantam, worthy; respected sir; deserving respect. वै Vai, verily. अहम् Aham, I (the king). विविदिषाणि Vividiṣāṇi, I wish to know; (what is your name and whose son you are). इति Iti, thus. उषस्तिः Uṣastiḥ asmi, I am (by name) Uṣasti. चाक्रायणः इति Chākṛāyaṇaḥ iti, (also called) Chākṛāyaṇa; (I am) son of Chākṛāyaṇa. ह उवाच Ha uvācha, indeed; said. सः Saḥ, he (the king). ह Ha, indeed. उवाच Uvācha, said. भगवन्तं Bhagavantam, (to you) sir. वै Vai, alone. अहम् Aham, I एभिः Ebhiḥ, for these. सर्वैः Sarvaiḥ, for all. आर्विज्यैः Ārttvijyaiḥ, the priestly offices. पर्यैशिषं Paryaiṣiṣam, I had searched. (I had made up my mind to choose you, sir, for all sacrificial offices). Why then have you chosen these Brāhmaṇas for these offices? To this he replies. भगवतः Bhagavataḥ, of your coming, Sir. वै Vai, indeed. अहम् Aham, I. अवित्यः Avityā, not finding you; not knowing that you, Sir, are coming. अन्यान् Anyān, others, as Prastotār, etc. अवृषि Avṛiṣi, I have appointed. भगवान् Bhagavān, you Sir. तु Tu, but. एव Eva, only. मे Me, by me. सर्वैः Sarvaiḥ, for all. आर्विज्यैः Ārtvijyaiḥ, priestly duties or posts, I (elect.)

1. Then the Sacrificer said to him “I desire to know who you are, Sir.” He replied, “I am Uṣasti, the son of Chākṛāyaṇa. The King said, “I had made up my mind, Sir, to appoint you alone to all these priestly offices; but not having found you, I have appointed others (priests) to these offices. (But now that I have found you) Sir! I elect you for all these priestly offices.”—80.

MANTRA 2.

तथेत्यथ तर्हेत एव समतिसृष्टाः स्तुवतां यावत्तेभ्यो धनं
दद्यास्तावन्मः दद्यादिति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tathā, all right; very well इति Iti, thus. Uṣasti thought, “If I accept all these offices, I shall be guilty of disappointing these already elected priests;

if I refuse, I go back empty-handed." So he accepted saying, "tathāstu"—"Let it be so"—but he made a condition. अथ Atha, but. तर्हि Tarhi, then. एते Ete, these (whom thou hast already elected). एव Eva, indeed. समतिसृष्टः Samatis-ṛiṣṭāḥ, given my permission. स्तुवताम् Stuvantām, let them sing. Let them chant, but under my direction. यावत् Yāvat, as much as. तेभ्यः Tebhyah, to them; to these Prastotṛi, etc. धनम् Dhanam, wealth. दद्याः Dadyāḥ, you will give. तावत् Tāvat, so much. मम Mama, to me. दद्याः Dadyāḥ, you must give. That is, give me as much wealth as you will give to all these collectively. इति Iti, thus. तथा Tathā, well; accepted. इति Iti, thus. ह Ha, indeed. It shows that the King was pleased. It is a particle of expressing satisfaction; at not offending any one. यजमानः Yajamānaḥ, the sacrificer. उवाच Uvācha, said.

2. "Very well," said Uṣasti. "(These should not, however, be sent away) but let them indeed sing the sacred hymns under my direction. And (promise that you) pay me as much wealth as you give to all these (collectively.)" The Sacrificer said, "Let it be so."—81.

MANTRA 3.

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावम-
न्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्ध्ना ते विपतिष्यतीति मा
भगवानवोचत्कतमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Chākṛāyaṇa and the King had come to an end.) ह Ha, indeed. एनम् Enam, to him (Chākṛāyaṇa.) प्रस्तोता Pras-
totā, the prastotṛi priest. उपससाद Upasasāda, approached respectfully (as a dis-
ciple approaches the master.) प्रस्तोतर् Prastotar, O Prastotā. या देवता Yā devatā,
what Deity. प्रस्तावम् Prastāvam, to the prastāva. अन्वायत्ता Anvāyattā, related. ताम्
Tām, her. चेत् Chet, if अविद्वान् Avidvān, not knowing. प्रस्तोष्यसि Prostoṣyasi, thou
shalt sing. मूर्ध्ना Mūrdhā, the head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall
off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, Sir. अवोचत् Avochat,
said. कतमा Katamā, which, सा Sā, that. देवता Devatā, deity. इति Iti, thus.

3. Then the Prastotṛi priest approached him respect-
fully, and said, "Sir, you said to me, 'O Prastotar! if not
knowing the deity related to Prastāva, thou shalt sing him,
thy head will fall off,'—which is that Devatā?"—82.

MANTRA 3--(continued).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राण-
मेवाभिरादिष्विन्द्रादि प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वा-
त्ता तां चेदविद्वान्प्रस्तोष्यो मूर्ध्ना ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ३ ॥

प्राणः Prāṇah, Breath. Viṣṇu called the Great Breath or Prāṇa, and dwelling in the Chief Prāṇa. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. सर्वाणि Sarvāṇi, all. ह Ha, indeed. वै Vai, verily. इमानि Imāni, these. भूतानि Bhūtāni, creatures. प्राणम् Prāṇam, Breath, Viṣṇu. एव Eva, alone. अभिसंविशन्ति Abhisamviśanti, merge into, at the time of pralaya. प्राणम् Prāṇam, the Great Breath. अभ्युज्जिहते Abhyujjihate, rise out of, emerge out of, come out of this Prāṇa at the Dawn of Creation. सा Sā, that. एषा Eṣā, alone. देवता Devatā, deity. प्रस्तावम् Prastāvam, to prastāva, the act of creation. Literally, it means creation. अन्वायत्ता Anvāyattā, related to, connected with, belonging to. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. प्रस्तोष्यः Prastosyah, thou hadst sung praises. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यत् Vyapatisyat, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying. मया Mayā, by me. इति Iti, thus.

3. Châkrâyaṇa said (Viṣṇu, the Great Breath, residing in the) Chief Prāṇa is the deity of Creation. Verily all these creatures merge into Prāṇa (at pralaya), and they come out of Him (at creation). He alone is the deity belonging to creation (prastāva). Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning).—83.

Note.—(That is, if in spite of my warning, thou had'st chanted the prastāva, without knowing who is the true God of Creation, thy head surely would have fallen off, i. e., thou wouldst have been humiliated.)

MANTRA 4.

अथ हैनमुद्रातोपससादोद्गातर्या देवतोद्गीशमन्वायत्ता
तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवान-
वोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Atha, then. ह Ha, verily. एनम् Enam, to him Châkrâyaṇa. उद्गाता Udgâtā, the Udgâtri priest. उपससाद Upasasāda, approached respectfully. उद्गातर्य Udgâtary, Oh Udgâtā. या देवता Yā Devatā, what deity. उद्गीथम् Udgitham, with Udgitha. अन्वायत्ता Anvāyattā, related, connected. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, without knowing. उद्गास्यसि Udgāsyasi, thou shalt sing. मूर्धा Mūrdhā, head. ते Te, your. विपतिष्यति Vipatisyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, [respected Sir. अवोचत् Avochat, said. कतमा Katamā, which. सा Sā, that. देवता Devatā, Deity. इति Iti, thus. आदित्यः Âdityah, the sun. The Lord Viṣṇu in the Sun. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said.] (Châkrâyaṇa).

4. Then the Udgâtri priest approached him respectfully and said, "Sir, you said to me, 'O Udgâtri! if not knowing the deity related to Udgitham thou shalt sing him,

thy head will fall off!’ which is that Devata?” He said the Sun.—84.

MANTRA 4.—(continued.)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति
सैषा देवतोद्गाथान्वयात्ता तां चेदविद्वानुद्गास्यो मूर्धा ते
व्यपतिष्यत्तरोक्तस्य मयेति ॥ ४ ॥

सर्वाणि Sarvāṇi, all ह Ha, indeed. वै Vai, verily. इमानि Imāni, these. भूतानि Bhūtāni, creatures, all singing creatures. आदित्यम् Ādityam, the sun, the Viṣṇu in the sun. उच्चैः Uchchaih, on the high, being the Best, the Highest. सन्तम् Santam, being. गायन्ति Gāyanti, sing. सा Sā, she. एषा Eṣā, this. देवता Devatā, the deity. उद्गाथम् अन्वायत्ता Udgitham Anvayattā, related to or connected with Udgitha. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. उद्गास्यः Udgāsyah, thou had'st sung. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying, of the warning. मया Mayā, by me. इति Iti, thus.

4. Châkrāyaṇa said (Viṣṇu residing in the sun is the deity of Udgitha.) Verily all these singing creatures chant His praises, because He is the Best and the Highest. He alone is the deity belonging to Udgitha. Had'st thou sung without knowing this Lord, thy head would have fallen off as I had warned thee.—85.

MANTRA 5.

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहार-
नन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिः त्रीते
मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then. ह Ha, verily. एनम् Enam, to him, Châkrāyaṇa. प्रतिहर्ता Pratihartā, the Pratihartṛi priest. उपससाद Upasasāda, approached respectfully. प्रतिहर्तृ Pratihartar, Oh Pratihartā. या देवता Yā, Devatā, what deity. प्रतिहारम् Pratihāram. अन्वायत्ता Anvayattā, connected with (Pratihāra.) ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, without knowing. प्रतिहरिष्यसि Pratihāriṣyasi, thou shalt sing. मूर्धा Mūrdhā, head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, respected Sir. अवोचत् Avocat, said. कतमा Katamā, which. सा Sā, that. देवता Devatā, deity.

5 Then the Pratihartṛi approached him respectfully and said, “Sir, you said to me, ‘O Pratihartā, if not knowing the deity related to Pratihāra, thou shalt sing him, then thy head will fall off,’—which is that Devatā?”—86.

MANTRA 5. (continued.)

अन्नमि ते होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां
चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति
तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food, Lord Viṣṇu dwelling in food इति Iti, thus. ह Ha, verily. उवाच Uvācha, he said. सर्वाणि Sarvāṇi, all. ह Ha, indeed. वै Vai, verily. इमानि Imāni these. भूतानि Bhūtāni, creatures अन्नम् Annam, food. प्रतिहरमाणानि Pratiharamāṇāni, eating, maintaining themselves upon. जीवन्ति Jīvanti, live. सा Sā, she. एषा Eṣā, this. देवता Devatā, the deity. प्रतिहारम् अन्वायत्ता Pratihāram Anvāyattā, related to or connected with Pratihāra. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. प्रत्यहरिष्यः Pratyahariṣyaḥ, Thou hadst sung. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying, of the warning. मया Mayā, by me. इति Iti, thus.

5. He said (Viṣṇu residing in the) food (is the deity of Pratihāra). Verily all these creatures eat food, and live thereby (because Viṣṇu dwells in food and thus maintains them). He alone is the deity belonging to Pratihāra. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee.--87.

MADHVA'S COMMENTARY.

Prastāva is so called because all creatures are born (Prasūyante) from Viṣṇu. Therefore Viṣṇu dwelling in prāṇa is the deity of Prastāva; because the word Prastāva means the act of creating or creator-ship. Viṣṇu is the real Udgītha, because residing in the sun, He always enjoys or accepts all the songs of singing creatures, (whether men, angels, or animals,) therefore, He is the Lord of Song. All music, made before kings, etc., though heard by the kings, and sung by ignorant musicians, is really enjoyed by the Lord Viṣṇu, and any reward given to those musicians by their audiences is really given by Viṣṇu (who moves their heart to give such reward.) That Puruṣottama (Highest Person) alone is, therefore, the Lord of Udgītha. All creatures are nourished and kept living by Lord Viṣṇu in the form of food or dwelling in food; therefore, He is called the Lord of Pratihāra, because the word Pratihāra means "to eat." The words "Uchchaiḥ Santam" (in mantra 4 p. 83) mean the Best; being the best.

FIRST ADHYĀYA.

TWELFTH KHANDA.

MANTRA 1.

अथातः शौव उद्गीथस्तद्ध वको दाल्भ्यो ग्लावो वा मैत्रेयः
स्वाध्यायमुद्रवाज तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान
उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now; this word indicates that a new topic has commenced.
अतः Atah, therefore; because there is necessity. शौवः Śauvah, Breath-related
or revealed; canine; the Udgitha revealed by Vāyu called Śvan, the Breath
or the Great Mover in space. उद्गीयः Udgithah, the sacred song called the
Udgitha. Now then is mentioned the Udgitha revealed by Vāyu. तद् Tad,
then; at one time. ह Ha, verily. वकः Bakah, a person named Baka. दाल्भ्यः
Dālbyah, the son of Dālbya. ग्लावः Glāvah, nick-named Glāvah, because he
remained silent like a glāvah, even when addressed. This name was given to
him by his adoptive mother—Mitrā. वा Vā, or. मैत्रेयः Maitreyah, adopted by
Mitrā as her son. The force of Vā is to indicate that both these names apply
to one and the same person. स्वाध्यायम् Svādhyaṃ, for the sake of study;
(religious recitation of the Vedas in a retired spot). उद्रवाज Udvavāja, went
out. The word Ha is to be construed with this verb. Or the word Tad may
be construed with the next sentence. (तद्) (Tad then). तस्मै Tasmai, to him
(to Baka). श्वा Śvā, Breath, literally, a dog, a hound, a great-breathing or
swift-moving or panting one. The great in power, the strong in breath.
(See Note). श्वेतः Śvetah, white, holy. प्रादुर्बभूव Pradur, manifest; Babhūva,
became. In order to show favour to Baka and to other Devatās, the holy
Vāyu, assuming a materialised form, became manifest. तम् Tam, him, namely,
Vāyu thus materialised. अन्ये Anye, others. श्वानः Śvānah, the breathing ones,
the panting ones; the strong ones, literally, breathing ones (Devas in the form
of Breath.) उपसमेत्य Upa-sametya, having approached. उचुः Uchuh, said. The
Devas said to the the Holy Breath, Baka also said to him. अन्नम् Annam, food,
that which is good. नः Nah, for us; for our sake. भगवान् Bhagavān, O Lord.
अगायतु Agāyatu, sing, i. e., teach to us the worship of God, through the singing
of Udgitha. अशनायाम Aśanāyāma, that we may eat (we are anxious to learn).
वै Vai, verily. इति Iti thus.

1. Now, therefore, we shall describe the Udgitha of
Breath. Baka Dālbya called also Maitreya, the Silent, went
out (to a retired spot), for the sake of study. Then to him
there appeared the Holy Vāyu (in a materialised form.)

Approaching him (Vâyu) the other Breaths (as well as Dâlbhÿa) said "O Lord! sing for us food (*i. e.*, teach us how to pray to God, through Udgîtha,) so that we may eat; (we are verily anxious to learn it.)—88.

MANTRA 2.

तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध बको दाल्भ्यो
ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

तान् Tan, to them (to the smaller Breaths and to Dâlbhya). ह Ha, indeed. उवाच Uvācha, said. इह Iha, here. एव Eva, even: to this very place. मा Ma, to me. प्रातर् Prātar, in the morning. उपसमीयात् Upa-sam-iyatā, come, approach, come together. इति Iti, thus. तद् Tad, then. ह Ha, verily. बकः दाल्भ्यः Bakaḥ Dâlbhyaḥ, Baka the son of Dâlbhya. ग्लावः वा मैत्रेयः Glāvaḥ vā Maitreyaḥ, or Maitreya the Silent. प्रति पालयांचकार Prati-pālayān-chākara, waited. "Ha" should be construed with this word.

2. Vâyu said to them "come to me to-morrow morning, at this very spot." Then Baka, the son of Dâlbhya, called also Maitreyaḥ, the Silent, waited for him there.—89.

MANTRA 2.—(continued.)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सध्रब्धाः
सर्पन्तीत्येव माससृपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dâlbhya). ह Ha, verily. यथा Yathā, as. एव Eva, even. इदम् Idam, this (appointment). बहिष्पवमानेन Bahiṣpavamānena, with Bahiṣpavamāna hymns. स्तोष्यमाणाः Stosyamāṇāḥ, being praised; those who are praised. सध्रब्धाः Samrabdhāḥ, quickly. सर्पन्ति Sarpanti, glide along; move. इति Iti, thus. एवं Evam, thus; so. आससृपुः Āsasṛipuḥ, moved along; crept along, *i. e.*, each sat in his appointed place; quietly, calmly and quickly, close to each other, without making noise, as if their mouths were shut, as if each held the tail of the other in his mouth. When they had thus approached him, with due respect, Vâyu taught them the prayer. Being thus taught by Vâyu, those Devas, in the form of Breaths, sitting down, began to praise the Lord dwelling in Vâyu, after uttering the syllable "hiṁ." तेह Te, ha, they then. समुपविश्य Sam-upa-viśya, sitting together. हिं Hiṁ, the word Hiṁ. चक्रुः Chakruḥ, uttered, made the sound.

2. Just as (priests) going to sing Bahiṣpavamāṇa sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath.) (Then Vâyu

taught them the secret prayer). They then thus being seated, made the sound hiñ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(continued.)

ओ३मदा३मो३पिबा३मो३देवो वरुणः प्रजापतिः सविता३
ऽन्नमिहा३हरदन्नपते३ऽन्नमिहा हरा३ऽहरो३मिति ॥ २ ॥

ब्राह्मणः ॥ १२ ॥

ओम् Om, O full of all qualities! O Vāyu! O Lord dwelling in Vāyu! अदाम् Adāma, may we eat (food). ओम् Om, O Lord! पिबाम Pibāma, may we drink! ओम् Om, O Lord. देवः Devah, Omniscient! वरुणः Varuṇa, adorable! प्रजापतिः Prajāpatiḥ, protector of creatures! सविता Savitā, creator! अन्नम् Annam, food. इह Iha, here. आहारम् Āharat, may he bring. अन्नपते Annapa'e, O Lord of food! (O Vāyu and O Viṣṇu residing in Vāyu). अन्नम् Annam, food. इह Iha, here; for our sake. आ हर आहर Āhara Āhara, bring, bring; ओम् Om, Om. इति Iti, the repetition of ahara shows the end of teaching. The word Iti shows the end of verbal teaching.

2. O Om! (Vāyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient, the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food. O Lord! Give us food.—91.

MADHYA'S COMMENTARY.

In the former part, it was mentioned that the worshipper of Udgitha is not contaminated by sin. In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing, and devout meditation on the Lord; and this the Śruti describes in the form of a story. Dālhbhya's son was called Baka, he was adopted by a lady called Mitṛā as her son; hence he had two names; one was Dālhbhya Baka, another was Maitreya, the adopted son of Mitṛā. He was nicknamed by her Glāva, because even when called on urgent occasions he would remain stupidly standing and not replying quickly, as if he was an idiot.

Dalbhya's son Baka was adopted for the sake of progeny by Mitṛā and when she called him, he remained silent like Glāva, therefore, he was called by her Glāva and got the nick-name Glāva. So, he has both appellations (namely Dālhbhya Baka and Maitreya Glāva).

The word Vā in the Śruti indicates this fact. The word Śauva does not mean Mantras revealed to or seen by the Śvans; but it means the Mantras which Vāyu assuming the form of a Śvan (a Breathing One) uttered in order to teach Baka and other Devatās.

The Śauv a Udgitha is that which has been revealed by Vāyu assuming the form of a Śvan; for the sake of showing favour to Baka

and to Rudra and other Devas, who also had assumed the forms of Śvans on that occasion.

When Vāyu was asked by the other Breaths, to sing the Udgitha for them, he told them "come to me here to-morrow morning" Why did he ask them to come in the morning, and why did he not recite the Udgitha then and there? The Commentator answers this by saying that morning is the proper time for reciting Udgitha :—

The Lord Keśava, worshipped in the morning of the full moon with Śauva Udgitha, awards all desired fruits to his worshipper, said Māruta.

The Śruti, says the Śvans, moved along and having sat down they began to pronounce Hīṃ Om adāma Om Pīṣama, etc. This would show that the Breaths knew the Mantra from before and were not taught by Vāyu. This notion is wrong; for if they knew the Mantra of themselves, what was the necessity of mentioning that the Holy Breath appeared first. This Holy Breath was Vāy. Moreover this Holy Breath returned the next morning also. If the small Breaths knew the Udgitha, there was no necessity for the big white Breath to come with them the next morning. Therefore, the Commentator says :—

The Devatīs obtained all their desired objects when they after uttering Hīṃ recited the Mantra "Om Adāma, etc." taught to them by Vāyu and addressed to Viṣṇu dwelling within Vāyu.

"The words addressed to Viṣṇu" show that the four terms Deva, Varuṇa, Prajāpati, Savitā, are names of Viṣṇu in this passage, though in other places they may have different meanings. Consequently these four terms have also a secondary meaning, namely they are names of Vāyu also, because Viṣṇu dwells in Vāyu. The Commentator shows why Viṣṇu and Vāyu are called by the names of Deva, Varuṇa, Prajāpati, Savitā.—

Viṣṇu and Vāyu are both called Devas, because one is absolutely all-knowing; while the other is relatively all-knowing.

There is no third all knowing being. The √div means 'to go' and all roots meaning 'to go,' denote also 'to know'; therefore Deva coming from the root √Div means 'knowing' or 'omniscient.' Viṣṇu's omniscience embraces the knowledge of himself and of others intuitively. The omniscience of Vāyu is dependent on reflection.

Both are called Varuṇa because both are Varuniya or adorable; both are called Savitā because both are creators, one who brings forth everything (prasūti); both are called Prajāpati or Lord of creatures, because both are Lords of creatures, one the Highest and the other subordinate to Him.

Note.—The word Śvan is generally translated as 'a Dog' or 'a Hound.' That meaning, however, is not appropriate here. Madhva, of course, has not fallen into the same error as his predecessors. He rightly explains that Vāyu appeared in the shape of a Śvan, but he does not explain the word Śvan. It is, however, an old name of Vāyu. In the Rīg Veda, I. 161. 13., Sāyana explains the word Śvanam by Vāyu. He says "that which moves or breathes, or pants (Śvasantam) in space or in sky is called Śvan, and it is a name of Vāyu." In another place (I. 179. 4) he explains the word (Śvasantam) by 'all powerful,' 'strong in breath.' Thus this word here may be translated "the Great Breathing One"; 'the Great Breath,' or simply Vāyu. The duty, of these Great

moving Ones in space, was that of an envoy or messenger between God and men. The highest messenger is, of course, the Chief Prāṇa. Subordinate to him are other messengers, all belonging to the Great White Lodge and, therefore, called the White Messenger. I would, therefore, translate this word as "angel," who has a similar function of being an envoy or messenger in theologies of other creeds. Perhaps a more literal translation would be 'the White Strong One'; 'the white Breathing One.' But to translate it as 'a white dog' or 'a white hound' would be against the spirit of the whole Upaniṣad. I have, therefore, ventured to introduce this meaning in the text. The Chief Prāṇa, surrounded by his subordinate Prāṇas, is the principal topic of this Udgītha Vidyā in this Upaniṣad. Therefore there is nothing out of the way in the story that the Great Prāṇa materialised as a white angel surrounded by other angels, in order to instruct Baka. This materialisation is not a unique thing. It is often mentioned in other Upaniṣads also. Thus Brahman himself materialises as a Yakṣa in Kena Upaniṣad. See also Nirukta III. 18, where Śvan is derived from the root Śva 'to breathe'; or Sav "to move," "to run." The Uṇādi I. 158 derives it from Śvi 'to prosper,' 'to grow.'

FIRST ADHYĀYA.

THIRTEENTH KHAṆḌA.

MANTRA 1.

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथ-
कार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam, this (earth). वाव Vāva, verily. लोकः Lokah, world. हाउकारः Hā(v)ukārah, the great temple, literally, where invocations are made. वायुः Vāyuh, Vāyu. हा इकारः Hā(y)ikārah, called the wonderful, whose comings and goings are mysterious. Or the Giver of Joys. चन्द्रमाः Chandramāh, the moon. अथकारः Athakārah, called the reflected light, the subsequent. आत्मा Âtmā, God, the Inner Ruler. इहाकारः Ihākārah, the ever-here, the ever-present, the near to all अग्निः Agniḥ, fire. इकारः Îkārah, the burning one.

1. Verily this earth is the great temple for invoking the Lord, where Vāyu is the mysterious (giver of joys and) musician; moon the great light-giver, the self is the Presence on the altar, fire is the incense.

Or

1. This world verily is called Hau, because it is the place of invocation, Vāyu is called Hāyi the mysterious mover and giver of joys, the moon is called Atha; the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Here, and Agnî is called I the incense.—92.

MANTRA 2.

आदित्य उकारो निहव एकारो विश्वेदेवा औहोइकारः
प्राणपतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्यः Âdityah, the sun. उकारः Ukārah, called Ukāra because he is burning and heating. निहवः Nihavaḥ, Indra, much invoked. एकारः Ekārah, is called E, because he comes (eti) to all when invoked. विश्वेदेवा Viśve Devāḥ, the all gods. औहोइकारः Auhoyikārah, is called Auhoyi summoned or called (huyante) in Viṣṇu called U (Au, loc. Sing. of उ) in the state of Mukti. When released all Devas are summoned or called before the presence of the God. प्राणपतिः Prajāpatiḥ, the Lord of creatures, Brahmā. हिंकारः Hīnkārah, called Hīn; the word Hīn means any certain and definite knowledge. प्राणः Prāṇah, the Great Breath. स्वरः Svaraḥ, is called Svara because this Prāṇa dwelling in human bodies causes

the Jiva to take delight in Sva or Viṣṇu (Sva, Viṣṇu and, Ra अ to take delight). अन्नं Annam, food, goddess Sarasavatī, the presiding deity of food या या Yāyā, Sarasvatī called Yāyā because Vāyu is called Yāyī because of his constant motion; Sarsavatī, the wife of Vāyu because she always accompanies him. Vāyu called Yāyī and food is called Yāyā; because it is led by Prāṇa, the great guide. वाक् Vāk, speech, voice, Śrī, the goddess of all speech. विराट् Virāt, highly resplendent.

2. The Sun is the great heat-giver in this temple. Indra is the messenger; all Mukta Jivas form the congregation assembled in the Lord; Brahmā himself is the teacher on the pulpit; the Great Breath is the musician. Sarsavatī is the accompaniment, and Śrī herself the great light.

2. The Sun is called U because he gives heat; Indra is called E because he comes whenever invoked, the Viśvedevas are called Auhoyi, because they are gathered in Viṣṇu when released; Prajāpati or Brahmā is called Hiṁ because he possesses definite knowledge, Prāṇa in human beings is called Svāra because he causes the delight of souls in the Lord; the food is called Yāyā because it is led to all parts of the body by Prāṇa (or Sarsavatī is called Yāyā, because she always accompanies Vāyu) and Śrī is called Virāj, the most resplendent.—93.

MANTRA 3

अनिरुक्तस्त्रयोदशस्तोमः संचरो हुंकारः दुग्धेऽस्मै वाग्दो यो
वाचो दोहोऽन्नवानन्नादो भवति य एतामेव॑ साम्नामुपनिषदं
वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः खण्डः ॥ १३ ॥

इति प्रथमः प्रपाठकः ॥ १ ॥

अनिरुक्तः Aniruktaḥ, Undefined, the inexpressable, he who cannot be fully defined. त्रयोदशः Trayodaśaḥ, thirteenth. स्तोमः Stobhaḥ, Stobha. संचरः Sancha-
raḥ, all-mover, all-pervading, going everywhere. हुंकारः Huṁkāraḥ, called Huṁ; Madhva reads it as Hūp, he who protects (pa) all when invoked or entreated (hu). दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khanda एताम् Etām, this. एवं Evam, thus साम्नाम् Sāmnām, of the Sāmans. उपनिषदम् Upaniṣadam, the secret meaning, the secret Doctrine.

3. The undefineable, the thirteenth Stobha is the all-pervading Lord Nārāyaṇa called Hup, He who protects all

who pray to Him. The Lord gives him (Release) which is the reward of knowledge. He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sâma syllables. Yea who knows the secret meaning.—94.

MADHVA'S COMMENTARY.

The meditation on a portion of the Sâma Veda was enjoined before. The Śruti now teaches the meditation on Hâu, etc. In this 13th Chapter in the text, the words Hâu, Hâi, Iha, etc., are so placed that they apparently look like the names of earth, air, moon, etc., because they are in apposition to those words.

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms. He says this earth is called "Hâu" because on it invocations (huyate) are made to Devas, &c.——the place of invocations. The stobha called "Hâu" also is hereby explained. Because "Hâu" is uttered herein, it is called "Hâu-Kâra." All the thirteen stobha syllables of the Sâma singing are spiritualised here.

Because Agnihotras, &c., are invoked (performed) herein, hence this world is called Hâvu Kâra.

The air is called Hâyî-Kâra, because it comes as a surprise (hâ-wonder, surprise) or because it gives pleasure, for $\sqrt{hî}$ means "to please" also.

The particle Hâ is a word of exclamation, of wonder—Ha! Oh, etc., Since wind comes no one knows whence and goes away no one knows where, it is called Hâyikâra. This is one meaning. Another interpretation is that the $\sqrt{hî}$ means "to gratify," "to please" also.

Since it gives pleasure and gratification the air is called Hâyikara.

The moon is called Atha, which means "now," and is a word denoting immediate sequence. Since the light of the moon follows immediately after that of the sun, and is its reflection, the moon is called Atha or the subsequent.

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light).

Or though the moon and the sun are both similar, inasmuch as both give light, yet the moon was created after the sun, hence moon is called the subsequent.

The Lord Viṣṇu is always called "Here," because—He is near every one. The fire is called 'î' because it is kindled (indhana-kindled). The sun is called û-kâra, because it heats or is a heated mass (\sqrt{ush} , to heat, to burn).

The word Nihava is a name of Indra, because he is constantly (ni) invoked (hva), the "much invoked."

Because he is constantly invoked therefore, Indra is called Nihava. Nihava is called êkâra because he comes (eti) to (all sacrifices when so invoked). All Devas are called Auhoyikâra.

Because in the word called U, which is the name of Viṣṇu, all Devas are summoned (collected together) in the state of Mukti, therefore all devas in their collective form are called Auhoyins, meaning collected in the U. Au is the locative singular of U.

Viṣṇu is called U because he is the most high (U-Uchcha), because all Devas in the state of Mukti are called or summoned (Huyante) in this U (Au) therefore they are called Auhoyinas; therefore, this is the name of Viṣve Devas.

The Commentator next explains the sentence Prajāpati is Hinkāra.

The syllable Hi means "certainty"; and this certainty comes from knowledge always. Therefore Brahmā is called Hiñ: hi meaning "certainty" and the nasal sound "ṅg" means knowledge. Hiṅg meaning "certain knowledge" and it is the name of Brahmā.

The Vāyu as breath in the human body is called Svara. This word Svara means literally he who causes the soul (Jiva) to take delight (ra) in Viṣṇu called Sva.

The Commentator next explains the sentence the food is yāyā.

This shows that Vāyu has two forms, in its cosmic form it is called Yayi, in its physiological form it is called Svara. Vāyu is called Yāyi because it is constantly moving. She who is the constant companion and follower of Yāyi is called Yāyā: and this is the name of Sarsavatī, the wife of Vāyu. She verily is said to be the presiding deity of food; therefore the Śruti says "the food is Yāyā." Another meaning of this text is, the food is called Yāyā because it is conducted or led by Prāṇa to all parts of the body.

The Commentator next explains the sentence the speech is Virāj.

Śrī is called Virāj because she is the most (vi) resplendent (Rāj) object; as she is essence of all speech.

(The Commentator next explains the sentence undefinable is the thirteenth Stobha, viz., the indefinite syllable "hup.")

The undefined is the all-pervading Nārāyaṇa alone, and because when invoked, He alone protects all, He is called Hupkāra; because when called (hu) He protects (pā.) This is the name of Janārdana. Hari is called the undefined, because He is inexpressable (not fully expressed) He is the Supreme Person. This is in the Māhātmya.

The word Sañchara means that which moves completely the full mover. This also is the name of God.

Note—Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also; there is no repetition here. The God mentioned before as Iha referred to the Kṣetrajña or the Inner Ruler of all, the God within every human being; while the God mentioned now is in His All-pervading aspect and therefore the Commentator has used the word Vyāpta.

This Khanda may be explained as an allegory—the whole world being a vast temple, praising God and it is so translated in small type. This is merely a suggestion for the consideration of our readers.

SECOND ADHYAYA.

FIRST KHANDA.

MANTRA 1.

ॐ समस्तस्य खलु साम्न उपासनं साधु तत्खलु साधु
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om. समस्तस्य Samastasya, of the Entire : of the Full. खलु Khalu, verily. साम्नः Sâmnah, of Sâma, of Hari (established by Sâma): of Viṣṇu called Sâma the Same; the Harmonious. उपासनं Upâsanam, adoration : meditation. साधु Sâdhu, (is) proper ; good. यत् Yat, which. खलु Khalu, indeed. साधु Sâdhu, proper, good. तत् Tat, that. साम Sâma, is Sâma ; name of Viṣṇu (Hari). इति Iti, thus. आचक्षते Âchakṣate, call (the learned, the wise). यत् Yat, which. असाधु Asâdhu (is) improper, not good. तत् Tat, that. असाम Asâma, not Sâma (they say) : discordant. इति Iti, thus.

1. The meditation on the Full and the Harmonious is good. “Verily that which is Good (Sâdhu) is also Harmonious”——say the wise——“what is evil, is indeed discordant.”—95.

MANTRA 2.

तदुताप्याहुः साम्नैनुपागादिति साधुनैनुपागादित्येव
तदाहुः साम्नैनुपागादित्यसाधुनैनुपागादित्येव तदाहुः ॥ २ ॥

तत् Tat, in that, in that (matter of the Harmonious and the Good being identical). उत Uta, even, indeed. अपि Api, even, also. आहुः Âhuḥ, say (other wise men). साम्ना Sâmnâ, with Sâman. एनम् Enam, Him, the Lord Viṣṇu. उपागात् Upâgât, went, approached. इति Iti, thus. साधुना Sâdhunâ, well ; becomingly. एनम् Enam, Him. उपागात् Upâgât, went, approached. इति Iti, this. एव Eva, indeed. तत् Tat, that. आहुः Âhuḥ, say (the wise). असाम्ना Asâmnâ, without Sâma, discordantly. एनम् Enam, Him. उपागात् Upâgât, went, approached. इति Iti, thus. असाधुना Asâdhunâ, without well ; badly, unbecomingly. एनम् Enam, Him. उपागात् Upâgât, went, approached. इति Iti, thus. एव Eva, indeed ; even. तत् Tat, that. आहुः Âhuḥ, say (the wise).

2. The wise say also regarding this :—“When (the mantra) says *he approached (sang the Lord) harmoniously*, it means indeed that he approached (*sang*) Him becomingly, when it says, *he approached Him discordantly*, it means that he approached Him unbecomingly.”—96.

MANTRA 3.

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव
तदाहुरसामनो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sâma and Sâdhu is given. उत Uta, and अपि Api, also. आहुः Âhuh, they say ; the wise say. साम Sâma, Hârmonious. न. Nah, unto us. बत Bata, truly, इति Iti, thus. यत् Yat, because (the meaning of the word Sâma is). साधु Sâdhu, good. भवति Bhavati, happens, becomes, is. साधु Sâdhu, good. बत Bata, truly, a mere expletive. इति Iti, thus. एव Eva, indeed. तत् Tat, that ; therefore. आहुः Âhuh, say they. असाम Asâma, Asâma (evil). नः Nah, unto us. बत Bata, a mere expletive, truly. इति Iti, thus. यत् Yat, because. असाधु Asâdhu, evil. भवति Bhavati, has happened, becomes. असाधु Asâdhu, evil. बत Bata, a mere expletive, truly. इति Iti, thus. एव Eva, indeed, even. तत् Tat, therefore. आहुः Âhuh, they say.

3. And so also, the wise say, "because (Sâma and Sâdhu are synonyms)" therefore they say, "Truly it is harmonious for us, *i. e.*, it is good for us ;" and because Asâma and Asâdhu have the same meaning ; therefore, they say "truly it is discordant for us, *i. e.*, it is not good for us"—97.

MANTRA 4.

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेन
साधवो धर्मा आ च गच्छेयुरुपचनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Sah, he, the worshipper. यः Yah, who. एतद् Etat, this, the good and the Harmonious. एवं Evam, thus ; because He is good, therefore He is called Harmonious. विद्वान् Vidvân, knowing. साधु Sâdhu, good. साम Sâma, harmonious. इति Iti, thus. उपास्ते Upâste, adores, meditates. अभ्याशः Abhyâśah, quickly. ह Ha, verily. यत् Yat, which. एनम् Enam, to him, the worshipper. साधवः Sâdhavah, good. धर्माः Dharmâh, qualities, attributes. आगच्छेयुः Âgachchheyuh, approach. उप च नमेयुः Upa cha nameyuh, remain fixed steadily : another reading is. उपनमेयुः Upa-nameyuh, stand for his enjoyment. च Cha, and.

4. He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character).—98.

MADHYA'S COMMENTARY.

In the previous Adhyāya it was mentioned how to meditate on Udgîtha and on the 13 Stobha letters or syllables like Hâu, etc. That Adhyāya dealt with the Upāsana of a particular portion of the Sâma Veda, the present Adhyāya deals with the meditation on the entire Sâma Veda in its two-fold aspect of five-fold and seven-fold Sâma. The first khaṇḍa teaches that the entire Sâma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sâma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good ; therefore it is good to meditate on Viṣṇu called Sâman.

The word Sâdhu translated as good means proper ; how Sâma can be called Sâdhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says :—

Since the entire or the Full is Sâdhu, therefore the meditation of Viṣṇu called Sâman is Sâdhu. That which is measured as Sâra or Essence, or who is the standard of all essences is called Sâma (Sâ = Sâra or essence and Ma = measured, therefore Sâma means that which is measured or known as essence). While Sâdhu means that which is to be considered or conceived or held (Dhâryam as essence) (Sâ = Sâra or essence and Dhu = Dharyam, to be held ; thus Sâdhu means that which is to be considered as essence). Therefore Sâdhu and Sâma both have one and the same meaning.

The Commentator next explains the Śruti which says. If any one, knowing this thus, meditate upon the Sâma as Good, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nārāyaṇa, the Faultless, the Full as the deity of all Sâmans, and as named Sâman, because He is Sâdhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sâma Samhitâ.

SECOND KHANDA.

MANTRA I.

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनामेतुर्ध्वेषु ॥१॥

लोकेषु Lokeṣu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five-formed ; that which has the five-fold nature like Hîṅkara, &c. साम Sâma, the Brahman called Sâma or Harmonious, उपासीत Upāsita, should be adored : let one meditate. पृथिवी Prithivî, the Lord called Prithivî, because of His giving increase (prathana) to harvest &c., and residing

in earth. **हिङ्कारः** Hiṅkārah, as Hiṅkāra, because as the agent of creation, He is called Hiṅkāra. established by the Sāma Bhakti called Hiṅkāra, Pradyumna **अग्निः** Agniḥ, the fire, Vāsudeva dwelling in fire, called Agni, because devouring (adanā) everything **प्रस्तावः** Prastāvaḥ, (as) Prastāva, established by the Sāma Bhakti called Prastāva; and as it means literally the First Emanation, it is the name of Vāsudeva the first Avatāra **अन्तरिक्षं** Antarikṣam, the Ether, Nārāyaṇa, dwelling in Antarikṣa, called also the same because He looks into (antarikṣana) the hearts of all. **उद्गीयः** Udgīthaḥ, (as) Udgītha, Nārāyaṇa so called because He is sung by Om; a Sāma Bhakti called Udgītha. **आदित्यः** Âdityaḥ, the sun; Hari named Âditya, dwelling in Âditya; called Âditya because He takes up (âdāna) all life. **प्रतिहारः** Pratihārah, (as) Pratihāra. The Sāma Bhakti called Pratihāra; the Lord established by that Sāma; and so named because He constantly modifies (Pratihāra) the world in every effect, and continually breaks old forms. It is the name of Aniruddha. **द्यौः** Dyauh, the heavens. Sankarṣaṇa dwelling in the heaven. Dyau = √div 'to play' is a name of the Lord, because He is sportful, the creation is His sport. **निधनम्** Nidhanam, (as) Nidhana; the Sāma Bhakti called Nidhana. It literally means "Destroyer." The aspect of Lord as Destroyer is so called. It is the name of Sankarṣaṇa. **इति** Iti, thus. **उर्ध्वेषु** Urdhveṣu, in the regions one above the other, from the below upwards; in an ascending line.

1. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna in Prithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Aniruddha (the Evolver), in the Âditya (sun), Sankarṣaṇa (the Destroyer) in Dyau (heaven). So in an ascending line.—99.

Note.—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna the creator called Hiṅkāra dwells in Prithivī (the earth and is called Prithivī, the scatterer of seed); Vāsudeva called Prastāva (the First Emanation) dwells in Agni (fire), and is called Agni (the Eater); Nārāyaṇa called the Udgītha, dwells in the Antarikṣa (sky) and is also called so, because He looks into the hearts of all; Aniruddha called Pratihāra, (the Evolver), dwells in the Âditya (sun) and is called Âditya, because he takes up all, Sankarṣaṇa called Nidhana the Destroyer, dwells in Dyau, heaven and is called Dyau because He is sportful. So in an ascending line.

MANTRA 2.

**अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥**

अथ Atha, then, now. **आवृत्तेषु** Âvṛtiteṣu, from above downwards, let one meditate on the five-fold Lord called the Harmonious. **द्यौः** Dyauh, Pradyumnaḥ, staying in heaven. **हिङ्कारः** Hiṅkārah, called Hiṅkāra. **आदित्यः** Âdityaḥ, Vāsudeva, in the sun. **प्रस्तावः** Prastāvaḥ, as Prastāva. **अन्तरिक्षं** Antarikṣam,

Nârâyaṇa in the sky. उद्गीथः Udgîtha, as Udgîtha. अग्निः Agniḥ, Anirudha, in the fire. प्रतिहारः Pratihāraḥ, as pratihāra. पृथिवी Pṛthivī, Saṅkarṣana in the earth. निधनम् Nidhanam, as nidhana.

2. Now in a descending scale—Pradyumna in heaven ; Vāsudeva in the sun ; Nârâyaṇa in the sky ; Aniruddha in fire, and Sankarṣana in the earth.—100.

MANTRA 3.

कल्पन्ते हास्ये लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु
पञ्चविधं सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्त Kalpante, become accessible, belong. ह Ha, indeed. अस्मै Asmai, unto him. लोकाः Lokāḥ, these regions ; worlds ; the Resplendent Ones. ऊर्ध्वाः Urdhvaḥ, below upwards. च Cha, and. आवृत्ताः Âvṛttāḥ, above downwards. च Cha, and. यः Yaḥ, who. एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. लोकेषु Lokēṣu, in the worlds. पञ्चविधं Panchavidham, five-fold. साम Sāma, Hari, the Harmonious. उपास्ते Upāste, meditates.

3. These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending are make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds.—101.

MADHVA'S COMMENTARY.

Now the Śruti teaches the meditation on the Lord, in the five-fold Sāman. In the sentence the earth is Hîṅkāra, etc., *prima facie* it would appear as if the earth and Hîṅkāra were one and the same ; this is inaccurate. Hîṅkāra, etc., being mere words or sounds can not be objects like earth, etc. The Commentator, therefore, explains these five words first, namely Hîṅkāra, Prastāva, Udgîtha, Pratihāra, and Nidhana. Because these words are of constant occurrence in these Khaṇḍas.

The word Udgîtha is the name of Nârâyaṇa, because He is sung as the High, through the syllable Om. Or He is called Udgîtha because Avatâras, like Vāsudeva, etc., come out (Udgachchhanti) from Him. (The word Prastāva means Vāsudeva) Vāsudeva being the first Avatâra, or Form ; being the highest person or Male is called Prastāva, (Pra = first, stāva = born or emanation). Sankarṣana is called Nidhana, because Sankarṣana means the destroyer ; and Nidhana also means destruction ; therefore, Sankarṣana alone is Nidhana. (Hîṅkāra is now explained, it is the name of Pradyumna). The Lord Pradyumna is called Hîṅkāra, because he is the Creator or Maker of hi or creation, for hi means creation. Hi means

that which is well-known, and creation is well-known. The word Prati-hâra, is the name of Aniruddha, the Supreme Lord, because He nourishes continually this world, in all its activities; therefore, the sustainer (Pratihartâ) is called Aniruddha. Another meaning of Pratihartâ is that he who re-absorbs, all his forms, again and again (Prati) in himself.

Admitted that the words Hîukâra, etc., are names of the Lord how are they applied to the earth, etc. This the Commentator next answers.

These Pradyumna, etc., are always resident in earth, etc., as established in them and because these aspects of the Lord reside in earth, etc.; therefore, earth, etc., get the name of Pradyumna, etc. The word Pṛithivî, etc., in their etymological meaning, primarily denote the Lord, and secondarily, they denote earth, etc., on account of their connection with the Lord and existing for the sake of the Lord. Because the Lord makes the crops to grow (Prathana), therefore He is called Pṛithivî or the Crop-grower (and secondarily the earth is called Pṛithivî because the crops grow on it). Fire is called Agni because it devours (Adana) all, and the Lord is called Agni as He devours the whole universe. The Lord is called Antarîkṣam because He sees (Īkṣan) through all. And nothing can obstruct His gaze. This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze.

The Lord is called Antarîkṣa because He sees into the interior of every thing; nothing obstructs His gaze, the sky is called Antarîkṣa, because there is no object in it to obstruct one's gaze.

The Lord is called Âditya, because He takes up life and sap. The sun is called Âditya, because he takes up (Adana) vapours. The Lord is called Dyau because He creates all as a *pastime*, (the √div = to play, to sport). The heaven is called Dyau, because it is also a place of sporting or play. Thus all names verily apply to the Supreme Hari.

(The above Śruti passage is thus construed by some:—"the worlds in the ascending as well as the descending lines, belong to him, who, knowing this thus, meditates upon the five-fold Sâma among the worlds." This explanation is however, incorrect. The Commentator shows this by quoting an authority.)

It is said "he who worships the Supreme Lord Hari, in His five-fold forms, in the worlds; for him these five forms, which are ten-fold, because of being five in the higher and five in the lower, or five on the ascending and five on the descending arc, give all his desires even up to Mokṣa or release."

THIRD KHANDA.

MANTRA 1.

वृष्टौ पञ्चविधःसामोपासीत पुरो वातो हिंकारो मेघो जायते स
प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vṛṣṭau, in the rain. पञ्चविधं Pañchavidham, the five-formed, the five-fold. साम Sāma, the Harmonious; Hari who is established by Sāma. उपासीत Upāsita, one should adore, let one meditate. पुरोवातः Puṛovāṭaḥ, Pradyumna dwelling in purovāta, the fore-wind, the wind that precedes the rain. हिंकारः Hīnkāraḥ, Hīnkāra; established by the Sāma Bhakti called Hīnkāra. मेघः Meghaḥ, the cloud. जायते Jāyate, becomes, gathers. सः Saḥ, he. प्रस्तावः Pras-tāvaḥ, as Prastāva. वर्षति Varṣati, rains. यः Yaḥ, who. उद्गीथः Udgītha, Vāsu-deva. विद्योतते Vidyotate, lightens. स्तनयति Stanayati, thunders सः Saḥ, he. प्रतिहारः Pratiharaḥ, called pratihāra.

1. Let one meditate on the five-fold Lord the Harmonious, in the rain; Pradyumna in the wind, that brings the rain clouds; Vāsudeva in the gathered clouds; Nârâyana in the raining; Aniruddha in thunder and lightning.—102.

MANTRA 2.

उद्ग्रह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधः सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्ग्रह्णाति Udgṛhṇāti, takes up; stops तत् Tat, that निधनं Nidhanam, as nidhana. वर्षति Varṣati, rains. ह Ha, indeed. अस्मै Asmai, unto him. वर्षयति Varṣayati, makes to rain. ह Ha, indeed. यः Yaḥ, who. एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing वृष्टौ Vṛṣṭau, in rain. पञ्चविधं Pañchavidham, five-fold. साम Sāma, Hari the Harmonious. उपास्ते Upāste, adores.

2. Saṅkarṣaṇa in the ceasing (when it stops raining). For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, as the five-fold Harmonious.—103.

MADHYA'S COMMENTARY.

He who meditates on Viṣṇu, in His five-fold forms, existing in the fore-wind, etc., obtains rain, and for him through His five aspects Janârdana showers all objects of enjoyment, which Mukta or released souls get.

The phrase he rains for him has no object in the Śruti passage. The Commentator supplies it by the words Mukti-gāṇ Bhogān, all enjoyments of Mukta-jīvas. That is, the Lord rains for him all enjoyments, which souls get in the state of release,

FOURTH KHANḌA.

MANTRA 1.

सर्वास्वप्सु पञ्चविधस्सामोपासीत मेघो यत्संघ्रवते स
हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः
प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वासु Sarvāsu, in all. अप्सु Apsu, waters. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, Hari the Harmonious उपासीत Upā-sīta, should meditate upon. मेघः Meghaḥ, the clouds. यत् Yat, which. संघ्रवते Samghravate, that collect together into dense masses; that move. सः Saḥ, that. हिंकारः Hīnkāraḥ, as Hīnkāra form of Sāma Bhakti. यत् Yat, which. वर्षति Varṣati, falls (in drops). सः Saḥ, that. प्रस्तावः Prastāvaḥ, as Prastāva form of Sāma Bhakti. यः Yaḥ, which (drops of waters). प्राच्यः Prāchyah, to the east. स्पन्दन्ते Spandante, flow. सः Saḥ, that. उद्गीथः Udgītha, called Nārāyaṇa or Hari. यः Yaḥ, which. प्रतीच्यः Pratichyah, to the west. सः Saḥ, that. प्रतिहारः Pratihāraḥ, called Pratihāra. समुद्रः Samudraḥ, in the ocean. निधनम् Nidhanam, called nidhanam.

1. Let one meditate on the five-fold Lord the Harmonious in all waters. Pradyumna in the clouds when they collect together, Vāsudeva in the clouds when raining, Nārāyaṇa in the rivers that flow eastward, Aniruddha in the rivers flowing west, and Saṅkaraṇa in the ocean.—104.

MANTRA 2.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधस्सामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. ह Ha, indeed; and अप्सु Apsu, in waters. प्रैति Praiti, dies; because the Lord dwelling in waters protects him. अप्सुमान् Apsumān, devoted to the Lord called Apsu; attains the Lord, gets Mukti भवति Bhavati, becomes. यः Yaḥ, who. एतत् Etat, this. एवम् Evam, thus. विद्वान् Vidvān, knowing. सर्वासु Sarvāsu, in all. अप्सु Apsu, waters. पञ्चविधं Pañchavidham, five-fold. साम Sāma, the Sāma, Harmonious. उपास्ते Upāste, meditates.

2. He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning; (but getting Release) possesses the Lord of all waters.—105.

MADHVA'S COMMENTARY.

Having thus mentioned the meditation of the Lord in his five-fold aspects in the rain, now the Śruti teaches the meditation on the Lord in all waters formed of rain. This khaṇḍa, therefore, also appertains to God and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is five-fold even in waters, does not die by being drowned in water; because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa, as dwelling in waters, becomes released. Or the word Apsumân may be explained as He who produces the waters (apah sūte 'he who produces water'). The long ū is shortened and thus we get apsumân.

Note.—The word apsumân means devoted to Nārāyaṇa. How do you explain apsumân as Nārāyaṇavân? To this we reply, because Nārāyaṇa exists in waters, and another name of Nārāyaṇa is apsuṣaḍ, he who dwells in waters, or he who moves on the surface of the waters. If apsuṣaḍ be a name of Nārāyaṇa, then Nārāyaṇavân would be apsuṣadvân and not apsumân. To this we reply that the word apsumân is an example of that class of words, in which the middle term is elided. The full compound, of course, would have been apsuṣadvân, but apsumân is a shortened form. But Nārāyaṇa is the Inner Controller of all; He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign. To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of apas, but is a word in the nominative singular; and denotes the Lord; and that it is a compound of two words ap+sû meaning water-producer. But if it is a compound of two words अप् (water) and सृ (producer) then the form would be apsûmân with long ū, and not apsumân with short u. This anomaly is a Vaidic license.

FIFTH KHAṆḌA.

MANTRA 1.

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Rituṣu, in the seasons. √ऋ,=to go, to know. Thus ritu=season, right, knowledge. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, the Harmonious. उपासीत Upāsita, let one meditate. वसन्तः Vasantah, the spring. हिंकारः Hīkaraḥ, Pradyumnaḥ. ग्रीष्मः Grīṣmaḥ, the summer. प्रस्तावः Prastāvaḥ, Vāsudeva. वर्षा Varṣā, the Rains. उद्गीथः Udgītha, Nārāyaṇa. शरत् Śarat, the autumn. प्रतिहारः Pratihāraḥ, Aniruddha. हेमन्तः Hemantaḥ, the winter. निधनं Nidhanaṁ, Śaṅkaraṇa.

1. Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vāsudeva, in the Rains as Nârâyana, in the Autumn as Aniruddha, in the Winter as Saṅkarṣaṇa.—106.

MANTRA 2.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु
पञ्चविधं सामोपास्ते ॥ २ ॥

इति पंचमः खंडः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (release, &c.), propitious. ह Ha, verily. अस्मै Asmai, to him, his. ऋतवः R̥itavah, the seasons. ऋतुमान् R̥itumān, Lord-protected: protected by the Right. भवति Bhavati, becomes. यः Yah, who. एतद् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. ऋतुषु R̥ituṣu, in the seasons. पञ्चविधे Pañchavidham, the five fold. साम Sāma, Harmonious. उपास्ते Upāste, meditates, adores.

2. For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious.—107.

MADHVA'S COMMENTARY.

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The Āruti teaches this next in this Khaṇḍa. But the seasons are six, while the divine forms are five only. How is it possible then to meditate on the six-fold seasons as an aspect of the five-fold Lord. This is done by taking the Hemanta and Śiśira seasons as one, thus reducing the numbers from six to five. The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover, the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vasanta means He who gives joy to the Devas in whom He dwells. It is a compound of two words "Vasa" meaning jīva, literally "that in which the Lord dwells"; and "ta" shortened form of the verb √tan, 'to extend'; 'to give joy.' Vasa plus ta is equal to Vasanta, a nasal being added in the middle. The word Grīṣma is a compound of Gri plus ra, ra means 'to give' and gri means water, the giver of water or it is derived from the root gri 'to drink or swallow'; because the Lord swallows up the oceans and dries up all waters, and so is called Grīṣma. He is called Varṣa because He showers or rains (varṣana) all blessings on his devotees. He is called Ārat because He gives (rāti) prosperity (śam) to his devotees. He is called Hemanta because He causes cold (hima). Thus all these season names are primarily the names of the Lord.

We get the five-foldness of seasons by taking Hemanta (autumn) and Śiśira as one. The Lord has the names of the seasons either because He pervades the seasons, or because He is righteousness and therefore He is called Ritu; or because He gives to seasons their seasonableness or because He is all-knowing. One who meditates on the five-fold Viṣṇu

in this manner, for him that Lord gives salvation and all other desires ; for Janârdana resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vasanta, because He causes happiness to the Jiva in which He dwells. He is called Grîṣma because He swallows up the waters, He is called Varṣâ, because He rains all auspicious things. He is called Sarat because He gives happiness. He is called Hemanta because He causes cold.

SIXTH KHANDA.

MANTRA 1.

**पशुषु पञ्चविधं सामोपासीताजा हिंकारोऽवयः प्रस्तावो
गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥**

पशुषु Paśuṣu, in the animals. Paśu is the name of the Lord also. प=to protect. शु=joy and bliss. Paśu=the All-blissful Protector. पञ्चविधं Pañcha-vidham, the five-fold. साम Sāma, the Harmonious. उपासीत Upāsita, let one meditate. अजाः Ajāḥ, the goats. Ajā is the name of the Lord also. The √aj means to go, to throw. The root √āñch means to honour. It also assumes the form √aj by changing ch into j, and eliding the nasal. He who is honored or worshipped (anchana) by means of sacrifices is Aja. The root √yaj to sacrifice becomes aja by dropping y. हिंकारः Hīnkāraḥ, Pradyumna. अवयः Avayaḥ, the sheep. The word Avi means the Lord also, because He is the Protector: √ava to protect. The sheep are called "avi" because their wool protects from cold when made into blankets, etc. प्रस्तावः Prastāvaḥ, Vāsudeva. गावः Gāvaḥ, the cows, the Lord is called "gau" because He gives salvation "gati." उद्गीथः Udgithaḥ, Nārāyaṇa. अश्वाः Aśvaḥ, horses. The Lord is called "aśvā" because He is the *fastest* (āśu) mover of all. प्रतिहारः Pratibhāraḥ, Aniruddha. पुरुषः Puruṣaḥ, man. The man is classed among paśus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Puruṣa or the Dweller in the town. निधनं Nidhanam, Saṅkarṣaṇa.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals ; Pradyumna in goats, Vāsudeva in sheep, Nārāyaṇa in cows, Aniruddha in horses and Saṅkarṣaṇa in Man.—108.

MANTRA 2.

**भवन्ति हास्य पशवः पशुमानभवति य एतदेवं विद्वान्पशुषु
पञ्चविधं सामोपास्ते ॥ २ ॥**

इति षष्ठः खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong. इ Ha, indeed. अस्या Asya, for him. पशवः Paśavaḥ, animals. पशुमान् Paśumān, one who has or the Lord called Paśu, the blissful Protector. भवति Bhavati, becomes. यः Yaḥ, who एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. पशुषु Paśuṣu, in the animals. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, the Harmonious. उपास्ते Upāste, meditates on, adores.

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals.—109.

MADHYA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the Śruti now teaches meditation on the Lord in the animals. This chapter also refers to the Lord and not to mere animals. The word Paśumān does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śu meaning 'joy,' u meaning 'he whose nature is thus.' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss.' It is a name of the Lord. That released soul who is devoted to the Lord is called Paśumān. Or the word Paśumān may mean 'he who gets the Lord called Paśu, all-joy and protection, when released.' The words ajāḥ, avayaḥ, gāvaḥ, aśva, puruṣa, do not mean goats, sheep, cows, horses and man; but they are all names of the Lord. The Lord is called Aja because He resides in aja which means sadgati namely, salvation obtained through sacrifice. The √aja means 'to go,' 'to throw,' the root √añchu means 'to respect,' 'to show honour.' He who is worshipped (añchana) by sacrifice (aja) is called aja. The Lord is called avi, because He protects (ava) all. The Lord as Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of sheep, one is protected from cold. The Lord is called Gau because he gives salvation to all, for Gau means to give or a good goal. He is aśva because he moves quickest of all. He is called Puruṣa because He is the cause of all fulness.

The Lord Janārdana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hari in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (añchana) by sacrifices. He is called Avi, when dwelling in sheep, because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goal. He the Highest Person dwells in cow. He is called aśva because of His swift motion. He is the swiftest of all goers. He is called Puruṣa because He causes (pṛti) fulness to all. The paśus or animals are thus words of two meanings, one as titles of God, others as the well-known names of the animals. But in the phrase bhavanti hāsyā paśavaḥ the word paśavaḥ is taken in its well-known meaning of animals only. The words Ajāḥ, &c., are employed in the plural number in the Śruti, because the Lord has many-fold forms.

SEVENTH KHANDA.

MANTRA 1.

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो
वाक्प्रस्तावश्चक्षुर्द्वीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाः
सि वैतानि ॥ १ ॥

प्राणेषु Prāṇeṣu, in the senses. पञ्चविधं Pañchavidham, the five-fold. परोवरीयः Parovariyaḥ, the Highest among the most exalted. Para=high. Para+u=Paro, higher; Para+vara=Parovara, highest. Parovariya, Higher than the highest. साम Sāma, the Harmonious. उपासीत Upāsita, let one meditate. प्राणः Prāṇaḥ, in the smell. हिंकारः Hiṅkāraḥ, Pradyumna. वाक् Vāk, in the speech. प्रस्तावः Prastāvaḥ, Vāsudeva. चक्षुः Chakṣuḥ, in the eye. उद्वीथः Udgīthaḥ, Nârâyana. श्रोत्रं Śrotram, in the ear. प्रतिहारः Pratihāraḥ, Aniruddha. मनः Manah, in the mind, the common sensory. निधनं Nidhanam, Saṅkarṣaṇa. परोवरीयांसि Parovariyānsi. (they are all) higher than the highest. There is no difference in them : all are the Most High : none being greater than the other, or inferior to it. वै Vai, verily. एतानि Etāni, these (five forms).

1. Let one meditate on the five-fold, the Most High (and) Harmonious, in the senses. Pradyumna in smell, Vāsudeva in speech, Nârâyana in the eye; Aniruddha in the ear, Saṅkarṣaṇa in the mind (manas); verily (all) these are (equally) the Most High.--110.

MANTRA 2.

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु
पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीयः Parovariyaḥ, the attainment of the Most High. ह Ha, indeed. अस्य Asya, for him. भवति Bhavati, is. परोवरीयसः Parovariyasah, the most high. ह Ha, indeed. लोकान् Lokān, worlds, such as Vaikuṇṭha, Anantāśana, Śvetādvipa. जयति Jayati, conquers, obtains. यः Yaḥ, who. एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. प्राणेषु Prāṇeṣu, in the senses. पञ्चविधं Pañchavidham, the five-fold. परोवरीयः Parovariyaḥ, the Most High. साम Sāma, Sāman, the Harmonious. उपास्ते Upāste, meditates. इति तु पञ्चविधस्य Iti tu pañchavidhasya, thus has been taught the meditation of the Lord having five forms.

2. For him is the attainment of the Most High; and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses.--111.

MADHYA'S COMMENTARY.

Having mentioned the meditation on the Lord as dwelling in animals; this Khaṇḍa now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word *parovariyaḥ* occurs in the *Śruti* passage. The Commentator explains it thus:—

That which is higher than the high (*parama*) is called *paro* (*para* + *u* = *paro*). The *u* means better, higher; and is a sign of comparative degree). He who is higher than this 'paro' is called *parovaram*. He who is higher than this 'parovaram' even is called *parovariyaḥ*.

Note.—The Commentator uses the word *pārovaryakam* in his verse, it has the same meaning as *parovariyaḥ*. Though in the 9th Khaṇḍa of the 1st adhyāya this word was explained as "more excellent," that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority, in which this word or rather its syllables are explained.

Though these forms like *Pradyumna*, etc., are separate, and exist in separate objects, yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of *parovariyaḥ*. Thus the Commentator next says:—

All these forms of Viṣṇu are each of them the Most High, the Most excellent, in every respect and every where.

This *parovariya* attribute belongs not only to the five-fold aspects of Viṣṇu as dwelling in the senses, but to these five-fold aspects of Viṣṇu wherever they may be, whether in the *lokas*, etc., or anywhere else. Therefore the Commentator has used the words "in every respect everywhere."

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high? Though they are all equal among themselves, yet they are higher than everything else, so the Commentator says:—

But these are in every respect the Most High, as compared to anything else that exists.

(The words *prāṇa*, etc., primarily are the names of the Lord, secondarily they are applied to the senses).

Thus the Lord Viṣṇu is called *prāṇa*, because He is the Guide or Leader of all (*praṇetā*), He is called *vāk* (speech) because He is always the revealer or the speaker of all truths, or because all words are His names. He is called *chakṣuḥ* (eye) because He sees all, in all times. He is called *Śrotram*, (ear) because He hears always, everything; or because He gives to everything the power of hearing. He is called *manas*, because He is the prime thinker or the adviser (*mantri* or counsellor).

of all : or because He is the mantṛi or Guide of this whole visible, perceptible, cognisable objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the Śruti passage “parovariṇo hā sya bhavati,” the word parovariṇa must be taken as “giver of release.” How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High ; and in another place as the state of attaining salvation ? To this the Commentator answers :—

Brahman becomes His parovariṇa, namely his all in all, because He gives to him all that he wants.

Note.—In this chapter, in the preceding khaṇḍas, we had such words as apsumān, Ritamān, paśumān, etc., all meaning ‘devoted to the Lord,’ or “who has attained the Lord called by such names as apsu, ritu, paśu,” etc.; so in this passage also the word parovariṇa must be so explained as to be in harmony with the previous explanation. Therefore the last Parovariṇa is explained as “one who has attained the Parovariṇa—the Most High.”

EIGHTH KHANDA.

MANTRA I.

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत यत्किंच
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ Atha, now. सप्तविधस्य Saptavidhasya, of the Seven-fold ; now is taught the meditation on the Lord having seven forms. वाचि Vāchi, in speech, in collection of words. सप्तविधम् Saptavidham. Seven-fold. साम Sāma, Sāman, the Lord called the Harmonious. उपासीत Upāsita, let one meditate. यन् Yat, what, (sentence). किञ्च Kiñcha, whatsoever. वाचः Vācaḥ, of speech, in a sentence हुम् इति Humiti, the syllable hum, a sentence having hum in it. In such a sentence resides the Pradyumna aspect. सः Saḥ, that हिंकारः Hinkārah, as Hīnkārah or Pradyumna. यन् Yat, what (sentence.) इति Praiti, the syllable pra ; a sentence containing the syllable pra in it, is the abode of Vāsudeva. प्रस्तावः Prastāvah, the highly praised ; Vāsudeva. यत् Yat, what. आइति Â iti, the syllable â आ ; a sentence having the syllable â आ : सः Saḥ, that. आदिः Âdiḥ, the aspect of Lord called adiḥ, because in the beginning (Âdi) He appears as a boar (Varāha) ; this Varāha aspect is called Âdi.

1. Now is taught the seven-fold. Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has ‘hiṁ’ in it, Vāsudeva in that which has “Para” ; Varāha in that which has “â”,—112.

MANTRA 2.

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यत् Yat, what (sentence.) उद् इति Ut it, the syllable ut, the sentence having the syllable ut. सः Sah, that. उद्गीथः Udgītha, Udgītha, Nārāyaṇa aspect. यत् Yat, what. प्रति इति Prati iti, the sentence having the syllable prati is Pratihāra or Aniruddha, यत् Yat, what sentence contains. उप इति Upa iti, the syllable upa, in that. सः Sah, the Lord. उपद्रवः Upadravaḥ, called upadrava, the cause of calamity or upadrava. In this aspect the Lord is called Nṛsiṃha and is the cause of all national calamities or misfortunes. यत् Yat, what. नि इति Ni iti, the sentence containing the syllable ni. तत् tat, that. निधनं Nidhanam, called Nidhana or Saṃkarṣaṇa.

2. Nārāyaṇa is in that sentence which has the syllable “Ut” in it, Aniruddha in that which has “Prati,” Nṛsiṃha in that which has “Upa,” and Saṃkarṣaṇa in that which has “Ni” in it.—113.

MANTRA 3.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

इति अष्टमः खंडः ॥ ८ ॥

दुग्धे Dugdhe, milks out, *viz.*, gives the reward. The Lord as vāk or speech gives the reward to the worshipper. अस्मै Asmai, to him. वाग्दोहं Vagdoham, the milk of speech, *viz.*, Mokṣa, the reward of the speech or the knowledge of the Lord: Release. यः Yaḥ, who. वाचः Vācaḥ, of speech. दोहः Dohaḥ, milk. अन्नवान् Annavān, rich in food. अन्नादः Annādaḥ, able to eat food, healthy. भवति Bhavati, is, becomes. यः Yaḥ, who. एतन् Etat this. एवं Evam, thus. विद्वान् Vidvān, knowing. वाचि Vāchi, in speech. सप्तविधं Saptavidham, Seven-fold. साम Sāma, Sāman. उपास्ते Upaste, meditates on.

3. The Lord gives to him Release which is the milk of speech. He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven-fold Harmonious.—114.

MADHVA'S COMMENTARY.

Having thus described the five-fold meditation on the Lord, the Śruti now mentions seven-fold meditation on Him. The words Hīṃkāra, Prastāva, Udgītha, and Pratihāra, have already been explained before, as the names of the various forms of the Lord; namely, Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha, and Saṃkarṣaṇa. Two more names are now

mentioned. They are Âdi, and Upadrava. The Commentator, therefore, explains these two words-by quoting an authority :—

Thus it is said :—“The Lord is called Âdi because He is the cause of the beginning of a Kalpa, (and the word Âdi means *beginning*). The sportful Lord Keśava Himself in the beginning of a Kalpa assumed the form of a Varâha (boar), therefore, this form is called Âdi. The Lord is called Upadrava (or ‘public calamity’) in his Avatâra of Nṛi-Siṃha, because in this form He destroyed the great evil-doer called Hiranyakaśipu.”

(Lest one may think that the syllables Hum, Pra, Â, Ut, Prati, Upa, and Ni are identical with Pradyumna, etc., the Commentator now explains this Śruti :—

In a sentence containing the syllable ‘Hum,’ the Lord in His aspect of Pradyumna constantly resides ; in a sentence containing the syllable “Â” the Lord in the form of Varâha (Boar) has His abode, in a sentence having Pra, dwells Vāsudeva ; similarly, the Lord in His aspect of Nârâyaṇa is in that sentence which has the syllable “Ut,” in His aspect of Aniruddha, He is in the sentence which has the syllable “Prati” ; in His aspect of Nṛisimha (man-lion), He is in that sentence, which contains the syllable “Upa” ; in His aspect of Saṅkarṣaṇa, He is in the sentence that has the syllable “Ni.”

This shows that the syllables “Hum,” “Pra,” etc., are not names of mere syllables : had it been so, the proposition “one should meditate on the seven-fold Lord in the sentence,” becomes meaningless. These, therefore, are rightly explained as syllables occurring in a sentence. A question arises here, what is the Devatâ of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies :—

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatâs of the sentence.

If of these syllables any one is omitted, so many as remain will regulate the Devatâ of the sentence.

Thus he who meditates always on the All-pervading Viṣṇu called Vâk, in His seven-fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milker of all objects for him.)

NINTH KHANDA.

MANTRA I.

अथ खल्वमुमादित्यं सप्तविधं सामोपासीत सर्वदा
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now. खलु Khalu, then. अमुं Amum, that. आदित्यं Âdityam, Sun, Lord called Âditya, and dwelling in the sun. सप्तविधं Saptavidham, Seven-fold, having seven forms. साम Sâma, the Sâman, Harmonious. उपासीत Upâsita,

let a man meditate. सर्वदा Sarvadā, always. समः Samah, Sama, equal, impartial तेन Tena, therefore. साम Sāma, the Harmonious, the same. मां प्रति मां प्रति इति Mām parti, Mām prati iti, towards me, towards me thus (think all). सर्वेण Sarveṇa, 'by all, for all. समः Samah, same, equally. तेन Tena, therefore. साम Sāma, the Harmonious.

1. Now then let a man meditate on that Lord called the Sun and residing in the sun, having seven forms and called Âditya. Because He is always the same, therefore He is called the Sāma. Every one equally says "He looks towards me, He looks towards me," therefore He is called the Sāma, the Harmonious.—115.

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति
हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Viṣṇu having seven forms and dwelling in the sun). इमानि Imāni, these. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, creatures, men, animals, etc. अन्वायत्तानि Anvāyattāni, refuged, dependent इति Ii, thus. विद्यान् Vidyān, let him know, let him meditate. तस्य Tasya, of that (sun). यत् Yat, what. पुरा Purā, before. उदयान् Udayān, rising (viz., the time before rising, in that time). सः Saḥ, He. हिङ्कारः Hīṅkārah, Pradyumna. तत् Tat, Him (dwelling before sunrise). अस्य Asya, of Him, i.e., the Lord called Sāma. पशवः Paśvāḥ, the animals. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. हिंकुर्वन्ति Hīṅkurvanti, Utter Hīṅ. हिङ्कारभाजिनः Hīṅkārabhājinaḥ, (they) share the hīṅkara, i.e., they are dependent upon and protected by Pradyumna. हि Hi, because. एतस्य Etasya, of the Lord in the sun. साम्नः Sāmnah, the Lord called Sāman.

2. Let him meditate thus "All these beings are refuged in Him." Pradyumna is that form of Him which exists in the time before the sun rises. By that form all animals are protected. Because they are protected by that form of the Harmonious called Hīṅkāra (Pradyumna) therefore they utter hīṅ before the sun rises.—116.

MANTRA 3.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते
प्रस्तुतिकामाः प्रशस्साकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

अथ Atha, now. यत् Yat, which (form). प्रथमोदिते Prathamodite, in the first risen (residing). सः Saḥ, He. प्रस्तावः Prastāvah, Vāsudeva. तत् Tat, that. अस्य Asya, of His. मनुष्याः Manuṣyāḥ, men. अन्वायत्ताः Anvāyātāḥ, refuged, dependent. तस्मात् Tasmāt, therefore. ते Te, they. प्रस्तुतिकामाः Prastutikāmāḥ, desiring praise or love, undertakings, enterprize. प्रशंसाकामाः Praśamsākāmāḥ, desiring celebrity or praise. प्रस्तावभाजिनः Prastāvabhājinaḥ, dependent on Prastāva (Vāsudeva). हि Hi, because. एतस्य Etasya, of this Lord in the sun. साम्नः Sāmnah, of Harmonious.

3. Now that aspect of the Lord which is in the time when the sun has first risen is called Prastāva (Vāsudeva). On this form of His all men are dependent. And because they are refuged by this form of the Harmonious called Prastāva, therefore, they love all enterprize and desire praise.—117.

MANTRA 4.

अथ यत्सङ्गववेलायां स आदिस्तदस्य वयांस्यन्वायत्तानि
तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भा-
जीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ Atha, now. यत् Yat, which. संगववेलायां Saṅgavavelāyām, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, i.e., when the cows are together with their calves, i.e., 3 muhurtas after early dawn or about 2½ hours. सः Saḥ, He. आदिः Âdih, Varāha called Âdi. तत् Tat, that. अस्य Asya, of His. वयांसि Vayāṃsi, the birds. अन्वायत्तानि Anvāyattāni, refuged. तस्मात् Tasmāt, therefore. तानि Tāni, they. अन्तरिक्षे Antarikṣe, in the sky. अनारम्भणानि Anārambhaṇāni, without support. आदाय Âdāya, holding. आत्मानं Âtmānam, themselves. परिपतन्ति Paripatanti, fly about. आदिभाजीनि Âdibhājini, dependent on the Âdi or Varāha form. हि He, because. एतस्य Etasya, of His. साम्नः Sāmnah, of the Harmonious.

4. Now that form which is in the time of Saṅgava, that is called the Âdi or Varāha. On that form of His, Birds are dependent. Because they are dependent on this form of the Harmonious called Âdi, therefore, they fly about in the sky without support, holding themselves.—118.

Note.—The birds, perhaps, here mean Siddhas who by holding themselves (âdāya âtmānam) that is, by self-restraint and control of breath acquire the power to move in the air. Who are masters of Khechari Mudrā. These Siddhas or adepts are higher than men, but lower than Devas. Since Varāha or the Lord of gravitation is their protector, they transcend the law of gravity and move about freely from planet to planet, from stars to stars.

MANTRA 5.

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-
स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

अथ Atha, now. यत् Yat, which (form). सम्प्रति Samprati, just at. मध्यन्दिने Madhyandine, in the midday, noon. सः Sah, He. उद्गीथः Udgitha, Nārāyaṇa. तत् Tat, that form. अस्य Asya, of His. देवाः Devāḥ, the devās. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. सत्तमाः Sattamāḥ, best. प्राजापत्यानां Prajāpatyānām, among the descendants of Prajāpati. उद्गीथभाजिनः Udgithabhājinaḥ, dependent on Nārāyaṇa. हि Hi, because. एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious.

5. Now that form which is in the time of exact noon or midday that is called Nārāyaṇa. On that form of His, the Devās are dependent. Because they are dependent on this form of the Harmonious called Nārāyaṇa and are His worshippers, therefore they are the best of all the descendants of Prajāpati.—119.

MANTRA 6.

अथ यदूर्ध्वं मध्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्नः ॥ ६ ॥

अथ Atha, now. यत् Yat, which. ऊर्ध्वं Urdhvam, after. मध्यन्दिनात् Madhyandināt, midday. प्राक् Prāk, before. अपराह्णात् Aparāhṇāt, afternoon. सः Sah, He. प्रतिहारः Pratihārah, Aniruddha. तत् Tat, that. अस्य Asya, of His. गर्भाः Garbhāḥ, germs. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. प्रतिहृताः Pratihṛitāḥ, carried from (the body of the father to the womb of the mother). न अवपद्यन्ते Na avapadyante, do not become destroyed. प्रतिहारभाजिनः Pratihārabhājinaḥ, dependant on Aniruddha. हि Hi, because एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious.

6. Now that form, which is in the time after midday and before afternoon is called Aniruddha. On that form of His all germs are dependent. Because they are dependent on this form of the Harmonious, called Aniruddha, therefore they are not destroyed when carried from (father to the mother).—120.

Note.—The germs or garbhas are those jīvas which have failed to evolve themselves into Devas or Siddhas (Birds) or men in one day of Brahmā or a Kalpa. These Jīvas are

carried from the old planet to the new planet by Aniruddha. They are all in a state of perfect unconsciousness. They become garbhas. The word pratihṛitā of the Śruti is very expressive. It shows the carrying of the germs from a dying out system to a just born world. Aniruddha performs this function.

MANTRA 7.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या
अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रव-
भाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now. यत् Yat, which. ऊर्ध्वं Ūrdhvam, after. अपराह्णं Aparāh-
ṇāt, afternoon. प्राक् Prāk, before. अस्तमयात् Astamayāt, sunset. सः Saḥ, He
उपद्रवः Upadravāḥ, Nṛisimha. तत् Tat, that. अस्य Asya, of His. आरण्याः Āraṇ-
yah, wild beasts, the animals of the forest. अन्वायत्ताः Anvāyattāḥ, refuged.
तस्मात् Tasmāt, therefore. ते Te, they. पुरुषं Puruṣam, men. दृष्ट्वा Dṛiṣṭvā, seeing.
कक्षं Kakṣam, lurking or hiding place, a forest of dead-trees. श्वभ्रं Śvabhram,
a den, a hole. इति Iti, thus (thinking that it will protect). उपद्रवन्ति Upadravanti,
run (towards them). उपद्रवभाजिनः Upadravabhājināḥ, dependent on Upadrava. हि
Hi, because. एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious.

7. Now, that form which rules the period between the afternoon and the sunset is called Nṛisimha. On that form of His, wild beasts or Āranyas are dependent. Because they are dependent on this form of the Harmonious called the Nṛisimha, therefore, they run towards the forest and the dens, when they see a man (a hunter).—121.

Note.—These Āranyas are semi-human beings, which dwell in the caves and dens of the dying out world. They are higher than the Garbhas and lower than the Pitrīs.

MANTRA 8.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्त
स्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमा-
दित्यं सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now. यत् Yat, which. प्रथमास्तमिते Prathamāstamite, at first
setting. तत् Tat, that. निधनं Nidhanam, Saṅkarsaṇa. तत् Tat, that. अस्य
Asya, of His. पितरः Pitarāḥ, pitṛis. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात्
Tasmāt, therefore. तानि Tān, them (pitṛin). निदधति Nidadhati, put down
(पिण्डान् इति शेषः piṇḍān). निधनभाजिनः Nidhanabhājināḥ, dependents on Nidhana.
हि Hi, because. एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious. एव
Evam, thus. खलु Khalu, indeed. अमुं Amum, that. आदित्यं Ādityam, the sun (dwelling in
the sun). सप्तविधं Saptavidham, seven-fold. साम Sāma, Sāman. उपास्ते Upāste,
one meditates upon.

8. Now that form which rules the period when the sun first sets, is called *Saṅkarsaṇa*. On that form of His the *Pitris* are dependent. Because they are the dependents of this form of the Harmonious called *Saṅkarsaṇa*, therefore, the ignorant even put down the funeral cakes for them. Thus he who meditates on the Lord called *Sāman*, in His seven-fold forms, residing in that sun, in this way (gets release.)—122.

MADHVA'S COMMENTARY.

The author now mentions the meditation on the Lord, under seven-fold *Sāman*. According to old commentaries the present chapter is thus described:—"In the first *adhyāya*, among the five-fold, it has been explained how one ought to think of the members of *Sāma* as the sun. What is laid down now is that one ought to think of the sun as the complete *Sāma*, with due regard to its members and then he ought to meditate upon the seven-fold *Sāma*." The old commentators have thus taken it to apply to the visible sun. This is, however, incorrect. Because the visible sun is not always the same to all, and it is not the *refuge* of all creatures. These, however, are the attributes applied to *Āditya* of this *Khaṇḍa*. Therefore, the *Āditya* mentioned here, can not mean the physical sun. So the Commentator says.

So also:—"Let one meditate on the Supreme *Viṣṇu* called *Āditya*, residing in the sun. He has seven aspects or forms, He is called *Sāma*, because He is always the same (*Sāma*—same). He is called *Sāma* also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say "He faces me, He faces me." Thus because He is seen by all in one's own direction, therefore, He is called *Sāma*, from *Sāmya dṛiṣṭi* or sameness of vision.

Objection.—The Lord *Viṣṇu* residing in the sun, is not visible to all; how is it possible then to say that because He is same to the eyes of all, therefore, He is called *Sāma*? This objection is answered next by the Commentator:—

"The sameness of the vision of all is with regard to the solar orb, and *Viṣṇu* is the cause of this; therefore, all see *Viṣṇu* or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb, therefore, He is the real producer of this sameness of vision.) In this Lord *Viṣṇu* alone is verily refuted all these creatures.

"Before rising, this Lord *Viṣṇu* is called by the name of *Pradyumna* (*Pra* = before...*dyu* = light) He is the support of all animals, He is the self on whom depend all animals. On rising He is *Vāsudeva* similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly, the Lord in His aspect of *Varāha* resides in the sun at the time called *Saṅgava* (namely, when cows are taken to be milked.)

At the *Saṅgava* time—at the time when the rays are put forth; or, at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the Âdi Bhakti, i.e., the syllable 'Om.' This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gavah)—the astral plane which is midway between the Human and the Deva—Super-human but sub-divine.

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called Nârâyana, dwells in the midday sun, and He is the support of the Devas. Next to it is Aniruddha. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called Nṛi-Simha and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called Saṅkarṣana. He is the refuge of the Pitris. This seven-fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Samsâra."

Note—This describes an evolutionary period, or the Day of Brahmâ. Just before sun rise, i. e., before the advent of man on this earth, animals appear on its surface; and the Lord as working through animals, from His seat in the sun, is called Pradyumna; and the cosmic note of the animal world is hîṅg. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called Vâsu Deva. When through course of ages humanity evolves into psychic beings called Birds or movers-in-space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space; going from one planet to another; and not tied down to this earth, as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period, comes the Deva period of humanity. The man is now free to move, not only in the physical and astral, but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva-like. This is the culminating point of humanity; and the Lord in this aspect is called Nârâyana. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestation state, in the higher plane. This state is called Garbha or womb; and the Lord presiding over this state is called Aniruddha. After that comes the manifestation of beings, half men and half beasts. These beings called upadrava—calamities, misfortunes, monsters, are on the astral plane and are called Âraṇyas or wild beasts also. These are the Terrible Ones, the great calamities. The Lord presiding over them, is called Nara-Siṅha, the Man-lion. When the close of the Day of Brahmâ comes, these souls which are still on the subtler plane, become the seeds of future evolution; they are called the Pitris. The Lord presiding over them is called Saṅkarṣana. These Pitris take birth on the new globe of the new system and are followed again in the same order by men, Birds, Devas, etc. But, what became of the men who had evolved up to Devas? These beings, either remain as rulers of the new world, or pass out to higher evolution. Only the Garbhâs, the Âraṇyas and the Pitris evolve as a rule on the new globe; and not the Devas, the Birds, and the men of the past Day.

The Commentator now explains the phrase "therefore they move in the air without any support."

As Varāha (the Lord as Varāha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support.

[May not Varāha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varāha aspect of the Lord.]

The Commentator now explains the passage "Therefore they make the sounds of hiñ...because they are sharers of this sāman."

They make the sound hiñ, because they are dependent upon the Lord named Hīnkāra (Pradyumna.)

This also explains the phrase "sharers of hīnkāra," i. e., refuged in the Lord called Hīnkāra.

The Commentator now explains the passage "Therefore they love prastuti and praśaṁsā...because they are sharers of Prastāva." The two words prastuti and praśaṁsā are not synonyms.

Because men are dependent upon or refuged in Prastāva (Vāsudeva) therefore, they are lovers of prastuti, i. e., of novel undertakings, adventures and enterprises, and of praśaṁsā or praise and celebrities. This is so, because Vāsudeva called Prastāva is first of the Avatāras or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of Prajāpati, because they are sharers in Udgīthā. The Devas have not become best merely because they are dependent upon and refuged in Nārāyaṇa, for then the animals and men also would have become best, because they also are dependent upon and refuged in the Lord in His form of Pradyumna and Vāsudeva, and all forms are equal in greatness. The Commentator answers this objection :—

Ths Devas have become the best of all descendants of Prajāpati, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word Nārāyaṇa itself. It is this *worship* which has made the Devas pre-eminent and nothing else.

An objector says how do you say that the Devas became best of all creatures by the mere *worship* of Nārāyaṇa as full of all excellent qualities; when we find that in Madhu Vidya etc., mention is made that the Devas became best of all creatures by worshipping Vāsudeva, etc. So the worship of Nārāyaṇa alone is not sufficient. To this the Commentator answers.

If the other forms like Pradyumna, Vāsudeva, &c., are worshipped as full of all perfect qualities, then such worship also becomes the worship of Nārāyaṇa indeed, and produces the same effect.

But how the worship of other forms can become the worship of Nārāyaṇa, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers.

Because the word Nārāyaṇa means literally He who is full of all excellent and perfect qualities; therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Nârâyana in its literal sense.

Ara means evil, fault. Na+ara=nâra, "free from blemish or fault." Qualities in which there are no blemish or faults, are called nârâ or faultless, excellent perfect qualities. Ayana means refuge, abode. He who is the abode of all faultless, excellent and perfect qualities is called Nârâyana.

Since the germs are under the special protection of Aniruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother). On the contrary, they increase therein. On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed; but not so the germs when they enter the body.

But what is the authority that the Lord as Aniruddha protects the germs. The Commentator quotes a Śruti in support of it.

As says a Śruti (Rig Veda, X. 184. 1). "May Dhâtâ lay the germ for Thee." Because Dhâtâ here means the Lord Aniruddha and not the four-faced Brahmâ.

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu.

Because in the preceding three lines or padas Viṣṇu, Tvaṣṭar and Prajâpati are mentioned and in the fourth line Dhâtâ occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

The whole stanza of Rig Veda is as follows :—

"May Viṣṇu form and mould the womb, may Tavaṣṭâr duly shape the forms."

"Prajâpati expel the foetus, and Dhâtâr lay the germ for thee."

But how do you say that this Viṣṇu, Tvaṣṭâ, &c., denote the four forms of Viṣṇu, and are not the names of separate deities? This the Commentator answers by quoting an authority.

As says a text :—"The forming and moulding of the womb is from Vâsudeva; the shaping of the form belongs to Saṅkarṣaṇa; the act of ejecting the child from the womb called Niseka and translated above as expel the foetus is the work of Pradyumna, while maintaining the germ in the womb and nourishing it there, is the act of Aniruddha."

('Forming and moulding the womb' means the power to produce the son, or it may mean the purification of the womb. 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the foetus. The 'ejectment' means expulsion of the child from the womb, when the time of delivery has approached. Letting the germ means upholding the foetus. If Vâsudeva, &c., perform these functions, why does the Vedic Śruti not mention these names, and why does it use names like Viṣṇu, Tvaṣṭâ, &c? To this the Commentator answers by showing that these names etymologically are the same :—

Viṣṇu comes from the $\sqrt{\text{Vis}}\text{ṣṇi}$ 'to pervade,' and Vâsu Deva also means the Lord who pervades all; and thus both are one. Tvaṣṭâ comes

from the $\sqrt{\text{Tvas}}$ 'to shine,' and Saṅkarṣaṇa also means the same. Prajâpati means 'he who causes the offspring (Prajâ) to fall (pâta) from the womb, on the ground ; and Niseka means coming out of the womb ; therefore Prajâpati (or he who ejects the foetus from the womb) is Pradyumna. While Aniruddha is Dhâtâ because he upholds (Dhâraṇa) the foetus.

Admitted that these four names found in the Vedas may be thus identified with the four names, Vâsu Deva, etc., but what are the two Aśvins mentioned in the next stanza which runs as follows :—

"O Sinivâli, set the germ, set thou the germ, Sarasvatî :

May the Twain Gods bestow the germ, the Aśvins crowned with lotuses.

To this the Commentator answers.

Kṛiṣṇa and Râma are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

'Because the form of Nṛi Siṃha dwells always in forest and dens ; therefore, the wild animals, when frightened, instinctively run towards forest and dens, for protection ; even though they know not that their protector Nṛi Siṃha is always there. Because when the wild animals are frightened the Lord as Nṛi Siṃha is always their protection.

Because Saṅkarṣaṇa is said to be the refuge of the Pitṛis, therefore, even the ignorant put down or offer funeral cakes (Piṇḍas) to them ; otherwise, how could these offerings, thus given, reach the dead ancestors ? (Because Saṅkarṣaṇa is the Lord of the Pitṛis, he carries these offerings to them.)

Though there is no difference, among these (four) forms either in quality or in name, (for any name is as good to call upon the God as the other, for all these forms are equally the Most High) yet His most particular favourite name is said to be Nârâyaṇa. Because verily all the other names conjointly denote what the single word Nârâyaṇa does. Or because any one of those names is equal to that of Nârâyaṇa, and can be as effective as that name, then only, when it is meditated upon with the full significance of the word Nârâyaṇa ; that is, with the notion that the Lord is full of all auspicious, excellent and perfect qualities and the name denotes the same.

(It was mentioned before that the Devas became pre-eminent over all, because they knew the meaning of the name Nârâyaṇa and understood it to mean the fullness of all excellent qualities.) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajâpati.

TENTH KHANDA.

MANTRA 1.

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधं सामोपासीत
हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha Khalu, now then. आत्मसंमितं Ātmasammitam, self standard, one that cannot be compared to anything else than its own self, as gagana or space has nothing else to compare it with than itself. Or it may mean equal to each other. Uniform to itself. अतिमृत्यु Atimṛityu, deathless, one who has crossed over death, conquered death. सप्तविधं Saptavidham, seven-fold, (in the forms of Pradyumna, etc.) साम Sāma, Sāman, the Harmonious. उपासीत Upāsita, let one meditate. हिंकार Hīnkāra, as Hīnkāra (has three syllables.) त्र्यक्षरं Tryakṣaram, three syllables. प्रस्तावः Prastāvaḥ, Prastāva (has three syllables.) इति Iti, thus. तत् Tat, therefore. समं Sāman, equal.

1. Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless. Hīnkāra has three syllables and Prastāva has also three syllables. Therefore, both these forms (Pradyumna and Vāsudeva) are equal to each other (in knowledge, bliss and power).—123.

MANTRA 2.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं
तत्समम् ॥ २ ॥

आदिः Ādiḥ, First. Varāha. इति Iti, thus. द्वि Dvi, two. अक्षरं Akṣaram, syllable. (But how do you make it three syllables? Ans.—by adding pra from Pratihāra which has four syllables.) प्रतिहारः Pratihāraḥ, Aniruddha. इति Iti, thus. चतुर् Chatur, four. अक्षरं Akṣaram, syllables. ततः Tataḥ, from that, viz., from Pratihāra. इह Iha, to this, viz., to Ādi should be added. एकं Ekam, one, viz., the syllable pra. तत् Tat, therefore. समं Sāman, equal.

2. The word Ādi has two syllables and the word Pratihāra has four syllables, taking one syllable from the last and adding it to the first, both become tri-syllabic. Therefore Varāha and Aniruddha are equal (in knowledge, bliss and power).—124.

MANTRA 3.

उद्गीथ इति त्र्यक्षरः उपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं
भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथः Udgītha, Nārāyaṇa called the Udgītha. इति Iti, thus. त्रि-अक्षरं Try-akṣaram, three syllables. उपद्रवः Upadravaḥ, Nṛsiṃha. इति Iti, thus. चतुरक्षरं Chaturakṣaram, four syllables. त्रिभिः Tribhiḥ, with three. त्रिभिः Tribhiḥ, with three. समं Samam, equal. भवति Bhavati, become (Two names become equal.) अक्षरं Akṣaram, one syllable, *i. e.*, the last syllable of Upadravaḥ. अतिशिष्यते Atiśiṣyate, remains over, *viz.*, the syllable Vaḥ is excessive. त्रि-अक्षरं Try-akṣaram, three syllables, *viz.*, Vaḥ has also three syllables v, a, h, इ अः) तत् Tat, therefore. समं Sāmam, equal (to the other names like Hīṅkāra, etc.)

3. The word Udgītha has three syllables, the word Upadrava has four syllables. The three and three are equal, the one syllable (of Upadravaḥ) which is left over, is also tri-syllabic; therefore, it also is equal to the other names, (like Hīṅkāra, Prastāva, etc., and it is the name of Kṣirâbdhiśâyin).—125.

MANTRA 4.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा गुतानि
द्वाविंशतेरक्षराणि ॥ ४ ॥

निधनं Nidhanam, Saṅkarṣaṇa. इति Iti, thus. त्रि-अक्षरं Try-akṣaram, three syllables. तत् Tat, therefore. समं Samam, equal. एव Eva, certainly. भवति Bhavati, becomes. तानि Tāni, these (forms, Hīṅkāra, etc.) ह Ha, Verily. वै Vai, indeed. द्वाविंशति Dvāviṃśatiḥ, twenty-two. अक्षराणि Akṣarāṇi, syllables.

4. The word Nidhana has three syllables; therefore, this name of the Lord is also verily equal to the other names. Thus altogether there are twenty-two syllables.—126.

MANTRA 5.

एकविंशत्तादेत्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याज्जयति तन्नाकं तादेत्योदम् ॥ ५ ॥

एकविंशत्या Ekaviṃśatyā, by the knowledge of the twenty-first, *viz.*, by Kalki denoted by the syllable "न" "Na" of Nidhana. आदित्यं Ādityam, the sun, the Lord residing in the sun. आप्नोति Āpnoti, gets. एकविंशः Ekaviṃśaḥ, twenty-first from Keśava in the forehead. वै Vai, verily. इतः Itat, from this, *viz.*, from this body from the Lord Keśava residing in the forehead. असौ Asau, that

Kalki. आदित्यः Ādityah, in the sun. द्वाविंशेन Dvaviṁśena, by the knowledge of the twenty-second, viz., of Vah, the name of Kṣīrābdhisāyin. परं Param, above. आदित्याह Ādityāh, the sun. जयति Jayati, obtains, conquers. तत् Tat, that (the twenty-second.) नाकं Nākam, free from sorrow, blessed. तत् Tat, that. विशोकं Viśokam, destroyer of grief of His devotees.

5. By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun); for Kalki is verily the twenty-first from here (Keśava in the forehead). By the knowledge of the twenty-second, he attains what is beyond Kalki. He is the Griefless and He is the Destroyer of grief (of His devotees).—127.

MANTRA 6.

आप्नोतीहादित्यस्य जयं परो हास्या॥देत् जयाज्यो भवति य एतदेवं
विद्वानात्मसंमितमतिमृतु सप्तविधं सामोपास्ते सामोपास्ते॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Āpnoti, gets. इह Iha, here (In the earth the form Jāmadagni, etc.) आदित्यस्य Ādityasya, of the sun (of Kalki.) जयं Jayam, victory, attainment. परः Parah, above, higher qualifying जयः ह Ha, indeed. अस्य Asya, of this, viz., of the worshipper. आदित्यजयात् Ādityajayāt, after attainment of the Lord in the sun. viz., Kalki. जयः Jayah, attainment. भवति Bhavati, becomes. यः Yaḥ, who. एतत् Etat, this Lord Viṣṇu. एवं Evam, thus. विद्वान् Vidvān, knowing. आत्मसंमितं Ātmasammitam, uniform to itself. अतिमृतु Atimṛtyu, deathless. सप्तविधं Sapta-Vidham, seven-fold. साम Sāma, Harmonious. उपास्ते Upāste, meditates. साम Sāma, Harmonious. उपास्ते Upaste, meditates.

6. He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless, attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (viz., reaching Kṣīrābdhisāyin).—128.

MADHVA'S COMMENTARY.

The Śruti now teaches the meditation on the seven-fold Lord called Sāma, by showing that when thought of with regard to the attributes of knowledge, bliss and power, there is always difference between Jīvas, from Brahmā downwards; yet there is no such difference in Pradyumna, &c., which are the forms of the Lord. All these forms have this peculiarity, and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge, bliss and power, wisdom, intelligence, joy and activity; yet these Divine Forms are absolutely equal to each other, so far as these three qualities are concerned,

The old view is that this Khaṇḍa relates to the well-known Sāma Veda. That is wrong. For it is impossible for any scripture or for the Sāma Veda, which consists of mere words, to possess the attributes of being "Ātmā Sammita," "uniform with itself," or of "leading beyond death." Such, however, are the attributes given to it here. The qualities moreover of being "griefless," etc., are inapplicable to any scripture. "But," says an objector, "even if it be taken as applying to the Lord, how can the Lord be said to be "uniform with itself," because differences appear in the various forms that He assumes from time to time. For though the words "Gau" and "Go," both denote the same thing, namely, "a cow," yet they are not the same, so far as the words are concerned. Therefore, the epithet that the Lord is "uniform-in-itself" is not appropriate. To this the Commentator answers by quoting an authority:—

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "Ātmā Sammita;" such is Viṣṇu. He is called "beyond death," because He is deathless. That Viṣṇu exists seven-fold, having seven forms called Pradyumna, Vāsudeva, Varāha, Nārāyaṇa, Aniruddha, Nṛi Siṃha and Saṅkarṣaṇa. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words Hīṅkāra and Prastāva are called equal and are said to be the names of Sāma Veda. This is an erroneous explanation; and is due to not understanding the full significance of the words "Tat Sāman" which occur so many times in the Khaṇḍa. The Commentator shows that all these names Hīṅkāra, Prastāva, etc., when analysed, resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllabic by adding a syllable from another name, or rejecting one. Thus we have eight forms and names mentioned in this Khaṇḍa, each of which is the name of the Lord, and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear:—

Name.	Knowledge.	Bliss.	Power.
1. Hīṅkāraḥ Pradyumna ...	Hīṅ	kā	raḥ
2. Prastāvaḥ Vāsudeva ...	Pra	stā	vaḥ
3. Ādipra Varāha ...	Ā	dī	pra
4. Tihāraḥ Aniruddha ...	Ti	hā	raḥ
5. Udgithaḥ Nārāyaṇa ...	Ud	gi	thaḥ
6. Upadra Nṛsiṃha ...	U	pa	dra
7. Nidhanam Saṅkarṣaṇa ...	Ni	dha	nam
8. Vaḥ Kṣīrābdhisāyin ...	V	a	ḥ

According to Madhva, Vaḥ denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean.)

The three syllables of all the names Hīṅkāra, etc., belonging to the various forms of the Lord, always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form

not only possesses these three attributes, but its very name also denotes the same fact).

Though Âdi has only two syllables yet taking the syllable Pra, from the beginning of the word Pratihâra and joining it to the name Âdi (which thus becomes Âdipra), we get both names of the Lord tri-syllabic (one as Âdipra and the other as Tihara.)

The word Upadrava has four syllables. Its last syllable is taken separately, as making one word (and itself consisting of three letters Vah.)

Though in Upadravaḥ the syllable " vah " is left off as excessive, yet it is also the name of Nârâyana, and designates that form of His, which sleeps on the ocean of milk. But in the case of this word, instead of syllables, we take the three letters vah as denoting the three attributes, knowledge, bliss and power: thus this vah becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge, bliss and power; and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word vah attains the Lord, sleeping on the ocean of space. But by knowing Him in the remaining twenty-one syllables, the Lord presiding in the solar orb is obtained.

This verily Lord Viṣṇu thus becomes possessed of twenty-two forms, of which twenty-one consist of triads of three syllables while the last consists of one syllable only (vah); and designates the Sleeper on the ocean of milk. Thus the Lord has twenty-two forms.

The four forms Pradyumna, Vâsudeva, Varâha and Nârâyana have each a triad in it, and thus they become twelve ($3 \times 4 = 12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with Keśava and the rest.

The fifth Aniruddha has three forms, the sixth Nṛi Siṅha is also a triad. The triad of Aniruddha and the two forms of Nṛi Siṅha form a pentad; and this pentad presides over the five seasons in the form of fish, &c.

The third form of the triad of Nṛisīṅha (two already have been appropriated by the seasons), resides in earth and is called Jâmadagnya. The triad of the seven namely of the Saṅkarṣaṇa consists of three forms, namely, Râma, Kṛiṣṇa and Kalki which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord, one goes to that form of the Lord which resides in that particular locality: that is, one goes to that Loka on which that form presides. By knowing

the twenty-second form, called the Lord-sleeping-on-the-ocean-of-milk, one attains the indestructible form, the highest Mukti.

This incidentally shows that Mukti is not attained until the Yogi reaches the Śveta-dvīpa where sleeps Kṣīrābdhisāyin.

This twenty-second form is called Nākam, because it is free from all sorrow and grief. *K* means happiness, *aka* means absence of happiness. Nāka means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy; because He is essentially full of intense bliss. He is called Viśoka because He destroys all the sorrows of "His devotees." Thus in the Sāma Sāṁhitā.

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the loka on which that Lord presides. An objector says: this assertion is not absolutely correct, because it has also been said that the worshipper of the form of the Lord presiding over earth, gets to the Solar world also, because all forms are uniform to each other. This objection is answered by the Commentator by taking up the sixth Mantra of this khaṇḍa and explaining it.

The phrase "He obtains here victory over the Sun" is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun; since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase "To Him accrues a victory higher than the victory over the Sun," is now explained. After attaining to the Lord who is called Āditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper-on-the-ocean-of-milk.

For this the Commentator quotes an authority. "Though it is true that one by worshipping a particular form of Viṣṇu can attain that form, and he thereby can attain all other forms of the Lord; because of the uniformity of all forms; yet the worship of other forms is not a redundancy; because by such worship there accrues *increase* of happiness to the devotee; therefore, it is always good to worship as many forms of the Lord as one can.

And there is attainment of the twenty-second form more easily. The word "victory" of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word Jaya, 'victory' here means attainment; just as we find it in the following Mantra of the white Yajurveda, XV.8.

Iman no deva savitar yajñam prapaya devavyam sakhividam sattra jitam dhanajitam svarjitam.

God Savitar speed this God-loved sacrifice of ours, friend-finding, ever-conquering, winning wealth and heaven.

As in the above mantra the word *Jaya* mean attainment, so here also.

Next the phrase 'verily twenty-first is that which is in the Sun.' This shows that the Lord in the Sun is twenty-first in order and that this counting begins from here *itah*. But the word 'here' is ambiguous. To what does it refer? If it refers to the form in the earth, namely to Jānadagnya, then the form in the Sun is not twenty-first from it. The Solar form Kalki is twenty-first, if counted from Keśava. This does not refer to their being in the months or seasons but it refers to Keśava, &c., presiding over the various organs of the body commencing with the forehead. Therefore, the Commentator says—

The twenty first is to be counted from the form of Keśava presiding on the forehead and so on, namely :—

On the forehead Keśava ; stomach Nārāyaṇa, heart Mādhava, throat Govinda, right side of the stomach Viṣṇu, on the right arm Madhusudana, ear right Trivikrama, left of the stomach Vāmana ; left of the arm Śrīdhara ; left ear Hṛīṣīkeśa ; back Padmanābha ; shoulder Dāmodara.

But the Śruti says the twelve months, the five seasons and the four Lokas constitute twenty-one. How do you reconcile your explanation with the text? To this the Commentator answers :—

Hari himself is known by the twelve names of the months. He is called the Chaitra because He brings about the union of the moon with Chitrā Nakṣatra and so on, for other names. He is called Loka because He is all-resplendent (āloka equal to light).

He is called Āditya because He eats up (Ādana) or evaporates all waters by his rays.

ELEVENTH KHAṆDA.

MANTRA 1.

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः
प्राणो निधनं तद्वत् प्राणेषु प्रोतम् स य एवमेतद्वायत्रं प्राणेषु
प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योर्जीवति महद्वायत्रं
पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्वत् ॥ १ ॥

इत्येकादशः खण्डः ॥ ११ ॥

मनः Manah, in the mind. हिंकारः Hīnkārah, Hīnkara Pradyumna. वाक् Vāk, in the speech. प्रस्तावः Prastāvah, Vāsudeva चक्षुः Chakṣuḥ, in the eye or sight. उद्गीथः Udgitha, Nārāyaṇa. श्रोत्रं Śrotram, in the hearing. प्रतिहारः Pratihārah, Aniruddha. प्राणः Prāṇah, in the breath. निधनं Nidhanam, Saṅkar-ṣaṇa. एतत् Etat, (this refuted in Viṣṇu dwelling in Prāṇa.) वायत्रं Gāyatram the Lord called Gāyatra Śama. प्राणेषु Prāṇeṣu, in the prāṇas, in the forms of the Viṣṇu residing in the senses. प्रोतं Protam, interwoven, expressive of that

controlled by that Lord Viṣṇu. सः Saḥ, he. यः Yaḥ, who. एवं Evam, thus एतत् Etad, this. गायत्रं Gāyatram, the Lord called Gāyatra Sāman. प्राणेषु Prāṇeṣu, in the senses. प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. प्राणीभवति Prāṇibhavati, becomes beloved of Viṣṇu dwelling in the senses. सर्व Sarvam, whole, all, entire. आयुः Ayuḥ, life, *vis.*, release, Mokṣa. एति Eti, attains. ज्योक् Jyok, all-knowing. जीवति Jivati, lives. महान् Mahān, great. प्रजया Prajayā, through offspring or wisdom. पशुभिः Paśubhiḥ, with cattle, or with Vedas. भवति Bhavati, becomes. महान् Mahān, great. कीर्त्या Kīrtiyā, with fame. महामनाः Mahāmanāḥ, high minded. स्यात् Syāt, let (him) be. तत् Tat, his. व्रतम् Vratam, vow, motto.

Let one realise the glory of the five-fold Harmonious called Gāyatra sāma in the senses.

1. Pradyumna in mind, Vāsudeva in speech, Nārāyaṇa in sight, Aniruddha in hearing, and Saṅkarsaṇa in smell. That is, the Gāyatra Sāman as refuged in the Lord, residing in the senses. He who thus knows this Gāyatra refuged in Viṣṇu, dwelling in prāṇas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge), great in fame; and his vow is "Be high minded."—129.

MADHVA'S COMMENTARY.

(In this and the ten succeeding Khaṇḍas is again mentioned the glory of the Lord as expressed by such terms as Gāyatrīya Sāman, Rathantara Sāman, etc., and as the controller of those. The present Khaṇḍa shows that the Lord dwells in the senses and is to be meditated upon as in Khaṇḍa seven, with this addition, that He is expressed by the term Gāyatra Sāman, &c., and is the Controller of the same. The words Manas is Hiṁ kâra, &c., do not require any explanation, since they were already explained before, in Khaṇḍa seventh. The only new words in this Khaṇḍa are explained now. (Namely, gāyatra, protam, prāṇi, sarvam āyus, and jyok.)

The Gāyatra Sāman is always interwoven in Hari dwelling in Prāṇa. The word "interwoven (protam)" means "being an expression of His" and "being an entity controlled by Him." (Thus Gāyatra Sāman is the name of the Lord and is controlled by the Lord.)

The word etad, "that," is a Demonstrative Pronoun and always refers to some word that has gone before, but Gāyatra Sāman was nowhere mentioned before, to what does then the word etad in the first mantra of the 11th Khaṇḍa refer? To this, the Commentator answers :—

The force of "etad" is to show that the Gāyatra Sāman being mentioned near to Viṣṇu dwelling in the Prāṇa is also refuged in Viṣṇu dwelling in Prāṇa. This is the force of the word etad.

(Says an objector :—Admitted that the force of the word *etat* is to show that the *Gāyatra Sāman* is in the Lord, but what is the force of the word *etat* in the last mantra of the tenth Khanda? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next) :—

In some places the word *etat* refers to Viṣṇu himself, by the very fact of its demonstrative force (as in mantra six of Khanda ten).

(The word *Prāṇi* has been explained by old commentators as “None of his senses loses its activity.” This is wrong, as the Commentator shows) :—

The devotee is called *prāṇi*, because he is fondled by the Lord Viṣṇu dwelling in the *prāṇa*.

(The words “*sarvam āyus eti*” have been explained by old commentators as “gets hundred years of life.” The Commentator explains it thus) :—

The *Mokṣa* is called “*sarva āyus*” because it is the Life Eternal. Similarly, the word *jyok* does not mean brightly, but all-knowing.

TWELFTH KHANDA.

MANTRA I.

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति
स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनं
संशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति
सर्वमाग्नेरेति ज्योग्जीवति महान्प्रजग पशुभिर्भवति महान्कीर्त्या
न प्रत्यङ्मुग्निमाचामेन्न निष्ठीनेष्टुष्टम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमन्थति *Abhimanthati*, rubs the fire stick. सः *Sah*, he. हिंकार *Hikārah*, *Pradyumna*. धूमः *Dhūmah*, smoke. जायते *Jāyate*, is born, rises. सः *Sah*, he. प्रस्तावः *Prastāvah*, *Vāsudeva*. ज्वलति *Jvalati*, burns. सः *Sah*, he. उद्गीथः *Udgi-thah*, *Nārāyaṇa*. अङ्गाराः *Āngārāḥ*, glowing coals. भवन्ति *Bhavanti*, become. सः *Sah*, he. प्रतिहारः *Pratihārah*, *Aniruddha*. उपशाम्यति *Upaśāmyati*, goes down, extinguishes. तद् *Tat*, that. निधनं *Nidhanam*, *Saukarṣaṇa*. संशाम्यति *Samśāmyati*, completely goes down. तद् *Tat*, that. निधनं *Nidhanam*, *Saukarṣaṇa*. एतद् *Etat*, this. रथन्तरं *Rathantaram*, *Rathantara Sāma*. अग्नौ *Agnau*, in the fire. प्रोतं *Protam*, interwoven. सः *Sah*, he. यः *Yah*, who, एवं *Evam*, thus. एतद्

Etat, this. रथन्तरं Rathantaram, Rathantara Sâma. अग्नौ Agnau, in the fire. प्रोते Protam, interwoven, refuged, controlled by. वेद Veda, knows. ब्रह्मवर्चस्वी Brahmvarchasvi, the person whose energy has increased owing to his worshipping Brâhman or Viṣṇu, viz., who has become released. अन्नादः Annādaḥ, able to eat large quantity of food, viz., healthy. भवति Bhavati, becomes. सर्वे Sarvam, all, eternal. आयुः Âyuh, life. एति Eti, gets. ज्योक Jyok, all-knowing. जीवति Jivati, lives. महान् Mahân, great. प्रजया Prajaya, through offspring. पशुभिः Paśubhiḥ, through cattle. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kīrtiyā, with fame. न Na, not. प्रत्यक् Pratyak, facing. अग्निं Agnim, fire. आचमेत् Âchamet, let (him) eat. न Na, not. निष्ठीवेत् Niṣṭhivet, let (one) spit, or throw out phlegm. तत् Tat, that. व्रतम् Vratam, vow.

Let one realise the glory of the five-fold Harmonious Lord called Rathantara Sâma in the fire.

1. Pradyumna in the rubbing of the firesticks, Vâsudeva in the rising smoke, Nârâyaṇa in the burning fire, Aniruddha in the glowing coals, and Saṅkarṣaṇa when it has gone down partly, and Saṅkarṣaṇa also in the fire which has gone down completely. This is the Rathantara Sâman as refuged in the Lord dwelling in the various forms of fire. He who knows thus this Rathantara Sâman, as refuged in the Lord, dwelling in the fire, evolves all Brâhmic powers, becomes healthy, gets Life Eternal, lives all-knowing, great in children and cattle (mighty through wisdom and learning), great in fame. His vow is "do not eat facing the fire or spit before it."—128.

MADHVA'S COMMENTARY.

He who meditates on Janârdana in fire, as the cause of the various actions connected with the ignition of fire, as the Supreme Lord Hari existing in the act of rubbing of fire-sticks, etc., and who is the refuge of Rathantara Sâman and has five forms, he verily gets release from the ocean of Samsâra.

Note.—This explains the fruit of the realization that Rathantara Saman is refuged in and controlled by the Lord Hari, in His five-fold aspects as existing in fire.

THIRTEENTH KHANDA.

MANTRA 1.

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते
स उद्गीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति
तन्निधनं पारं गच्छति तन्निधनमेतद्रामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्रामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथु-
नान्मिथुनात्प्रजायते सर्वनाष्टरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamañtrayate, thinks, constantly meditates. सः Saḥ, that.
हिंकारः Hīṅkārah, Pradyumna. ज्ञपयते Gñapayate, anticipates pleasure, fervently
prays. सः Saḥ, that. प्रस्तावः Prastāvaḥ, Vāsudeva. स्त्रिया Striyā, wife, the
Beloved Lord. सह Saha, with. शेते Śete, sleeps, reposes in, loses conscious-
ness. सः Saḥ, that. उद्गीथः Udgīthah, Nārāyaṇa. प्रति Prati, opposite. स्त्री
Strī, (facing) the wife. The word prati is to be construed with the next śete.
सह Saha, with. (प्रति) शेते Prati śete, watches. Comes out of trance; opposite of
śete; and therefore works. सः Saḥ, that. प्रतिहारः Pratibārah, Aniruddha. कालं
Kālam, time. गच्छति Gachchhati, goes, vanishes तत् Tat, that निधनं Nidhanam,
Saṅkaraṣaṇa. पारं Pāram, space. गच्छति Gachchhati, goes, vanishes. तत् Tat,
that. निधनं Nidhanam, Saṅkaraṣaṇa. एतन् Etat, this (is). वामदेव्यं Vāmadevyam,
Vāmadevyā. मिथुने Mithune, in union, in generation. प्रोतं Protam, interwoven,
refuged, controlled by. सः Saḥ, he. यः Yaḥ, who. एवं Evam, thus. एतन् Etat,
this. वामदेव्यं Vāmadevyam, Vāmadevyā. मिथुने Mithune, in generation. प्रोतं
Protam, interwoven. वेद Veda, knows. मिथुनी भवति Mithuni bhavati, never
abandons his wife, becomes God-united. मिथुनान् मिथुनान् Mithunāt mithunāt,
from every intercourse, from every union with the Lord. प्रजायते Prajāyate,
he begets a child; He pours down life-giving energy on humanity. न Na, not.
कांचन Kañchana, any wife. परिहरेत् Pariharet, should abandon (if he has more
than one wife.)

Let one realise the glory of the five-fold Lord called Vāmadevyā
Sāman in the act of generation.

Pradyumna in the thinking of wife, Vāsudeva in
talking with her, Nārāyaṇa, etc., in sleeping, etc. This is the
Vāmadevyā Sāman refuged in the various acts which bring
about union of husband and wife. He who knows this

Vāmadevya Sāman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Let no wife be abandoned."—129.

Note.—Pradyumna in thinking of the Lord, Vāsudeva in fervent pouring out of the heart to the Lord, Nārāyaṇa in loss of consciousness and reposing in the Lord, Aniruddha in regaining consciousness and working as the instrument of the Beloved, and Saṅkaraṣaṇa in rising above time and space. This is the Vāmadevya Sāman refuged in the Union. He who knows this Vāmadevya Sāman, thus refuged in the Lord of Union, remains ever united with the Lord, becomes strong, &c. His motto is "Let no one be despised."

Note.—This Khaṇḍa is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khaṇḍa is sacred to a Rishi called Vāmadeva, one who is described in the Veda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon." (Rig Veda, IV-26. I. Br. U. I. 4.10). This is the Rishi of this Khaṇḍa. I, therefore, lay this suggestion before the scholars of Sanscrit, to consider seriously whether the whole Khaṇḍa here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upaniṣad in the first adhyāya as the name of the primary couple, produced by Brāhman, namely, spirit and matter, Prāṇa and Rāyi, or the Chief Breath and Sarasvatī. It is the union of these two that has produced the whole universe. Madhva has done, no doubt, a great service, by rescuing this Khaṇḍa from the obscenity said to attach to it. In their simplest, plain meaning, the words of this Khaṇḍa describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi, and the fact that he was one of those few God-absorbed, God-intoxicated sages, we cannot but come to the conclusion, that this Khaṇḍa describes, in a poetical language, the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God, intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance, and works with Him. He becomes now the agent of the Lord, and the last, when he is absorbed, when time and space vanish. When kâla or time, and pâra or space are gone (gachchhati) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuni or God-united sage is nakanchana pariharet, let him not reject anybody or anything, to him everything is divine, such a sage would drink ambrosia and poison with equal indifference. For he sees God everywhere and in the bliss of his union cries like his master Vāmadeva, I am the Sun, I am the Moon, yea, I am everything.

MADHVA'S COMMENTARY.

A person who meditates on the Lord Puruṣottama in the five-fold acts of generation, and as having the five-fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note.—The phrase *mithunī bhavati* of the text means one who never abandons any one of his wives, but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this Khaṇḍa, and the words 'na kânehana parihalet' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This, however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one, but equally deal with them, so far as marital relations are concerned.

The words *mithune protam* means dependent upon or refuged in the Lord dwelling in *mithuna*. This word when literally analysed means the Lord, as the Commentator shows :—

The Lord is called *mithunam* because he brings together (*nayati*) two peoples (*mitho*), the *आ* of *mitho* becomes *u*.

FOURTEENTH KHANDA.

MANTRA 1.

उद्यान् हिकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्नः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यमादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजः । पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत् तम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यान् Udyan, rising. हिकारः Hīkārāḥ, Pradyumna उदितः Uditāḥ, risen.
प्रस्तावः Prāstavāḥ, Vāsudeva. मध्यन्दिनः Madhyandināḥ, midday. उद्गीथः Udgītha,
Nārāyaṇa. अपराह्नः Aparāhṇāḥ, afternoon. प्रतिहारः Pratihārāḥ, Aniruddha.
अस्तं Astam, setting. यत् Yat, what. निधनं Nidhanam, Saṅkarsaṇa. एतत् Etat,
this. बृहद् Bṛihat, Bṛihat Sāman. आदित्ये Āditye, in the sun. प्रोतं Protam, inter-
woven, refuged, controlled by, etc. तेजस्वी Tejasvī, refulgent. तपन्तं Tapantam,
heat of the sun. न निन्देत् Na nindet, never complain.

1. Pradyumna in the rising sun, Vāsudeva in the risen sun, Nārāyaṇa in the midday sun. Anirudha in the afternoon, and Saṅkarsaṇa in the setting sun. This is the Bṛihat Sāman as refuged and controlled by the Lord, in the sun. He who knows the Bṛihat Sāman as interwoven in the

sun, becomes refulgent and strong, he gets the Life Eternal; lives all-knowing, great in knowledge and learning, great in fame. . His vow is "Never complain of the heat of the sun."—130.

FIFTEENTH KHANDA.

MANTRA 1(a).

अभ्राणि संभवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्नि-
र्ऋतेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhṛāṇi, mists. संभवन्ते Samplavante, gather. सः Sah, that. हिंकारः Hīnkārah, Pradyumna. मेघः Meghaḥ, cloud. जायते Jāyate, becomes. सः Sah, that. प्रस्तावः Prastāvah, Vāsudeva वर्षति Varṣati, rains सः Sah, that. उद्गीथः Udgīthah, Nārāyaṇa विद्योतते Vidyotate, lightens. स्तनयति Stanayati, thunders. सः Sah, that. प्रतिहारः Pratihārah, Aniruddha. उद्गृह्णाति Udgrihṇāti, ceases. तत् Tat, that. निधनं Nidhanam, Saṅkarṣaṇa. एतत् Etat, this. वै रूपं Vai rūpam, the Vairūpa Sâman. पर्जन्ये Parjanye, in the cloud. प्रोतम् Protam, interwoven, refuted, controlled by.

1. (a) Let one realise the glory of the five-fold Harmonious Lord called Virūpasâman in the cloud.

Pradyumna in gathering of the mists, Vāsudeva in the cloud which has risen, Nârâyana in the rains, Aniruddha in the flashes, and thunders, and Saṅkarṣaṇa in the stopping or ceasing (of the clouds). This is the Vairūpa Sâman as refuted in the Lord dwelling in the clouds.—131.

MANTRA 1(b).

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशून्वरुन्धे सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Sah, he. यः Yāh, who. एवं Evam, thus. वै रूपं Vai Rūpam, the Vairūpa. पर्जन्ये Parjanye, in the clouds. प्रोतं Protam, interwoven, refuted, controlled by. वेद Veda, knows. विरूपा Virūpān, badly shaped. च Cha, and,

सुरूपान् Surupân, handsome. च Cha, and. पशून् Paśūn, the cattles. अवरुन्धे Avarun-
dhe, gets, obtains सर्वं Sarvam, full. आयुः Āyuh, life. एति Eti, reaches उद्योक्
Jyok, well, long, all-knowing. जीवति Jivati, lives. महान् Mahân, great. प्रजया
Prajayâ, with children. पशुभिः Paśubhiḥ, with cattles. भवति Bhavati, becomes.
महान् Mahân, great. कीर्त्या Kirtiyâ, with fame. वर्षन्तं Varṣantam, raining. न Na,
not. निन्देत् Nindet, decry, complain. तत् Tat, that. व्रतम् Vratam, rule, vow.

(c). He who knows the Vairûpa Sâman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds." - 132.

SIXTEENTH KHANDA.

MANTRA I.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गाथः शरत्प्रति
हारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पश-
भिर्भवति महान्कीर्त्यर्तुं न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तः Vasantah, spring. हिंकारः Hînkârah, Pradyumna. ग्रीष्मः Grîsmah, summer. प्रस्तावः Prastâvah, Vâsudeva. वर्षा Varṣâ, rainy season. उद्गाथः Udgî-
thah, Nârâyana. शरत् Śarat, autumn. प्रतिहारः Pratihârah, Aniruddha हेमन्तः
Hemantah, winter. निधनं Nidhanam, Saṅkarsapa. एतत् Etat, this. वैराजं Vai-
râjam, named Vairâja (Sâman). मृतुषु Rituṣu, in the seasons. प्रोतं Protam,
interwoven. सः Sah, he. यः Yah, who. एवं Evam, thus. एतत् Etat, this (Vairâja
Sâman). वैराजं Vairâjam, Sâman called Vairâja. मृतुषु Rituṣu, in the seasons.
प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. विराजति
Virâjati, shines. प्रजया Prajayâ, mighty in knowledge. पशुभिः Paśubhiḥ, mighty
in Vedas. ब्रह्मवर्चसेन Vrahmavarchasena, through glory of countenance. सर्वं
Sarvam, all, long. आयुः Āyuh, life. एति Eti, gets. उद्योक् Jyok, all-knowing.
जीवति Jivati, lives. महान् Mahân, great. प्रजया Prajayâ, with children शुभिः
Paśubhiḥ, with cattle. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या
Kirtiyâ, with fame. मृतुषु Ritūn, the seasons. न Na, not. निन्देत् Nindet, com-
plain. तत् Tat, that. व्रतम् Vratam, vow, rule,

1. Let one realise the glory of the five-fold Harmonious Lord called Vairāja Sāman in the seasons.

Pradyumna in spring, Vāsudevā in summer, Nārāyaṇa in the rains, Aniruddha in the autumn, and Saṅkarsaṇa in winter. He who knows this Vairāja Sāman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons." -133.

SEVENTEENTH KHANḌA.

MANTRA 1.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीर्थो दिशः प्रति-
हारः समुद्रो निधनमेताः शक्र्यो लोके प्रोताः ॥ २ ॥

स य एवमेताः शक्र्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योष्ठाति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
लोकान्न निन्देत्ततम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithivī, the earth हिंकारः Hīnkārah, Pradyumna अन्तरिक्षं Antarik-
ṣam, sky. प्रस्तावः Prastāva, Vāsudeva द्यौः Dyauh, heaven. उद्गीर्थः Udgīthah,
Nārāyaṇa. दिशः Diśah, directions, quarters, when applied to the Lord it means
the Commander (देशन) प्रतिहारः Pratibārah, Aniruddha. समुद्रः Samudrah, ocean,
when applied to the Lord it means complete (सम्यक्) abundance (उद्देक). निधनं
Nidhanam, Saṅkarsaṇa. एताः Etāh, these शक्र्यः Śakvaryaḥ, called Śakvari.
लोकेषु Lokēṣu, (in the Lord dwelling) in the worlds. प्रोताः Protāh, interwoven,
refuged, controlled by. सः Sah, he. यः Yaḥ, who एवं Evam, thus एताः Etāh,
these. शक्र्यः Śakvaryaḥ, called Śakvari. लोकेषु Lokēṣu, (in the forms of the
Lord dwelling) in the worlds. प्रोताः Protāh, interwoven, refuged, controlled by.
वेद Veda, knows. लोकीभवति Lokibhavati, becomes dweller of the superior worlds.
(The rest as above.)

1. Let one realise the glory of the Harmonious Lord called Śakvari Sāman in the worlds.

Pradyumna in the earth, Vāsudeva in the sky, Nārāyaṇa in the heaven, Aniruddha, in the quarters, Saṅkarsaṇa

in the sea. These are the Śakvari Sâman, refuged in the Lord, dwelling in the worlds. He who knows these Śakvari Sâman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is " Never complain of the worlds."—134.

EIGHTEENTH KHANDA.

MANTRA 1.

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गत्योऽश्वाः प्रतिारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्व-
मायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् निन्देत्तद्रतम् ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

अजा Ajā, goats (rest the same as in Khaṇḍa six) एताः Etāḥ, these. रेवत्यः Revatyāḥ, Revati Sâman. पशुषु Paśuṣu, in the five-fold Lord dwelling in the animals. प्रोताः Protāḥ, interwoven, refuged in, controlled by.

(The rest as above.)

1. Let one realise the glory of the five-fold Harmonious Lord called Revati Sâman in animals.

Pradyumna in goats, Vāsudeva in sheep, Nārāyaṇa in cows, Aniruddha in horses, and Saṅkarṣaṇa in men. These are the Revati Sâman, as refuged in the Lord, dwelling in the various forms of animals. He who knows these Revati Sâman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is " Never complain of animals."—135.

NINETEENTH KHAṆḌA.

MANTRA I.

लोम । ह्यस्तवो मांसमुद्रीयोऽस्थि प्रतिहारो
मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विहूर्च्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या संवत्सरं मज्जो नाश्नीयात्तद्रतं मज्जु नाश्नी-
यादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body. Loma as applied to Lord means the destroyer (लोपकः). हिकारः Hinkārah, Pradyumna. त्वक् Tvak, the skin. The Lord is called त्वक् because He is refulgent and brilliant tavaś equal to prakāśa light. प्रस्तावः Prastāvah, Vāsudeva मांसं Māṃsam, flesh. When applied to the Lord it means gladdening (मादन) essence (सार). अस्थि Asthi, bone. When applied to the Lord it means firm-seated (स्थिरं आसने). मज्जा Majjā, marrow. When applied to the Lord it means producer of ecstasy (मदस्य जननात्). यज्ञायज्ञीयं Yajñāyajñīyam, the Sāman called so. अङ्गेषु Aṅgeṣu, in the limbs, in the forms of the Lord residing over the limbs. When applied to the Lord अङ्ग means the nearest, standing near (अन्तिक near गत existing.) अङ्गीभवति Aṅgibhavati, becomes possessed of strong limbs. अङ्गेन Aṅgena, in any limb, like hands, feet, etc. न विहूर्च्छति Na Vihūrccchhati, not crippled, become crooked. संवत्सरं Samvatsaram, for a year as Brahmachāri. मज्जः Majjāh, marrow, intoxicated, drunk, being excited. न अश्नीयात् Na Aśniyat, should not eat. मज्जु Majñu, in.oxicating things.

1. Let one realise the glory of the five-fold Harmonious Lord called Yajñāyajñīya in the members of the body.

Pradyumna in the hair, Vāsudeva in the skin, Nārāyaṇa in the flesh, Aniruddha in the bone, and Saṅkarsaṇa in the marrow. This is the Yajñāyajñīya Sāman as refuged in the Lord, dwelling in the various members of the body. He who knows this Yajñāyajñīya as refuged in the Lord dwelling in the various members of the body, becomes possessed of strong limbs, he is not crippled in any limb, gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not eat for a year while in a state of excitement;" or "do not eat any intoxicating thing at all."—135.

TWENTIETH KHANDA.

MANTRA I.

अग्निर्हिकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामवे देवतानां
सलोकतां सार्धितां सायुज्यं गच्छति सर्वमायुरेति ज्यो-
वति महान्प्रजः । पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्दे-
त्तद्रतम् ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

अग्निः Agnih, Lord dwelling in the fire called Agni. हिकारः Hīkārāḥ, Pradyumna. वायुः Vāyuḥ, the Lord dwelling in the air and also called Vāyu, because He is knowledge (Va) + life (āyu); or the life + wisdom. प्रस्तावः Prastāvah, Vāsudeva. आदित्यः Âdityaḥ, the Lord dwelling in the sun and called also Âditya. नक्षत्राणि Nakṣatrāṇi, stars, the Lord dwelling in the stars and called also Nakṣatra, independent. He who has (na न) no governor (kṣatram) over him. चन्द्रमाः Chandramāḥ, the moon, the Lord dwelling in the moon and called also Chandramāḥ, the gladdener, Supreme bliss, from the root चन्द to give joy. राजनं Rājanam, the Rājan Sâma. देवतासु Devatâsu, in the devatâs. एतासां Etâsâm, of these, viz., Agni, etc. एव Eva, indeed. देवतानां Devatânam, of the devatâs. सलोकतां Salokatâm, the state of being in the same loka or world as the devatâ, viz., to be in the same plane as the devatâ. सार्धितां Sârṣṭitâm, to be in the company of, the state of being near the devatâs. सायुज्यं Sāyujyam, unity, having one and the same body. Becoming a part of the body of the devatâ. गच्छति Gachchhati, gets, (the rest as above.) ब्राह्मणान् Brâhmaṇân, the knowers of Brahman.

1. Let one realise the glory of the five-fold Harmonious Lord called the Râjana Sâma in the Devatâs.

Pradyumna in Agni (fire), Vāsudeva in Vāyu (Air), Nârâyana in Âditya (the Sun), Aniruddha in Nakṣatra (stars) and Saṅkarṣaṇa in Chandramâ (Moon). This is the Râjana Sâman as refuged in the Lord dwelling in the Devas. He, who knows this Râjana Sâman, refuged in the Lord dwelling in the devas, obtains the same world, the same company and the same body as of these very devatâs. He gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not speak evil of the knowers of Brahman."—136.

TWENTY-FIRST KHAṆḌA.

MANTRA 1.

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचः स प्रतिहारः
सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन् प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन् प्रोतं वेद सर्वं ह भवति ॥ २ ॥

त्रयी विद्या Trayī vidyā, the Rīg, the Yajus, and the Sāman, these three Vedas ; the Lord dwelling in these three Vedas ; the form of knowledge. Every one of the forms Pradyumna, etc., is triple. हिंकारः Hīṅkārah, Pradyumna त्रय इमे लोकाः Trayah, ime lokah, these three worlds, Bhūh, Bhuvah and Svah. The Lord dwelling in these three worlds. प्रस्तावः Prastāvah, Vāsudeva. अग्निर्वायुरादित्यः AgniṛvāyurĀdityah, the fire, air, and the sun, the Lord dwelling in these, Agni, Vāyu, and Āditya. उद्गीथः Udgītha, Nārāyaṇa. नक्षत्राणि वयांसि मरीचयः Nakṣatrāṇi vayāṃsi marīchayah, the stars, birds and the rays. The Lord dwelling in the stars (Nakṣatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays. These words also are the names of God. Nakṣatra means independent, Vayas means the mover in space and Mārīchi means light. प्रतिहारः Pratihārah, Aniruddha. सर्पाः Sarpāḥ, serpents ; when applied to the Lord it means the great motion. गन्धर्वाः Gandharvāḥ, Gandharvās, when applied to the Lord it means the upholder of worlds (गौ gau-world) or cows (गौ=cow) or of knowledge (गौ=knowledge). पितरः Pitarāḥ, pitṛis ; when applied to the Lord it means the Great Father of all. The Creator. तत् Tat, that. निधनं Nidhanam, Saṅkarṣaṇa एतत् Etat, this. साम Sāma, Sāman. सर्वस्मिन् Sarvasmin, in the full, the Lord possessing the full and perfect qualities. प्रोतं Protam, interwoven, refuged, controlled by. सर्वं Sarvam, full, perfection according to his capacity and merit. ह Ha, indeed. भवति Bhavati, gets (from the Self of perfection).

1. Let one realise the glory of the five-fold Sāman in the Harmonious called the Full (Sarvam).

Pradyumna in the three-fold knowledge, Vāsudeva in the three worlds, Nārāyaṇa in the three devatās, viz., Agni, Vāyu and Āditya, Aniruddha in the three movers-in-space, viz., the Stars, (Logoi) the Siddhas, and the Rays, (Rijus) and Saṅkarṣaṇa in Serpents, Gandharvās and Pitṛis. This is the Sāma refuged in the Full. He who knows thus this Sāman as refuged in the Full, gets perfection (from the Full, according to his capacity).—137.

MANTRA 2.

तदेष श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः
परम्यदस्ति ॥ ३ ॥

एतद्देव स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्व-
मस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this. एषः श्लोकः Eṣaḥ Ślokaḥ this verse; the verse next given. यानि Yāni, which, Pradyumna, etc. पञ्चधा Pañchadhā, in five forms. त्रीणि त्रीणि, Triṇi triṇi, three three. तेभ्यः Tebhyah, than these forms. न Na, not. परं ज्यायः Param jyāyah, higher than the greater. The Most High. अन्यत् Anyat, anything else. अस्ति Asti, is. यः Yaḥ, who. तत् Tat, that. *vid.*, these forms of the Lord as being the Most High. वेद Veda, knows. सः Saḥ, he. वेद Veda, knows. सर्वं Sarvam, all scriptures, Śāstras. सर्वा दिशः Sarvādiśah, (persons living in) all quarters. बलिं Balim, offering, tribute. अस्मै Asmai, to him, to such knowers. Primarily this applies to the Chaturmukha Brahmā who is the real jñānī. This is literally true in his case, and partially so in the case of jñānins lower than Brahmā. हरन्ति Haranti, bring. सर्वं Sarvam, full of all qualities. अस्मि Asmi, the Supreme Brahman called Asmi. The great I AM. इति Iti, thus. उपासीत Upāsita, let one meditate. तद्व्रतं तद्व्रतं Tat vrataṁ tat vrataṁ, this is his vow, this is his vow.

2. Regarding it is the following verse. These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śāstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvam Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138.

MADHVA'S COMMENTARY.

Khaṇḍas 14--21.

These eight Khaṇḍas are taken together by the Commentator and he explains in it the eight Sāmans, namely (1) He who realises or knows the Brihat in the sun, (2) He who realises the Vairupam in the rain, (3) He who realises the Vairāja in the seasons, (4) He who realises the Śakvari in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Yajñāyajñīyam in the members of the body, (7) He who realises this Rājanam or brilliant in the Devatas, (8) He who realises this Sāman in the Full. The Commentator explains these eight passages by quoting an authority :—⁶

When the Lord Janārdana is meditated as five-fold in the sun and called Âditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body, and in the Devas and in all, under His various names of Âditya, Parjanya, Ritu, Loka, Paśu, Aṅga, Devatâ, and Sarva (which not only mean the sun, the rain, the seasons, the world, the cattle, the members, the devas, and all ; but which also are the means of the Supreme Lord Himself) and he who knows the various Sâmans called Bṛihat, Vairupa, etc., undoubtedly gets release or salvation.

(In these eight Khaṇḍas, the words are almost the same, which have occurred in the previous khaṇḍas ; and they have there been explained already. The Commentator, however, now takes up two of those words and shows again, that they are names of the Lord. These words are Samudra, and Diśa, which ordinarily mean 'ocean' and 'direction or points of the compass.' He shows that these words denote the Lord also).

The Lord is called Samudra because He is complete (samyak) increment or fulness (udreka). So, Samudra means 'the completely evolved,' 'the completely full,' 'the fully increased,' 'the vast,' 'the infinite.' The word Diśa means one who commands (deśana) ; it, therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the word loma, tvach, māṁsa, asthi, majjâ and aṅga. These words generally mean 'hair of the body,' 'touch or skin,' 'flesh,' 'bone,' 'marrow,' and 'limbs,' respectively. The Commentator shows that interpreted by the key of letters these words are the names of the Lord also).

He is called loma, because He causes the vanishing (lopa) or destruction, He is called tvach, because He has the form of light (tava).

He is called Māṁsa because he is exhilarating (madana) and because he is the essence (Sāra) of all ; therefore māṁsa means the exhilarating essence ; He is called Asthi because He is firm (Sthiram) seated (Āsana), or He is the firm-postured ; He is called majjâ because He produces (Janana) intense excitement or ecstasy (mada) ; He is called Aṅga because he exists (gata) as nearest of all (Antika).

(The Commentator now explains the words Vāyu, Nakṣatra, Chandramâ, and Trai-vidyâ of Khaṇḍa 20 and 21).

He is called Vāyu because He is knowledge (Va) and Giver of life (Ayus), namely wisdom and life ; He is called Nakṣatra because He is Independent (that which does not decay or gets wounded—Kṣatra—is called Nakṣatra or He who has no one like a Kṣatra or Protector above Him ; therefore it means Self-protected, Self-ruling, and not ruled by another). He is called Chandramâ because he is the highest joy (Chandra comes from the √Chand "to gladden," "to give joy.") He is called Trai-vidyâ because His essential nature is wisdom and knowledge. The word Trai-vidyâ means He who is known by the three or through the three Vedas,

(The Commentator explains next the words Vayâṁsi and Marîchi, Sarpa, Gandharva, Pitarā, of, Khāṇḍa 21. These words generally mean birds, rays, serpents, gandharvās, and father).

The word Vayâṁsi means He who moves in space, whose abode is space, because Vi means space, and He that moves (Ayana) in this Vi is called Vayâṁsi. Thus the Lord is called Vayas or mover in space. He is called Marîchi because His 'Ruch' or light or splendour is well-known (Pramita, well-known, well-demonstrated). He is called Sarpa, because He is all-moving (Sarpana 'to move,' motion); He is called Gandharva, because He supports the globes (Gau=earth or knowledge), because He is the foundation of knowledge. He is called Pitar, because He is the Father of all, and the cause of creation. He is called Sarva because He is Full of all excellent attributes, thus the Lord Puruṣottama is designated by all these names.

Sarvam bhavati explained. Unity versus Plurality.

Now the Commentator enters into a discussion. The occasion for this is given by the words "sarvam ha bhavati," of Khāṇḍa 21. These words are generally taken to mean "he becomes everything;" i. e., the knower of Brahman becomes everything. The Commentator refutes this view by quoting an authority.

As it is said:—"It does not mean that 'he becomes everything' or 'gets the form of everything,' but that he comes in sympathy with all; (there is no sarva-svarûptâ, but sarva-bhâva). This is based on the law, that the progress to perfection of a being, depends upon the capacity of that being; the perfection of a being is conditioned by the position occupied by it in the scale of evolution and is given to it by the Lord who is Full and Perfect." The attainment of the power of assuming all forms (sarva svarûptâ) is not moreover the end of man (puruṣârtha) not the goal or the ideal for which he should strive.

No religion has held out that to be the aim of life. On the contrary, sarva-bhâva or universal sympathy, is the ideal of all religions. The power of loving all, is fruit of all meditations and worship.

If assuming all forms were the fruit of worship, then one would assume the form of the denizens of hell also. Nor should these words "sarvam bhavati" be taken in a different sense (namely, the removal of the ignorance that one is limited). Because there is no proof (that the human soul is essentially capable of assuming all forms and that its not being able to assume all forms, is due to its ignorance).

"But there is authority for it" says an objector, "the words sarvam asmy ity upasita—'let one meditate as I AM EVERYTHING'—clearly show that one is taught to meditate that he is everything, why should not then one become everything?" The Commentator shows that the words "sarvam asmi" do not denote "I am everything," but something totally different.

As says a text :—"The Supreme Hari is called ASMI because He is all-knowledge and wisdom (mi = knowledge) and asana = all dispelling ; i.e., all ignorance is expelled (asana = expelling, ejecting, destruction) ; or the All-wise Destroyer (of ignorance). Let one meditate on Him as Sarva, i.e., All-full, for sarvatâ means fullness."

Says an objector :—Why not take the word "asmi" as the First Person Singular of /as 'to be,' and meaning "I am," and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says :

If the words "sarvam asmi" be taken to mean "I am all," in the sense that "every thing else is false," then it would contradict the very next words of this verse of Khaṇḍa 21 "tebhyo na jyāyaḥ paramanyad asti," "greater than these there is nothing else." For then the words jyāyas 'greater,' and param 'higher,' would be redundant, for there is no one else than the "I" with which any comparison could be made. (For according to this theory, every thing other than the "I" is false and non-existent. In fact, then the Śruti, instead of saying "there is nothing else greater or higher than these" would have said "there is nothing else than these.")

Thus this Śruti (Khaṇḍa 21) proves that there are other things also (truly and really, besides the Lord.)

The word tebhyah, "than these," should be explained as tataḥ, "than Him," for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti, (and not that every thing else is false.)

Says an objector :—In your system also the word jyāyaḥ and param are tautologous, for higher and greater have the same meaning. To this the Commentator says :—

The word Jyāyaḥ refers to Lakṣmī. She is the greater, while the Parama jyayaḥ or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one equal to the Lord even.)

(Thus having refuted the theory that "every thing else than the I is false," the Commentator now takes up the other theory, that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that "I" is the only consciousness underlying all consciousnesses.

If the phrase sarvam asmi meant that there was only one individual consciousness (Jīva) in this world, then it would contradict the next words of this very Śruti, which says "yas tad veda sa veda sarvam"—"he who knows That knows every thing." For the word tad "That," would be redundant, for the consciousness being one only, there would be no

"That" to be known. For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there. (This shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śruti would have said :—

"He who knows his own self knows every thing," but it says "he who knows That knows every thing."

Says an objector:—There is no such contradiction as you apprehend. The text *sarvam asmi* does declare the unity of consciousness, and that there is only *one* Jiva in the world, and that the text "he who knows that knows every thing," does not contradict the first. The latter text only repeats the well-known common sense view that there are different things and objects in the world, and its very mention of this difference, to believe which every unilluminated intellect is naturally prone, shows that this common-sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference, as the difference is proved. The knowledge that "I am all" is proved only by the Revelation, hence the necessity for the Śruti to declare "*sarvam asmi*," "I am all." The text "he who knows That knows all," is a weak one and must give way before the stronger texts declaring identity, such as "I am all." To this the Commentator replies :—

This text ("he who knows That knows every thing.") is not an *anuvāda* merely, a statement of a well known fact i. e., difference. Without the Revelation we could not have known the very existence of God and His attributes, much less the fact that He is different from the Jiva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jiva, which is essentially God, to have ignorance, etc. So Jiva must always know himself. But if it be said that Jiva and Brahman though identical, have become separate owing to *upādhi* or limiting adjuncts, then this *upādhi* would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the *upādhi* acting equally upon them. And it would follow that the evils of *upādhi* would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the *upādhi*; the effect upon them would be the same. If it be said that the effect of *upādhi* in one would be different from the effect of *upādhi* in the other, that the relation of *upādhi* in the case of one, is not the same relation with the *upādhi* in the case of the other, and so though in the case of Jiva, it would become

ignorant through upādhi, but not so the Īśvara, then it would follow that the difference of this and that, between Jīva and Īśvara, is not the result of upādhi but of something inherent in them both. Therefore, upādhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space.)

'But,' says an objector, 'plurality or difference is a matter of perception. The difference between man and God is *perceived*, and as it is perceived, it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical. For our argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Īśvara be the thing to be distinguished then the Jīva would be the opposite, and if the Jīva be the thing to be distinguished, then Īśvara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are *both* matters of perception. But God is not a matter of perception, but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jīva or one with it. Therefore when bheda Śrūtis are found in the Revelation you cannot say that they are mere anuvādas.

Now the Jīva is proved, because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning, because there is always possibility of error in reasoning. Therefore, without revelation we cannot know anything about the existence or nature of God. In other words, the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that *a priori* subjective evidence there is none, either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation, declaring difference between God and man, cannot be taken to be a mere anuvāda or the statement of a fact already known by some other proof, such as perception, reasoning, &c. Therefore, the Śrūtis like "he who knows That, knows everything," cannot be said to be mere anuvād, and so it follows that this very Śruti sets aside the abheda Śrūtis, (the Śrūtis that establish identity). Therefore the abheda Śrūtis must be so interpreted as not to be in conflict with the bheda Śrūtis. Another reason against holding that the Jīva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious; it follows that Jīva must also always retain its consciousness, for both are one; and Nescience should never attack the Jīva. And the latter can and must know Brahman or rather itself, by its innate knowledge, without śravaṇa (study), manana (meditation), &c. And thus the Jīva would always know Brahman for Brahman is always Self-conscious. There is the other alternative, that Brahman may not be Self-conscious, though it may be all-consciousness. But this view is against Śruti, and would make creation impossible.

But, says an opponent, let Brahman be self-conscious, but owing to upādhi, the Jīva is ignorant. To this the reply is, if the upādhi has made the Jīva ignorant, it would make the Brahman also ignorant, because both are identical. Not only this, it would make them both subject to pain, birth, death, &c. But it may be said that upādhi would produce

its effect only on the Jīva and not on Brahman, for the upādhi is related to the Jīva only and not to Brahman. Thus as the upādhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed, &c., owing to the defects in the upādhi called mirror, and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jīva is such a reflection of Brahman in matter, then the theory of identity goes. For here the difference existed from before, and was not caused by the upādhi, the rays proceeding from the face were different from the face, the picture existed separately in the rays, the mirror only manifested the picture. Another illustration of the upādhi causing difference where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus, strictly speaking, the difference caused by upādhi affects a thing which is always identical with itself, as the upādhi called pot affects space. But even here also the upādhi called pot does not create the difference in space, the difference existed from before; one locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upādhi never originates difference, but only manifests a pre-existing difference, the Commentator quotes a Nyāya tenet.

MADHYA'S COMMENTARY.

Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upādhi, and brought within the scope of the perception of the ignorant. The upādhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifest of a pre-existing bheda (difference) to the undiscriminating. (The upādhi never creates the many, the many exist from before. But is there manifoldness in space also? The Nyāya answers it in affirmative.) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahma tarka.

Therefore it follows that the Jīva and Īśvara are not identical: man and God are different. As says the Parama Samhitā:—"Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself." The following Śrutis also prove that the Jīva and Brahman are not identical :—

"The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord, however, is full of all excellencies, and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is even smaller than the Jīva whose size is that of an atom. He is inconceivable. (Katha, II. 8)."

"This belief which thou hast got, can not be brought about nor destroyed by argument ; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest ! strong is thy resolution. Inquirers like thee, O Nachiketas ! are not many. (Katha II. 9)."

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us." (Kena, I. 3).

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)."

"The Eternal among the eternal, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jivas, the tranquil-minded ones who see Him seated in their Âtma, get eternal happiness, but not the others. (Katha, V. 13)."

"As pure water poured into pure water becomes *like* that, O Gautama, so the Âtma (Lord) of the wise sage, namely Brahîmâ himself, becomes *like* that Brahman, when he gets release ; but never becomes *identical* with Brahman, much less any inferior being (Katha, IV. 15)."

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Eon's dawn nor at world's ending are they distributed. (Gita, 14. 2.)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following Rik :—Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Illimitable (not limited by time, space or causality) : he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control." (Taita, II. 1).

This passage also shows that the enjoyment of the Muktas are under the control (Saha = under) of the Lord. As says a text : "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)."

(The Commentator now takes up the second verse of Khanda 21 : "Regarding it is the following verse :—These five forms existing in triad of three and three are the highest. There is no other object more high than these."

The five forms (Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha, and Saṅkarsaṇa) become triads according to the places they occupy in Rik, etc. But though they become separate and different, yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Sâma Sanhita.

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside as unreal it can only be done so by reasoning, but not so is there any necessity of reasoning if one has to establish the reality of such an object; for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception, the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments; similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact, the absence of reasons to prove its falsehood and unreality is a grave defect.

In other words, reasons can not strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons, the absence itself is an ornament, because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover, there is no difference or distinction between the theory of void (Śūnyavāda of the Buddhists), and this theory that the world is absolutely unreal and false.

(But, says an opponent, by Mithyâ we do not mean absolutely false, but something mysterious, something which can not be explained (Anirvachanīya). To this the Commentator replies :—

There is no proof of the existence of such an (Anirvachanīya), or an object which is both true and false, at the same time; which is real and unreal; which exists and does not exist; which is *sat* and *asat*, at the same time. It, therefore, follows that the Bheda or the multiplicity of objects, is a reality and not false. This difference between objects, between God and man, between man and man, between them and the world, is a real and true difference and not a mere Mirage.

(Let it be granted that difference is a reality, that Bheda is Satya. But we say it is only a conventional reality (Vyavâharika), and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom, at some time, this

reality became an unreality, to whom it was known as false and phenomenal only.) And, therefore, the Commentator says :—

But no one has the notion or direct knowledge that this Bheda never existed, does not exist or will not exist, and since no one ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. This is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only ; and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true. .

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śūnya).

There are, on the other hand, express Śrutis, declaring that the world is real. As for example the following text of the Rig Veda, IV. 17-5 :—

Satyam Enam Anuviśve Madanti. “All rejoice (in Him) having attained Him as the true.” (This shows that even in Mukti, there is difference.)

All Śrutis declare that the Bheda is real and not fictitious. Then there are other texts also ; as for example, the following verses of the Māṇḍuka Upanishad (Verses 24 and 25, page 23) :—

Note.—We give these two verses again here, in the original, with their word meaning as now given by the Commentator :—

प्रपञ्चो यदि विद्येत निवर्त्तत न संशयः ।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañcaḥ, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na, not. Sañśayaḥ, doubtedly. Māyā, by the wisdom of the Lord. Mātram, cognised and delighted in. i.e., the Bheda ; which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is bheda. If there was no bheda, how could the Lord have sported with Brahmā, &c. Idam, this. Dvaitam, difference, duality. Advaitam, the Lord called the “One without a second,” the peerless, Pāramārthataḥ, is the Highest Entity or End.

Note.—If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however, a reality, in which the Lord by his power and wisdom takes delight and cognises it as such. He alone is Differenceless Simple Element (Advaita), He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥

Vikalpaḥ, false notion that the Lord is not Advaita but has differences in Him. Vinivarteta, would cease to exist. Kalpitaḥ, created, imagined. Yadi, if. Kenachit, by some one. Upadeśāt, by instruction. Ayam, this. Vādaḥ, saying. Jñāte, being known. Madhva reads it Ajñāte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvaitam, the duality. Na, not. Vidyate, exists.

Note.—If, however, any one has imagined that the form of the Lord is not a simple substance (but has differences in it), then that wrong notion of his will be removed by right instruction. This is the truth, [that when knowledge arises, the false notion (that Lord has differences in Him), ceases to exist, or] in the Unknown Lord there is no plurality: He is homogeneous.

1. If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHVA'S COMMENTARY.

The word Prapancha means bheda or plurality (or difference). The word vidyeta means bhaveta, utpadyeta, “if it were brought into existence,” “if it were produced.”

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Jiva and the Lord, etc., is not created, but on the other hand it is eternal.

The word Mâyâ means the knowledge or the consciousness of the Lord. The word mâtṛa means that which is cognised (matam) and delighted in (ratam) by the Lord. The whole word mâyâ-mâtṛam thus means the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words advaitam paramârthataḥ mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated; homogeneous; free from plurality.) The word Paramârtha denotes the Lord. The Lord, through His Form, is alone Advaita—the Undifferentiated, homogeneous substance.

Therefore, what is called Advaita refers to this Lord, the Paramârtha. That is to say, there are even no inherent differences in the Lord (as it is in a tree, for example, that has leaves, branches, flowers, fruits, etc., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity; unlike any other organised body.)

2. The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance.) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation. He is homogeneous.

Note.—If plurality was due to mere imagination of us mortals, then like all other fancies, it would cease as soon as any one would declare the truth. Thus when a man falsely imagines a rope to be a snake, that false notion ceases as soon as any one tells him, this is a rope and not a snake. But not so the notion of plurality. In spite of monistic teachings, the notion of plurality still remains.

MĀDHVA'S COMMENTARY.

Nor is plurality due to mere imagination. If any one, through ignorance, had imagined this plurality, it would then also be sublated and so cease to exist, (but it is never so sublated, therefore, it is not an imagined thing.)

Says an objector :—The Smritis teach that plurality does cease ; and Monism is cognised. In fact, this very Śruti says when knowledge is attained (jñāta) the plurality ceases to exist.)

To this the Commentator says :—No one has ever experienced Monism ; it is a theory based upon instruction only.

But the instruction itself is based upon the wrong interpretation of the Śruti text. The proper reading is “Ajñāte dvaitam na vidyate,” “In the Unknown Lord there is no plurality.”

Therefore from the teaching (Upadeśāt) of the Śruti this is the theory which is established—Ajñāte dvaitam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown. In that Unknown there is no plurality. He is a simple, undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation :) says the Brāhmin Tarka :—“The difference (bheda) is of five kinds. First, between the Jivas and the Lord ; second, between the Jivas *inter se* ; third, between the Jivas and the insentient objects ; fourth, between the Lord and the insentient objects ; fifth, between insentient objects *inter se*. As the difference is of five sorts, it is called Prapañcha. (Thus Prapañcha has come to mean plurality or that which is five-fold) (The word Pañcha would have also denoted plurality : derived from the substantive pancham five, and the affix ङ Da, with the force of jātiyar). The force of the word pra in Prapañcha is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release, hence this knowledge is called pra or excellent.

Thus Prapañcha means the Excellent—Release-Giving knowledge of the five-fold difference. Or Prapañcha is so-called because it is the most excellent pentad,—(a pentad the knowledge of which gives Mukti).

“If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning”—The line mâyâ mâtram far from supporting the advaita view, is an authority in favour of the Dvaita view:—

“The word mâyâ means the object of knowledge or consciousness of Viṣṇu.”

The plurality is an object of Divine knowledge. He the Lord cognises it. But cannot the Lord cognise an unreality. The answer to that is:—The plurality is not only a mâyâ an object of Divine knowledge, but it is Mâtram also.

“Since it is measured or cognised (*Mata*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord; more so, because the Lord delights (*ramate*=ra) in this plurality and Viṣṇu would never take delight in mere illusion. But in the case of Hari called the Paramârtha there exist no differentiation, as in the case of sentient or insentient beings.”

“If you say the plurality is merely an imagination,” we ask why does it not come to an end? (For all imagined things—like dream, &c., come to an end sometime or other).

(But says an objector. The Māṇḍukya Upaniṣad starts with a declaration of monism—“the Past, Present, Future, Yea all that is beyond the three-fold time is Om.” This shows that there is a Unity called Om, which is every thing, and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an advaita sense) as to be consistent with the initial statement. To this the Brahma Tarke says you have misunderstood the initial statement. It does not mean all objects—whether in the past, present or the future are “Om.”

“But all times whether called Past, Present or Future or beyond these exist simultaneously in the Lord Janârdana Omkāra. (To Him there is no such thing as Time).”

(The line Ajñâte dvaitam na vidyate means):—“In the Lord called Ajñâta there is no differences or plurality. He is a homogeneous substance.”

(The word vidyate has been explained as produced, ‘created.’ The Commentator now shows why he has so explained this verb).

The word vidyate is derived from the $\sqrt{\text{Vid}}$ “to accidentally manifest,” “to take form by chance,” “to happen.”

But in the ordinary Dhâtupāṭha no such meaning is given to the $\sqrt{\text{Vid}}$: where do you get this meaning? To this the Commentator answers:—

Vidyate has this meaning just as bhidyate means destroyed, though in the Dhâtupāṭha the $\sqrt{\text{bhid}}$ means ‘to split up,’ only.

sung in honour of Agni should have the note of a female cow : for Agni sings so. अनिरुक्तः Aniruktaḥ, unmentioned, undefined, (of which no comparison is given in the scriptures. The deep as the note of a bull under 20 years of age.) प्रजापतेः Prajāpateḥ, of Prajāpati, or Brahmā. (The Udgītha sung in honour of Brahmā should have the above note :) for he sings it in that note. निरुक्तः Niruktaḥ, mentioned, defined. Whose comparison is given. (The note like the sound of bell or gong.) सोमस्य Somasya, of Soma, (of the Udgītha sung in the honour of Soma :) for Soma sings in that note. मृदु Mṛidu, mild, soft (like the sound of thunder cloud, like the sound of a bull above 20 years old) deep sound. श्लक्ष्णं Ślakṣṇam, deep. वायोः Vāyoḥ, (the Udgītha sung in honour) of Vāyu. Vāyu's note is this. श्लक्ष्णं Ślakṣṇam, deep. बलवत् Balavat, strong (like the sound of thunder.) इन्द्रस्य Indrasya, (the Udgītha sung in honour) of Indra; or sung by Indra. कौञ्चं Krauñcam, like the note of the bird, heron. बृहस्पतेः Bṛhaspateḥ, (the Udgītha sung in honour) of Bṛhaspati; or sung by Bṛhaspati. अपध्वान्तं Apadhvāntam, note like the sound of broken bell metal. Discordant, unharmonious, jarring. वरुणस्य Varuṇasya, (the Udgītha sung in honour) of Varuṇa; or by Varuṇa. तान् Tān, these (notes). सर्वान् Sarvān, all. उपसेवेत Upaseveta, let (the Udgātā singer) cultivate. वारुणं Vāruṇam, the note sacred to Varuṇa. तु Tu, but. एवं Eva, only. वर्जयेत् Varjayet, let (him) avoid.

1. I choose the deep sounding Udgītha, sacred to the Lord, (as the best of all notes.) The Udgītha sung in the note like that of the she cattle belongs to Agni, that sung in the deep note of a bull under 20 years of age belongs to Brahmā, that sung in the well-defined note of a bell belongs to Soma, that sung in the soft and deep note of a bull above 20 years old belongs to Vāyu, that sung in the deep and strong note of thunder belongs to Indra, that sung in the note of heron belongs to Bṛhaspati, that sung in the note of a broken bell-metal belongs to Varuṇa. Let the singer cultivate all these, except that one only which belongs to Varuṇa.

MANTRA. 2.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां
मनुष्येभ्य स्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन
आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

अमृतत्वं Amṛitatvam, release, immortality. देवेभ्यः Devebhyah, for the Davas. आगायानी Ḍāgayāni, may I sing. The Udgātā should make this resolution (संकल्प)

"may I, by my singing, procure mokṣa for the Devas." This is possible only when the Udgâtâ is Vâyu, the Beloved Son of God. But when the Udgâtâ is a human being, he should make the resolve "Let the Vâyu, within my heart, sing out for the release of the Devas." इति Iti, thus. आगायेत् Âgâyet, let one sing. स्वधां Svadhâm, pleasure, svadhâ, power of self-determining will. पितृभ्यः Pitribhyaḥ, for the Pitris. आशां Âśâm, hope, desired object, blessing. मनुष्येभ्यः Manuṣyebhyaḥ, for men. तृणोदकं Tṛiṇodakam, fodder and water. पशुभ्यः Paśubhyaḥ, for animals. स्वर्गे लोके Svargam lokam, heaven world. यजमानाय Yajam-ânâya, for the sacrificer, host, patron. अन्नं Annam, food. आत्मने Âtmaṇe, for himself, with regard to the Supreme Self dwelling in Prâṇa. आगायानि Âgâyâni, may I sing. एतानि Etâni, these. मनसा Manasâ, with mind. ध्यायन् Dhyâyan, reflecting. अप्रमत्तः Apramattah, without being heedless. स्तुवीत Stuvita, let (the Udgâtâ) sing praises.

2. Let the Udgâtâ sing with this resolution :—May I, by my singing, procure immortality to the Devas, will-force to the Pitris, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgâtâ sing praises without being heedless.

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्वे ऊष्माणः प्रजापतेरात्मानः
सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषुपालभेतेन्द्रः शरणं प्रपन्नो
अभूव स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all. स्वराः Svarâḥ, vowels. इन्द्रस्य Indrasya, of Indra. Indra here means Vâyu, because through His power he gives every thing to all. (इदं राति ऐश्वर्यं ददाति). आत्मनः Âtmanah, bodies, images, symbols. सर्वे Sarve, all. ऊष्माणः Uṣmanah, sibilants, (are symbols). प्रजापतेः Prajâpateḥ, of Prajâpati, viz., Viṣṇu the protector (पति) of all creatures (प्रजा). आत्मानः Âtmânah, symbols, bodies, images स्पर्शाः Sparsâḥ, consonants other than sibilants and semi-vowels; viz., from क to न. मृत्योः Mṛityoḥ, of Rudra; called Death, because he is the Regenerator. आत्मानः Âtmânah, symbols, etc. तं Tam, him (udgâtâ). यदि Yadi, if. स्वरेषु Svareṣu, with regard to vowels though rightly pronounced. उपालभेत Upâlabheta, should (an Asuraḥ) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing." इन्द्रं Indram, to Indra, viz., Vâyu, the Lord of vowels. शरणं Śaraṇam, refuge, shelter. प्रपन्नः Prapannah, taken, attained. अभूव Ahhûvam, I have become. सः Sah, he, i.e., Vâyu. त्वा Tvâ, thee. प्रतिवक्ष्यति Prativakṣyati, will teach (you). एनं enam, him. ब्रूयात् Brûyat, let (him) say.

3. All vowels are symbols of Vâyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.

In fact, verbal roots have many meanings and the proper meaning is to be ascertained from the context. The Dhātupāṭha does not give all the meanings. In the sentence *advaitam Paramārthataḥ*, the force of the affix *tas* in *Paramārtha* is that of the Locative.

The word *paramārthataḥ* means *paramārthe* (locative) 'in the Lord.' The affix *tas* has the same force here as in *visvatas chakṣu*, &c., "in all parts of body are his eyes—or his eyes are in every place."

The meaning of the sentence *advaitam paramārthataḥ* means "in the Paramārtha or the Supreme End (the Lord) there is no plurality." The God is one homogenous substance.

Or it means the Paramārtha or the Supreme Self is Advaita. Here *Paramārtha* is taken in the Nominative case and not in the Locative; and the affix *tas* is superfluous.

The word *vidyeta* cannot be translated here "if it exists." For then the sentence would stand thus: "if the plurality existed, it would undoubtedly come to an end." It is an absurd statement, for the rule is that a thing that *exists* (has a real existence), never ceases to be. While the general rule is that a thing which is *produced*, sometimes does cease to exist, as such; for production implies destruction. The eternal entities like the souls, (*jīvas*), the Lord, the *Prakṛiti*, etc., never cease to exist, though they are *existing* objects.

Had the above text wanted to establish that the plurality was an imagined reality only (like that of a dream), then it would not have used the word *Yadi* or "if." Had the Śruti meant to establish the imaginary nature of plurality, it would not have used the two *Yadis* "ifs" It would have plainly said *avidyamāno'yam prapañcho vinivartate; kalpitas vikalpa, vinivartate*:—this five-fold plurality is non-existent (in reality) it therefore ceases; this plurality is imagined, therefore it ceases. But the Śruti has not used this form of statement. It has used a hypothetical form, and has used the verb *nivarteta* in the Potential Mood. The form of hypothetical assertion, therefore, shows that the Śruti view is that the *Prapañcha* is real, and not a product. (In fact, a hypothetical proposition is always a very strong form of making an assertion. As, Had the volcano not been active, there would be no smoke; really means that the volcano is active. Similarly the hypothetical proposition: Had the plurality been produced or imagined it would cease to exist or be sublated: really means:—The plurality is neither produced nor imagined, for it is never found to be non-existent or sublated).

As the plurality does not cease to exist or be sublated, it follows that the above Śruti text is in support of the reality of plurality and its eternity.

Not only does the above text establish the reality of plurality but the Gitâ also censures them who think the world is unreal and a void :— (Gitâ, XVI. 8) “The universe is without truth, without (moral) basis,” they say ; without a God, brought about by mutual union, and caused by lust and nothing else.” “The Vidyâ or true knowledge consists in realising the difference between the Jiva and the Highest Self.”

While the following Śruti praises the knowledge of plurality and realisation of this difference. (Śvet., 1. 6) “In that vast Brahma wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the Self (in him) is different from the mover (the God, the Lord). When he has been blessed by him, then he gains immortality.”

The word Asmi is the name of the Lord in the Śruti text, and is compounded of two words asana ‘throwing’ (from √as to throw), and mi ‘knowledge.’ So Asmi means “the knowledge from which all imperfection has been thrown out.”

Note.—Thus Madhva again reverts to his great discovery that Asmi is the name of the Lord. Had he known that Ahmi (“I Am”) is still the most favourite name of the Lord among the cognate Aryan race, the Pârsis, and perhaps borrowed from them by the Jews, who called the God, “I Am That I Am,” he would not have been at such pains to give a meaning to the word Asmi, other than that which it ordinarily possesses : and would have boldly said, God’s name is “I Am.”

The Sarvam Asmi would simply mean “The Perfect or Full I Am.” And the whole sentence would mean :—Let him meditate on the Lord called “The Full I Am.”

TWENTY-SECOND KHANDA.

MANTRA I.

विनार्दसानो वृणे पशव्यमित्यग्नेरुक्षेत्र्येऽनिरुक्तः प्रजा-
पतेर्निरुक्तः रोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य
क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव
वर्जयेत् ॥ १ ॥

विनर्दि Vinardi, deep sounding note, like the voice of a bull calf one year and a quarter old, or like the sound of cloud. *साम्नः* Sâmnah, of the Lord called Saman. (The Udgitha sung to the Lord should have the tone just mentioned. Or the tone in which the Lord utters the Udgitha is Vinardi). *वृणे* Vṛiṇe, (I) choose, I choose the Lord, as He is the Highest. Or I choose this note, because it is the best. *पशव्यं* Paśavyam, like the cattle, *vis*, like the female cattle, cow. *इति* Iti, thus. *अग्नेः* Agneḥ, of Agni. The note in which Agni chants the Udgitha is like that of a cow. *उक्षीयः* Udgithah, the Udgitha

roar of the thunder cloud; that of Bṛihaspati like the note of the bird called heron; while that of Varuṇa is discordant.

It has been said that the sound of Viṣṇu is like that of a bull, of Vāyu like the soft roll of thunder, which is also like the sound of a bull, because the roar of the cloud and of the bull are alike. The note of Brahmā is also said to be deep, though for it no simile is given in the scriptures. Thus all these three have a common deep note. The quotation next gives the differences between these three.)

“The sound of Viṣṇu is like that of a bull calf one year and a quarter old; of the Vāyu like that of a bull under twenty years old; of Brahmā like that of a bull beyond twenty years of age.”

Therefore let (the human Udgātā) sing with all these notes, *as far as possible*, but not with the discordant (Vāruṇa note.)

(The sentence Amṛitatvaṇ Devebhya āgāyany, ity, āgīyet, has been wrongly understood to mean “Let a man sing, wishing to obtain by his song, immortality for the Devas.” This would show, as if the ordinary Udgātā could confer immortality on the Devas. The text quoted further removes this doubt).

The Chief Prāṇa is the only person entitled always to sing the Sīman. He is the True Udgātā. Therefore he is able to grant mokṣa to the Devas and others. (The human Udgātā should never say ‘let me confer immortality on the Devas, but) the other (singers) should before Udgāna singing have this thought “Let Vāyu, dwelling in my heart, confer immortality on the Devas and the rest.”

Let him not entertain any other vain thought, for if he does so, he would be the despiser of the Devas (a blasphemer); for no man has (lordly) power to confer mokṣa on the Devas. Therefore, the mental resolution of the human Udgātā should always be :—“The Chief Prāṇa dwelling in my heart confers immortality on the Devas.” For the Prāṇa is always the First or Primary Agent in this Saṅkalpa Utterance (formula): for the words “let me sing” are primarily appropriate in His case only.

The Saṅkalpa formula here is “let me sing in order to confer Mokṣa on the Devas.” This is the formula perfectly just and correct for the Beloved Son, the Chief Prāṇa and not for any human being. The human Udgātā must modify the formula as shown above.)

The phrase annam atmanā āgāyāni has been misunderstood as meaning “may I sing food for myself.” The Commentator gives its true purport :—

“The word Ātmā here means the Lord Viṣṇu, the Supreme Person residing in the Chief Prāṇa (Let one sing out to the Lord begging) food from him; because (by the eating of the Lord Hari) dwelling in the Prāṇa there takes place directly and actually the feeding of Prāṇa himself.

(The other meaning is not appropriate for the additional reason, that the Chief Prāṇa being inside of all Devas, if one sing with the object of conferring immortality on the Devas, he thereby not only confers immortality on the Devas, but, he thereby accomplishes immortality on Prāṇa also which is absurd; for Prāṇa is the giver of all Release.

Therefore the true meaning is that Prâṇa sings to give Release to the Devas and so to himself.

“ Because the primary fruit is the procuring of Release for Prâṇa even, because he is inside all Devas.

(Prâṇa being inside all Devas, gets release when the Devas get release. But so the Lord Viṣṇu will also get release, because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object ? No.)

“ The getting of the Release for Viṣṇu (who is inside all Devas) is not the primary object. Why not ? Because He is *eternally* free (and though inside all Devas is not *bound* thereby).

(Now the Commentator explains the phrase Indre balam dadâni “ May I give strength to Indra”)

“ Let (the Chief Prâṇa) pronounce the vowels with force and sound, with the resolve “ May I give strength to Indra.” Let him pronounce the sibilants neither too fast nor too slowly, with the resolve “ May I offer myself to Viṣṇu.” Let him pronounce the consonants fully, with the resolve “ May I make them free from death, fit to get release.”

(Even here when the resolve is made by any other than the Chief Prâṇa he should modify the formula.)

“ That is, let the Chief Prâṇa verily make the above resolves. Any being other than the Chief Prâṇa should modify the above Saṅkalpas by thinking : “ The Chief Prâṇa within me is alone able to do all these, let him produce these results.” Let him think so always, otherwise he would be guilty of showing disrespect to the Devas ; and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Viṣṇu, the Protector of all creatures, on Rudra, the Lord of Death, and say “ I take refuge with ye ” thus let him think and say always and everywhere.

“ The word Indra here means Vâyu because the word literally means “ lordliness,” and Vâyu has rule over all vowels always. Lord Viṣṇu called Prajâpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants.

(How is this explanation congruous when the Udgâtâ is the Chief Prâṇa himself ? He being higher than Indra and Mṛityu, how can he say “ I take refuge in Indra, &c ? ” There is no incongruity. The formula of taking refuge applies to human Udgâtrins only, and not to the Divine Chief Prâṇa.)

With regard to human Udgâtrins the refuge is with (Vâyu, Viṣṇu and Rudra) with regard to Vâyu Udgâtrin, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c.)

(It has been explained above that Indra here means Vâyu. When the Udgâtâ is Vâyu himself how can he say “ I take refuge with Indra, i.e., with Vâyu, i.e., with myself ? ” Or how can he say “ I give strength to Indra, i.e., himself ? ” To this the answer is :—)

If any (Asuraḥ) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vâyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee."

MANTRA 4.

अथ यद्येनः ऋषमसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूव
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः
शरणं प्रपन्नोऽभूव स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then. यदि Yadi, if. एनं Enam, him (udgātā). ऋषमसु Ūṣmasu, sibilants. उपालभेत Upālābheta, reprove. प्रजापतिं Prajāpatim, Viṣṇu (the Lord of the sibilants). शरणं Śaraṇam, refuge. प्रपन्नः Prapañnaḥ, entered upon, taken. अभूव Abhūvam, I have become. सः Saḥ, he (Viṣṇu) त्वा Tvā, thee. प्रतिपेक्ष्यति Pratipekṣyati, will smash. इति Iti, thus. एनं Enam, him (the Asura). ब्रूयात् Brūyāt, let (him) say. अथ यदि Atha yadi, and if. एनं Enam, him (udgātā). स्पर्शेषु Śparśeṣu, in consonants. उपालभेत Upālābheta, should reprove. मृत्युं Mṛityum, Rudra (the Lord of the consonants). शरणं Śaraṇam, shelter, refuge. प्रपन्नः Prapañnaḥ, taken, attained. अभूव Abhūvam, I have become. सः Saḥ, he (Rudra, the Lord of the consonants). प्रतिपेक्ष्यति Pratidhakṣyati, will reduce to ashes. इति Iti, thus. एनं Enam, him (the Asura). ब्रूयात् Brūyāt, let him say.

4. If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Viṣṇu, the Lord of sibilants, let Him smash thee." And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes."

MANTRA 5.

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति ।
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं
परिहरन्तीति । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all. स्वराः Svarāḥ, vowels. घोषवन्तः Gh. śavantaḥ, with sound, with voice. The ghoṣa is a particular kind of Dhvani. बलवन्तः Balavantaḥ, with force, with strength sonorously, with emphasis. The grammatical prayatna or

effort is meant by bala. वक्तव्याः Vaktavyāḥ, should be pronounced (with the saṅkalpa that I may hereby give strength to Vāyu.) इन्द्रे Indre, to Vāyu. बलं Balam, strength ददानि Dadāni, may I give इति Iti, thus. सर्वे Sarve, all. ऊष्माणः Uṣmāṇaḥ, sibilants. अग्रस्ताः Agrastāḥ, not swallowed, not thrown internally; not perceptible, not uttered with too much rapidity. अनिरस्तः Anirastāḥ, not thrown out, not uttered too slowly. विवृताः Vivṛitāḥ, well opened. वक्तव्याः Vaktavyāḥ, are to be pronounced (with the saṅkalpa):—"I offer myself to Viṣṇu." परिददानि Paridadāni, may I offer myself. इति Iti, thus. सर्वे Sarve, all स्पर्शाः Sparśāḥ, consonants. लेसेन Leśena, slightly. अनभिहताः Anabhihātāḥ, not touching (अनभिनिहिताः) Anabhinihitāḥ, without. वक्तव्याः Vaktavyāḥ, should be pronounced मृत्योः Mṛtyoḥ, to Rudra. आत्मानं Ātmānam, myself, to become fit for mokṣa. परिहराणीति Pariharāṇi may I extricate, may I withdraw.

5. With the prayer "May I give strength to Vāyu," should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer "may I offer myself to Viṣṇu" should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat; nor thrown out. With the prayer "may I extricate myself from death and get mukti," offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants.

MADHVA'S COMMENTARY.

(Thus has been taught meditation on the Lord under the name of Sāman the Same, the Harmonious, both collectively and separately. Now the Ēruṭi teaches the different notes, in which the Sāman hymn is sung by the Lord Himself, by His angels and arch-angels and how men should imitate those notes, so far as possible, when singing to the Lord and the Devas.)

(In the sentence Vinārdi Sāmno vṛiṇe the word) Sāman means the Lord, because He is always the *same*, the Harmonious. The method of His singing is like the deep note called vinārdi, the sound of a bull or the roar of a thunder cloud.

(The word vṛiṇe is to be separately construed.)

I choose Him alone : because He is the Highest and the Best of all. (This is the meaning of the word Vṛiṇe)

(The Commentator now quotes an authority in support of his above interpretation :—

Says a text :—The sound of Viṣṇu is like that of a bull or that of the roar of a thunder cloud ; that of Agnī (Fire Angel) like the sound of a female cattle (cow), that of the Lord Brahmā, a deep note unlike anything ; while that of Soma is just like the ringing of the bell ; that of Vāyu, like the *soft* roar of the thunder cloud, that of Indra like the *harsh*

“ Because many are the Beings who are deserving candidates for filling the cosmic post of future Vāyu, and called Indras. Therefore the saying :—“ May I give strength to Indra” is perfectly appropriate to the Chief Prâṇa who gives strength to such candidate Vāyus.” Thus in the Sâma Samhitâ.

(Some hold that imprecations like “ Viṣṇu will answer thee,” &c., refer as applying to any man who finds fault whether he is good or bad man. The Commentator shows that it is not so. The curse shows that Asuras only are meant.)

So also—If Asuras, creatures of evil understanding and authors of all mischief, find fault with his pronounciation, let him say “ Viṣṇu will answer thee,” “ Rudra will burn thee,” &c., but never otherwise (The good should never be cursed).

The phrase *mṛityor âtmânâṃ pariharâṇi* has been once explained as “ may I withdraw them from death.” The Commentator further explains it :—

(The phrase means) “ I shall withdraw the selves from the vicinity of death.”

(The word *Âtmânâṃ* is a class name here, and so implies *all* selves or beings ; therefore, though singular it denotes plural. The words *Prajâpati* and *Indra* were explained as meaning *Viṣṇu* and *Vāyu*. The commentary now gives another authority for this interpretation).

So also. The words *Brahmâ* and *Prajâpati* denote *Viṣṇu*, when referring to something else. (Thus here they refer to sibilant letters). Similarly, *Indra* denotes *Vāyu*, when expressive of something other than its proper name. The word *Brahmâ* derived from the root *√ Brimh* means full, expanding and is the name of *Viṣṇu*. *Prajâpati* means literally “ Lord of creatures” and is thus an appropriate designation of *Viṣṇu*. The word *Indra* is a compound of *idam* this, and *râti* rules, gives—he who gives this.

TWENTY-THIRD KHAṆḌA.

MANTRA I.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
 द्वितीयो ब्रह्मचार्याचार्यलवासा तृतीयोऽत्यन्तमात्मानमाचार्य-
 कुलेऽवसादयन्सर्व एते एतल्लोका भवन्ति ब्रह्मसंस्थोऽमृत-
 त्वमेति ॥ १ ॥

त्रयः Trayah, three. धर्मस्कन्धाः Dharmaskandhah, the branches of religion or law. Duty. यज्ञः Yajñah, sacrifice. अध्ययनं Adhyayanam, study. दानं Dānam, charity, this first branch of the tree of Dharma represents the house-holder

इति Iti, thus. प्रथमः Prathamah, first. तपः Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापसः) the hermit (वनस्थः) and anchorite (यतिः). एव Eva, only. द्वितीयः Dvitiyah, second branch of Dharma. ब्रह्मचारी Brahmachârî, the Brahmachari, the student. आचार्यै कुलवासी Âchârya kulavâsî, dwelling in the house of his preceptor. तृतीयः Tritiyah, third. अत्यन्तं Atyantam, always. आत्मानं Âtmānam, himself. आचार्यकुले Âchâryakule, in the house of his preceptor. अवसादयन् Avasādayan, mortifying. सर्वे Sarve, all. एते Ete, these (if not realising Brahman directly by Aparokṣajñāna). पुण्यलोकाः Puṇyalokāḥ, blessed, who obtain the regions of the meritorious or virtuous. भवन्ति Bhavanti, become. With this difference the house-holders through sacrifice, study and charity go to the Soma world. All ascetics (Kutichaka, Bahudaka, Hāṁsa and Parama Hāṁsa) reach the Sūryaloka through austerity. The hermits (vāṇastha) go to the worlds of the Ṛṣis by the same means of austerity ; while the temporary and the perpetual Brahmachârî by means of service to their teachers attain the world of the Vāḥkilyas. Are not these (sacrifices, etc.) also means of attaining mukti? To this the Śruti answers. ब्रह्मसंस्थः Brahmasaṁsthaḥ, he who is established or firmly grounded in Brāhman by obtaining direct vision or knowledge of Brahman. (Aparokṣa jñānam) he alone. अमृतत्वं Amṛitatvam, immortality, mukti. एति Eti, gets, obtains. This shows that all are entitled to mukti whether house-holders or Sānyâsis provided they have realised Brahman.

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârî in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

प्रजापतिलोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रा-
हृताऽभ्यतपत्तस्या अभितप्ता एतान्यक्षराणि संप्राप्तवन्त
भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ऊँकारः संप्राप्तवत्तथा
शङ्कुना सर्वाणि पर्णानि संतृणान्येवमोक्षारेण सर्वा वाक्
संतृणोतेत एवेदं सर्वमोक्षार एवेदं सर्वम् ॥ ३ ॥

इति त्रयोविंशः खंडः ॥ २३ ॥

प्रजापतिः Prajāpatiḥ, Viṣṇu. लोकान् Lokān, all collection of words, entire literature. अभ्यतपन् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) distilled the extract. तेभ्यः Tebhyah, from them. अभितप्तेभ्यः Abhitaptebhyah, analysed, brooded over, being so distilled. त्रयी Trayī, Three-fold. विद्या Vidyā, knowledge, viz., the Rig., the Yajus, and the Sāma Vedas. संप्रास्रवन् Samprāsravat, issued forth, became manifest. तां Tām, her (the three-fold knowledge). अभ्यतपन् Abhyatapat, analysed, distilled the extract. तस्याः Tasyāḥ, from her (three-fold knowledge). अभितप्तायाः Abhitaptayāḥ, from so distilled. एतानि Etāni, these. अक्षराणि Akṣaraṇi, syllables. संप्रास्रवन्तः Samprāsravantaḥ, distilled out, flowed out. भूः Bhūḥ, Bhūḥ. भुवः Bhuvah, Bhuvah. स्वः Svah, svar. इति Iti, thus. तान् Tan, them. अभ्यतपन् Abhyatapat, distilled out, the extract. तेभ्यः Tebhyah, from them. अभितप्तेभ्यः Abhitaptebhyah, so distilled. ओंकारः Omkārah, the syllable Om. संप्रास्रवन् Samprāsravat, flowed forth. तत् Tat, that. यथा Yathā, like. शकुना Saṅkunā, with stalk, with needle. सर्वाणि Sarvāṇi, all. पर्णानि Paṇāni, leaves. संतृण्णानि Saṁtṛiṇṇāni, are attached to, are pierced (the root of this is तृद् to pierce, to cleave). एवं Evam, thus. एतेन Etena, by this. ओंकारेण Omkāreṇa, with Om. सर्वा Sarvā, all, -whole. वाक् Vāk, speech. संतृण्णा Saṁtṛiṇṇā, is attached. ओंकारः Omkārah, the syllable Om. एव Eva, only. इदं Idam, this. सर्वं Sarvam, all.

2. Viṣṇu distilled the entire literature. From that distillation flowed out the triple Vedas. He distilled them again. From that distillation were extracted these three syllables Bhūḥ, Bhuvah, Svar. He distilled these again. They being thus distilled, came out OM. As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech. Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One.

MADHYA'S COMMENTARY.

(It has been mentioned before that the worshippers of individual Sāman and of the entire Sāman get Swarga and Release, respectively. This Khanḍa shows who get Mukti and who get merely Swarga).

The Mâyāvādins say: the duties like sacrifice, study and charity belong to the householders; the duties like austerities, &c., belong to the Vānaprasthas, the duties of perpetual celibacy and studentship belong to the Nāsthika Brahmachārins. All these three classes of people, attain by means of the aforesaid duties, to the regions of the Virtuous. The remaining fourth not mentioned by name in the Śruti is the Parivrāt who stands firm in Brahma, in the right manner, and he obtains immortality, which is something beyond and distinct from the regions of the Virtuous. According to these Mâyāvādins the mukti is only for the Sannyāsin.

This view is contested by the Commentator and he quotes an authority to that effect.

So it is said :—"The persons belonging to any one of the four Āśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahman alone."

(The due discharge of Sannyāsa also leads to the regions of the Virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Sannyāsi gets Brahma-jñāna, he gets Mokṣa.)

(The Śruti says that Omkāra was distilled from all the Vyāhritis. The commentary now gives the reason for the same.)

Omkāra is the name of Brahman (of the all Full and possessing perfect and excellent qualities). It is the essence (âtman) of all speech, because by explaining it (analysing and expanding it) All-words are evolved and explained, thus it is the essence of all speech.

(The Śruti says Omkāra eva idam sarvam...Omkāra is all this. The commentary now explains this. The above phrase does not mean that Omkāra is this all, for palpably all is not Om, nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvam.)

This Omkāra, thus praised in the Śruti, is the Sarvam or Full of all excellent qualities, full of all meanings. In fact Sarvam means Full also. (Thus it follows that this Omkāra denotes also the fullness of every thing).

(Says an objector :—The word Sarvam is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a Vaidic license. Or the word Sarvam is in the neuter gender, simply because neuter denotes all genders : and so it is taken here in the masculine : and thus there is no anomaly.)

As it is in construction with Sarvam there is no anomaly of gender. Moreover Sarvam also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yathâ śaṅkuna, it shows that Omkāra is praised as superior to everything else.

(Omkāra is said to be the essence of the Vyāhritis. As the Vyāhritis are three so also Om has three letters. As the Vyāhritis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Om is the essence of the Vyāhritis ; thus A is the essence of Bhuḥ, U is the essence of Bhuvah, M is the essence of Svar, respectively.

(In the sentence Prajāpatiḥ lokān abhyatapat—trayî vidyâ samprasrāvat, the *prima facie* meaning is that the brooding of Prajāpati and the flowing out are one and the same. The commentary removes this misconception) :—

As says a text :—"The abhitāpana or brooding is the knowledge—this is the essence of that—it does not mean anything else here. Samprasrāva means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman.

(This sets aside the view that the word Prajāpati here means Virāṭ or Kāśyapa, on the contrary, it means the Supreme Brāhmap.)

(Says an objector:—If by Prajāpati you take the Supreme Brahman here, how do you say that a certain idea rose in His mind, for His knowledge is eternal, and does not arise at a particular point of time. To this the Commentary answers:—)

As says a text:—“Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat), otherwise it has no other meaning with regard to the Supreme Self.”

(Says an objector:—“According to your interpretation, only three Āśramas are mentioned, and not the fourth, for you take the word Brahmasamstha not as the name of the fourth or the Sannyāsa āśrama, as we do, but as meaning one who has Brahma knowledge. How do you get the fourth Āśrama? To this the Commentary answers:—)

The fourth or the duties of a Sannyāsin are included in the word Tapas of the first mantra. It includes both the Vānaprastha and the Sannyāsin.

“All the Āśramins, whether householders, or Vānaprasthas, naiṣṭhika Brahmachārins, or Sannyāsins, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their āśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise.”

“By sacrifice, study and charity the householder verily goes to the region of the Moon, (Soma Loka). The Yatis (Sannyāsins) by austerity go to the region of the Sun (Sūrya Loka), especially the four kinds of Sannyāsins, (namely, Paramahāṁsas, Hāṁsas, Kuṭija and the Bahudakas.) The Vānaprasthas by austerity alone go to the regions of the Ṛṣis, the perpetual students (Naiṣṭhika Brahmachārins) by the mere service of their teachers, go to the regions of the Vālakhilyas. But if they see the God Janārdana, directly; then they attain Immortality (Mokṣa), but not otherwise.”

No one gets Immortality (Mokṣa) by mere Sannyāsa. As says a Śrūti:—“By *knowing* Him thus alone one gets here Immortality, there is no other way to attain it” (Śveta., III. 8.). So also the words of Lord Bādarāyana (Vedānta Sūtras, III. 3. 48.) “Knowledge only is the means of Release, as seen from the emphatic statement.” So also the Lord (in the Bhāgavata Purāṇa:) “Nothing compels me so much in granting Release, as Love. The due discharge of one’s duties, the Sāṅkhya, the Yoga, the sacred study, the austerity, the renunciation (Sannyāsa), the charitable and religious works, do not bind (oblige) me to give Mukti, O Uddhava!” So also in the Gitā—“Nor by mere renunciation (sannyasan) doth he rise to perfection.” (III. 3.) So also the Śruti:—“His sons take his inheritance” shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text:—"The Release is certain for persons of all castes and stages (āśramas) through knowledge alone, yea even of the out-castes and of the immoveables, but still the Yati (Sannyāsin) is the best, for Renunciation is the means of getting mokṣa specifically." As says a text:—"Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c." (Muṇḍaka, III. 2. 6.)

TWENTY-FOURTH KHANDA.

MANTRA I.

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्य-
न्दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmapādinah, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahma from their teachers). वदन्ति Vadanti, declare, ask (from their teachers). यत् Yat, if. वसूनां Vasūnām, (under the control) of Vasus. प्रातःसवनं Prātaḥsavanam, sacrifice in the morning, morning-oblation (as the Bhuḥ loka is ruled by Vasus, therefore, the Vasus are the dwellers of Bhuloka). रुद्राणां Rudrāṇām, belonging to the Rudras (the antarikṣa loka is dwelt by Rudras, because they are the lords of antarikṣa who get the oblation given in the midday) माध्यन्दिनं Madhyar. dinam, midday. सवनं Savanam, sacrifice, oblation. आदित्यानां Ādityānām, of the Ādityas. विश्वेषां देवानां Viśveṣām Devanām, of Viśvādevas. (The heaven is ruled by those who get the evening oblation). च Cha, and. तृतीयसवनं Tṛtīya Savanam, third oblation : (As all the three worlds are kept under control by the Vasus, the Rudras, the Āditya and the Viśvadevas) respectively and fully occupied by them. क Kva, where. तर्हि Tarhi, therefore. यजमानस्य Yajamānasya, of the sacrificer (learned or ignorant). लोकः Lokah, world (for which he sacrifices. Bhuḥ, etc., are kept under control by different devas). इति Iti, thus. सः Sah, he. यः Yah, who. तं Tam, him (the way which will be described hereafter). न Na, not. विद्यात् Vidyāt, knows. कथं Katham, how. कुर्यात् Kuryāt, should do. विद्वान् Vidvān, knowing. कुर्यात् Kuryāt, should do.

1. The (pupils) inquirers of Brahman ask their teacher—"If the morning oblation belongs to the Vasus,

the noon oblation to the Rudras and the third oblation to the Âdityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc., (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2.

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योदङ्मुख
उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

लो ३ कद्धारमपावा ३ णू ३३ पश्येम त्वा वयꣳरा ३३३३३
हुँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Purā, before. प्रातः Prātaḥ, morning. अनुवाकस्य Anuvākasya, of the song, chant (the whole word prātaranuvāka means the matin chant.) उपाकरणात् Upākaraṇāt, commencement, beginning. जघनेन Jaghanena, behind. गार्हपत्यस्य Gārhapatyasya, of the household altar. उदङ्मुखः Udaṁmukhaḥ, looking towards the north, facing the north. उपविश्य Upaviśya, sitting down. वासवः Vāsavam, addressed to the Lord Viṣṇu residing in the Vasus. साम Sāma, the Sāma hymus. अभिगायति Abhigāyati, sings out (the following songs). लोकद्धारः Lokadvāram, the door of the world (earth) the door by which may I attain the earth. अपावारुँ Apāvārṇū, open. पश्येम Paśyema, let us see. त्वा Tvā, thee. वयꣳ Vayam, we. राज्याय Rājyāya, for the sake of kingdom (that we may rule on earth). The prolated ā of rā is chanted 7 times with the seed mantra "huṁ" inserted in the middle, viz., rā ā ā huṁ ā ā ā, the prolated ā of jyā 3 times, etc. इति Iti, thus.

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sāman addressed to Viṣṇu dwelling among the Vasus thus :—Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein.

MANTRA 2(b.)

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे
यजमानाय देव्यै वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha, then. जुहोति Juhoti, sacrifices (to the fire) with the following mantras. नमः Namaḥ, adoration, salutation, hail. अग्नये Agnaye, to agni, *viz.*, Viṣṇu (who is called Agni, the devourer). पृथिवीक्षिते Prithivīkṣite, dwelling on the earth. लोकक्षिते Lokakṣite, dwelling in the worlds. लोकं Lokam, world, appropriate for me. मे Me, to me यजमानाय Yajamānāya, to the sacrificer. विन्द Vinda, give, obtain for. एषः Eṣaḥ, thus वै Vai, verily. यजमानस्य Yajamānasya, of the sacrificer. लोकः Lokah, world.

2(b). Then he offers oblations in the fire saying—"all hail, O Viṣṇu, dwelling in fire, dwelling on the earth, dwelling in all regions. Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious. (Lit. This is verily the world of the pious)."

MANTRA (2c.)

एतास्मि अत्र यजमानः परस्तात्पुनः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etāsmi, I shall go. अत्र Atra, there. यजमानः Yajamānaḥ, the sacrificer, the worshipper. परस्तात् Parastāt, after. आयुषः Āyusaḥ, of the life, *viz.*, when the life is over. This refers in the case of (अपरोक्षज्ञानी Aparokṣajñānin) the falling off or dropping down of the final body. In the case of others, ordinary death. स्वाहा Svāhā, take (this). अपजहि Apajahi, cast back. परिधं Parigham, the bolt, the hindrance to the attainment of the enjoyments of the loka. इति Iti, thus. उक्त्वा Uktvā, saying. उत्तिष्ठति Uttiṣṭhati, rises up, let him rise up. तस्मै Tasmai, to him. वसवः Vasavaḥ, the particular forms of the Lord Viṣṇu dwelling in the Vasus, they being gracious. प्रातःसवनं Prātaḥ Savanam, morning oblation, all rites performed in the morning. संप्रयच्छन्ति Samprayachchhanti, fulfil, cause to be performed without hindrance.

2(c). After my life is over may I, the sacrificer, go there. Svāhā. Then having said "Remove the obstacle, O Lord!" let him rise. For him the Lord, through the Vasus, makes perfect and complete his morning oblation.

MANTRA 3.

पुरा माध्यन्दिनस्य सवनस्योपाकरणं जघनेनाग्नीध्राय रौ-
दृमुख उपविश्य स रौद्रं सामाभिगच्छति ॥ ७ ॥

लो३कं द्र३ष्ट३व्यं ३ ऋ ३३ पश्येम त्वा वयं वैरा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुरा Purā, before. माध्यन्दिनस्य Mādhyandinasya, of midday. सवनस्य Savanasya, oblation. उपाकरणम् Upākaraṇāt, commencement. जघनेन Jaghanena, behind. अग्नीध्रीयस्य Agnidhriyasya, the Agnidhriya altar (Dakṣiṇāgni). उदङ्मुखः Udaṁ-mukhaḥ, 'North-facing. उपविश्य Upaviśya, sitting. सः Saḥ, he. रौद्रं साम Raudraṁsāma, the Sāma hymns addressed to Viṣṇu dwelling in the Rūdras. अभिगायति Abhigāyati, sings out. लोकद्वारं Lokadvāram, door to the world. अपावर्ण्य Apāvārṇū, open. पश्येम Paśyema, let us see. त्वा Tvā, thee. वयं Vayaṁ, we. विराज्याय Virājyāya (another reading is वैराज्याय Vairājyāya), to obtain sovereignty of the intermediate world.

3. Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇāgni altar, and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Rudras thus:—Open the passage to the world of the Rudras so that we may see Thee and obtain astral glory therein.

MANTRA 3 a).

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दै वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनं सवनं संप्रयच्छन्ति ॥ १० ॥

वायवे Vāyave, to Vāyu. Viṣṇu called Vāyu, the giver of life (आयु Aṅyu) and wisdom (व Va.) अन्तरिक्षक्षिते Antarikṣakṣiṭe dwelling in the intermediate region (the, rest as above.)

3(a). Then he offers oblations in the fire saying:—All hail, O Viṣṇu, dwelling in the Rudras, dwelling in the sky, dwelling in all regions. Lead me, Thy worshipper, to the place appropriate for me; to that which is verily the world of the pious. After my life is over may I, the sacrificer, go there. Syâhâ! Then having said "Remove the obstacle, O Lord," let him rise. For him the Lord through the Rudras makes perfect and complete his midday oblation.

MANTRA 4.

पुरा तृतीयसवनस्योपाकरणजघनेनाहवनीयस्योदङ्मुख
उपविश्य स आदेत्यं स वैश्वदेवं सामाभिगायति ॥ ११ ॥

लो ३ क द्वारमपावा ३ णू ३ ३ पश्येम त्वा वयः स्वारा ३ ३ ३ ३ ३
हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ क द्वारमपावा ३ णू ३ ३ पश्येम
त्वा वयः साम्ना ३ ३ ३ ३ ३ हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १
इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविच्छिद्भ्यो लोकच्छिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः
स्वाहाऽपहतपरिधामित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवाः सृताः सवनं संप्रयच्छ-
न्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Tṛitiya savanasya, third oblation, evening oblation. आहवनीयस्य Āhavanīyasya, of the Āhavanīya altar. आदित्यं Ādityam, Viṣṇu dwelling in the sun. वैश्वदेवं Vaiśvadevam, addressed to Viśvedevas. स्वाराज्याय Svārājyāya, for celestial glory. साम्राज्याय Sāmrajyāya, for perfect glory. दिविच्छिद्भ्यः Divik-śhidubhyah, dwelling in heaven. अपहत Apahata, cast back, remove. यज्ञस्य मात्रां Yajñamātrām (equal to Yajñamātrām), the saviour (त्रा Trā) of the maker (मा mā), of sacrifice, viz., Viṣṇu who saves the Yajamāna. Yajñama is the same word as Yajamāna. He who saves the Yajñamā is called Yajñamātra

4. Before the commencement of the evening oblation, the sacrificer sitting down behind the Āhavanīya altar and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Ādityas and in the Viśvedevas thus:—Open the passage to the world of the Ādityas and Viśvedevas so that we may see Thee and obtain celestial and supreme glory.

Then he offers oblations in the fire saying:—All hail, O Viṣṇu! dwelling in the Ādityas and in the Viśvedevas, dwelling in the heaven, dwelling in all regions. Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Viśvedevas perfects his evening oblation. He verily knows this Lord called Yajñamâtṛâ, the Saviour of the pious; who knows him thus, who knows him thus.

MADHVA'S COMMENTARY.

(In the previous Khaṇḍa has been taught the meditation on the Lord called Sâman, the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupils and teacher, meditation on the Lord through his forms of Vasus, etc., established by a portion of the Sâma Veda, which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth, etc. Lest one should make the mistake that the offering of the morning, midday and evening oblations are given to the well-known Vasus, &c., and that they are prayed to in order that they may unbolt the door; the Commentary says:—

By praying with the Mantras "Loka Dvâra, &c.," to the Lord God Hari residing in the Vasus, Rudras, Âdityas, and Viśvedevas and called also by those names, the sacrificer gets heaven, if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate, heaven, &c., depends upon the worship of the Lord Hari alone. The difference is, if he is worshipped with knowledge, then mokṣa is gained, if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Rājya by the wise, to be eminent in the intermediate world is called Virājya, to be eminent in heaven is called Svarājya.

(But it has been said that the wise get Mokṣa in these worlds. How is that? For the worlds of the Release are Vaikuṇṭha, &c? And those world-names are not used here. Then also it is said that one must go to the Śveta dvîpa, and see the Lord there, in order to get Mokṣa. How then can men get Mokṣa in these inferior worlds, like earth, etc. To this the reply is that some Released souls remain in earth, etc., even after Release. They prefer to so remain, instead of going to Vaikuṇṭha. But they also must make pilgrimage to the Śveta Dvîpa, before getting Release.

Even in these (earth, sky and heaven) there is Release for some special persons. They, however, go to Śveta dvîpa and after seeing the Lord Viṣṇu there and being permitted by Him, they remain on this earth, etc., enjoying happiness, and free from sorrow, as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu, Âditya, &c.).

The Śruti (Rig Veda, X. 82.3)—"He who one alone bears the names of all the Devas," shows that the Lord alone has the names of Vasu, etc.,

also. (These are primarily the names of the Lord, and secondarily applied to the Devas.)

Admitted that the person who desires release should pray to the Lord, why should the person who does not want release, but heaven only, pray to Him, when he can get these higher worlds, by praying to the presiding deities of those worlds, namely, to Vasu, etc. To this the Commentator says that all prayers are really offered to the Lord; with this difference, that some are addressed so consciously and wisely, and others unconsciously and ignorantly.)

Says the Gita (9. 20):—The knowers of the three, the Soma-drinkers, the purified from sin, worshipping me with sacrifice, pray of me the way to heaven; they ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being.

(But if the persons desiring Svarga also must pray to the Lord, how is it their reward is temporary only, and they lose heaven after some time. To this the Commentary says:—).

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord, (and conception of the Godhead) is not perfect and complete, and because they have attachment and prejudices still alive.

As says the Gita (9. 24.):—I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall.

(This shows that through partial knowledge of the Lord is attained a temporary Svarga).

So also the Gita (9. 21):—They, having enjoyed the spacious heaven world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

This shows that desiring desires or attachment also leads to a transitory world.

By merely not knowing that Viṣṇu is the highest and the best, one goes to blind darkness, what to say of those who hate Him or hate Brahmā, etc. Those who do not know the gradation and difference between Devas and Devas; and between all the devas and the Lord Viṣṇu, also go to darkness from which there is no extrication (easily).

(Let it be granted that there is darkness for one who hates Brahmā, etc. But is darkness the fate of those also who worship them but have made mistakes in their worship. To this the Commentary replies:—

If any one has done any offence with regard to these, he verily goes to the lower worlds, (though not to the worlds of darkness, because

his offence was not premeditated). By not worshipping them at all, one is born beyond the pale of the four castes. He who does not perform all religious rites correctly and properly, does not go to heaven. He who does not possess direct vision of the Lord (Aparokṣadṛiṣi) can never get Mokṣa or Release.

(Says an objector:—Admitted that a person possesses the knowledge that Hari is the highest, and that such a person is also generally free from the faults mentioned above, suppose some of those faults happen to occur in such a person, will these faults destroy the merit of his good works, and will he go to hell like other persons who have constantly such imperfections. To this the Commentary says):—

When a person has the above-mentioned good qualities (accompanied with the knowledge that Hari is the highest) and if subsequent faults (hatred of Brahmā, &c.) should occasionally and subsequently mar his character, such faults can not produce their effect (*i. e.*, can not degrade that man to hell). They can produce their effect in two cases (namely, if the person is ignorant of Hari being the best and also is full of hatred), together with hatred with Brahmā, etc., coupled with ignorance of their gradation, in these two contingencies only there is fear of hell. (In other words, it is hatred of Hari and hatred of Brahmā etc., which leads to hell.) There is no Release for those who have not got direct vision (Aparokṣadṛiṣi).

Those who have got hatred for good or attachment for contrary objects, never get direct vision of the Lord. They get it only then when attachment for prohibited objects is destroyed, and they have become disgusted with all objects, worldly or other worldly except for divine objects, and when they are full of devotion and are always WITHOUT HEEDLESSNESS they see verily the Supreme Hari. By HEEDLESSNESS is meant non-forgetfulness of the Lord Viṣṇu, remembering him always, discarding false knowledge, studying scriptures, always being active, studious, hearing sacred scriptures, and thinking over their meaning that is to say, studying scriptures intelligently, by constantly hearing them and by being energetic, renouncing all prohibited actions and always performing one's own duties, this is what is called "want of heedlessness." The scriptures are the five Vedas only, namely, the four Vedas *plus* the Bhārata, the Pañcharâtra, the original Rāmāyaṇa, the Purāṇas called Bhāgavata, *i. e.*, dealing with Lord Viṣṇu alone. These (Bhārata, Pañcharâtra, &c.) are called the fifth Veda.

(The sentence "remove the bolt" does not mean "remove the sin which is an obstacle to the attainment of the worlds prayed for." Its true meaning is thus given in the commentary):—

There are three ancient Motes (or "rings pass-not") between the three worlds, and they prevent the passage from one to the other, these (rings-pass-not or) Motes or called Parighas or bolts

Viṣṇu residing in fire, etc., when appealed to, removes this obstacle.

(But, it is objected, we living on earth do not see this mote, this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth ? So far as this earth is concerned, we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of ? To this the Commentary says :—)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular plot or locality on these three planes ; they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote ; so also there are such heavens in the astral and mental planes, the *Āntarikṣa* and *Svarga lokas*. If it be asked, that the physical heaven ought to be visible, at least to all human eyes ; the reply is that without the grace of Lord Viṣṇu no one can cross the mote ; nor can find out the existence of this physical paradise even.)

The phrase *Yajñasyamâtrâ* means the Lord Hari because He is the Saviour of the performer of sacrifice. The word *Yajñamâ* means “the performer of sacrifice” (*mâ* means performer). *Yajñamâtrâ* means the Saviour (*trâ* means Saviour) of *Yajñamâ*, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (*Svarga*) if he is ignorant, or attains *mukti*, if he is wise.

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- (6) *Jyotiṣa*, by Professor Nalinbihâri Mitra, M.A.

V.—PURÂNAS.

- (1) *Vâyu Purâṇa* with critical and historical notes and translation into English by Babu Bijaya Chandra Mazumdar, B.A., B.L., M.R.A.S. (Lond.)
- (2) *Devi Bhâgavata*, by Prof. Nalinbihâri Mitra, M.A.
- (3) *Adhyatma Râmâyana*, by Pandit Śrīkriṣṇa Josi.

VI.—UPA-VEDAS.

Suśruta, by Major B. D. Basu, I. M. S.

Silpa-Sastra, by Dr. A. K. Coomâraswâmy, D. Sc. (Lond.), &c.

THIRD ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चनीवः
शोऽन्तरीक्षो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage. Vai, indeed, alone. आदित्यः Âdityah, the sun. Âdi=beginning, ta=all-pervading, Ya=wisdom,—the whole word means “the eternal, all-pervading wisdom.” देवमधु Devamadhu, honey to the Devas. “Madhu” here means happiness—“devamadhu” means “the giver of happiness to the Devas.” तस्य Tasya, of him, of the Lord called Âditya and honey. द्यौः Dyauḥ, heaven. श्री, because she is all resplendent, “dyau” means light. श्री possesses light and dwells in heaven, therefore she is called Dyau. एव Eva, indeed. तिरश्चनीवः Tiraśchinavaṁśaḥ, cross-beam, it is a name of श्री, because by her prostration (tiraśchīna) and devotion and obedience, she has brought the Lord Hari under her control. (Vaṁśa=vaśa, control). अन्तरीक्षं Antarikṣam, the intermediate region; the Vāyu is so called because he always sees the Lord Hari within himself (antar=inside, ikṣa=to see). The Vāyu or air is called antarikṣa because he moves in the sky. अपूपः Apūpaḥ, honey cells; “ap” means the âpyam, the goal, i.e., the Brahman, “upa” near. He, near to whom or in whom, Brahman always resides is apūpa. मरीचयः Marīchayaḥ, the rays: the Ṛṣis called Marīchi and the rest, dwelling in the rays of the sun पुत्राः Puttrāḥ, sons, makers of honey, the honey dwelling in the honey cells is the son of the bees, as produced by them.

1. That Lord is verily honey to the Devas. श्री is like the cross-beam. Vāyu is the bee-hive. And the Ṛṣis Marīchi, etc., the sons (or the honey-makers).—154.

Note.—That Eternal, All-pervading Wisdom alone is the perfect joy, that supports the Devas. His spouse श्री, the Refulgent has brought him under her control by her obedience. Vāyu His beloved Son, is always absorbed in the contemplation of His glory, for He is the receptacle in which the Lord always dwells. The sages like Marīchi, etc., are His children.

MANTRA 2.

तस्य ये प्राञ्चो ऽश्मयस्तां वास्य प्राच्यो मधुनाढ्य ऋचः
एवं मधुकृत ऋग्वेद एव पुष्पं ता अन्ता आपस्ता वा
एता ऋचः एतन् ग्वेदमभ्यतपः स्तथाभेतसः यशस्तेज इन्द्रो
ऽरिर्मन्त्रायः रसोऽजायत ॥ २ ॥

तस्य Tasya, of Him the Lord called Âditya, of the Lord the inner controller of Savitṛi. ये Ye, those, which. प्राँचः=Prāñchah (existing in) the eastern-quarters. रश्मयः Raśmayah, rays, "ra"=delight, "śam"=auspiciousness, "mi"=wisdom. The forms of the Lord called Vāsudeva, etc., dwelling in the rays of the sun. ताः Tāḥ, those. एव Eva, verily. अस्य Asyah, of this, the honey-cell called Vāyu. प्राच्यः Prāchyah, eastern. मधुनाढ्यः Madhunaḍyah, honey-cells. "Madhu"=happiness; "na"=not, "alam"=able, i.e., not able, none can obtain this happiness except through Vāsudeva. ऋचः Rīchah, of the Rīg, the Rīks are especially used in the morning oblation. Vasus are called Rīk, because they preside over the Rīg-Veda and are like bees, makers of honey. एव Eva, indeed, मधुकृतः Madhukṛitah, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called "Madhu." ऋग्वेदः Rīgvedah, the Rīg-Veda. एव Eva, even. पुष्पं Puṣpam, flower : that which nourishes wisdom as the flower nourishes the bee. ताः Tāḥ, the words of Rīg-Veda. अमृताः Amṛitāḥ, nectar, deathless, because they are not the production of any human being, hence Amṛitā or eternal. आपः Āpah, waters ; the best drink of the Devas (ā=best, pa=drink) the juice in the flower. ताः Tāḥ, they. वै Vai, verily. एताः Etāḥ, these. ऋचः Rīchah, the Rīks viz., the Vasus like Agni, etc. एतम् Etam, this. ऋग्वेदं Rīgvedam, the Rīg-Veda. अभ्यतपन Abhyatapan, brooded over, drank, fully reflected upon, heated. तस्य Tasya, of him. अभितप्तस्य Abhitaptasya, being heated. यशः Yaśah, fame, wisdom, because His form is wisdom. तेजः Tejah, glory, bliss, his form is bliss. इन्द्रियं Indriyam, vigour, supreme lordliness, the Lord is called "Indriya" because He possesses supreme lordliness. वीर्यं Viryam, strength, He is all strength. अन्नाद्यं Annādyam, health, the power to confer boon and beatitude: magnanimity, literally food-support; He indwelling in food supports all. रसः Rasah, essence, He is called "rasa" because He is essence of all. अजायत Ajāyata, became manifest.

2. Of that Lord, the eastern rays are the eastern honey-cells. The Rīchas (the Vasus) are verily the bees. The Rīg Veda is the flower. The juice in the flower is the nectar. Those Rīchas (the Vasus) distilled this flower called the Rīg Veda. It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power.—155.

Note.—Of that Lord in the sun, the forms Vāsudeva, etc., dwelling in the eastern Raśmi and called so, because of their (Vāsudeva, etc.) being full of delight, auspiciousness and wisdom, are the only means of attaining the Lord called sweet. Vasus verily are the bees (who manifest the sweetness of the Lord) the Rīg Veda is the flower, as it nourishes the knowledge. The words of the Rīg Veda are the eternal best drink (to be drunk by the ear). These Vasus studied closely the Rīg Veda (physical laws), and discovered therein the Supreme Brahman whose form is wisdom and bliss, supreme lordliness and power, vigour, strength, magnanimity and force,

MANTRA 3.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितं रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman). व्यक्षरत् Vyakṣarat, flowed forth (the Dharma and Mokṣa for the Devas). तत् Tat, that (honey called Vāsudeva and revealed through the R̥gveda). आदित्यं Ādityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, *i.e.*, by the eastern side). अभितः Abhitāḥ, towards, by the side of (*i.e.*, in the eastern rays). अश्रयत् Aśrayat, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this in the forms of fame, etc., called Vāsudeva and as manifested through the R̥g-Veda. यत् Yat, which. एतत् Etat, that. आदित्यस्य Ādityasya, of the sun. रोहितं Rohitam, red. रूपं Rūpam, form.

3. He (the supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas); that honey (revealed through the R̥g Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vāsudeva) assumed red colour and that is the red light of the sun.—156.

SECOND KHANḌA.

MANTRA 1.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तप्तस्य शस्तेज इन्द्रिं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लं रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now. ये Ye, which. अस्य Asya, his. दक्षिणाः रश्मयः Dakṣiṇāḥ Raśmayāḥ, the southern rays. ताः Tāḥ, those. एव Eva, verily. अस्य Asya, his. दक्षिणाः मधुनाड्यः Dakṣiṇāḥ Madhunāḍyāḥ, southern honey-cells. यजूंषि Yajūṁṣi, the Yajus verses or the Rudras. एव Eva, verily. मधुकृतः Madhukṛitāḥ, the honey-makers, bees. यजुर्वेदः Yajurvedaḥ, the Yajurveda. (Sankarṣaṇa). एव

Eva, alone पुष्पं Puspam, flower. ताः Tah, those. अमृताः Amṛitah, nectars. आपः Âpah, waters. तानि Tâni, those. वै Vai, verily. एतानि Etâni, these. यजुषि Yajum̐si, the Yajus verses, Rudras like Vayu, etc., the presiding deity of the Yajur Veda. एतम् Etam, this. यजुर्वेदं Yajurvedam, the Yajur Veda. अभ्यतपन् Abhyatapan, heated, distilled, reflected over. तस्य Tasya, from that. अभितप्तस्य Abhitaptasya, being distilled. यशः Yasah, fame, wisdom. तेजः Tejah, glory, bliss. इन्द्रियं Indriyam, vigour, lordliness. वीर्यं Viryam, strength. अन्नाद्यं Annâdyam, food, etc., magnanimity. रसः Rasah, essence. अजायत Ajâyata, became manifest. तत् Tat, that. व्यक्षरत् Vyakṣarat, flowed out. तत् Tat, that. आदित्यं Âdityam, the solar orb. अभितः Abhitah, by the side. अभ्रयत् Aśrayat, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this यत् Yat, which. आदित्यस्य Âdityasya, of the sun. शुक्लरूपं Śuklamrûpam, the white form (Sankarṣana).

1. Now those which are the southern rays of that Lord, they are verily His southern honey cells. The Yajus (the Rudras) are verily the bees. The Yajur Veda (Sankarṣana is verily the flower. The juice in the flower is the nectar. Those Yajus (the Rudras) distilled this flower called the Yajur Veda : it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power. He (the Supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas). That honey revealed by the Yajur Veda and called Sankarṣana, took its place on the southern side of the solar orb. There verily He (Sankarṣana) assumed white colour and that is the white light of the sun.—157.

Note.—Of that Lord in the sun the form Sankarṣana dwells in the southern rays. These are called rays or Raśmi because of their being full of delight, auspiciousness and wisdom. They are the only means of attaining the Lord called Sweet. Rudras verily are the bees who manifest the sweetness of the Lord. The Yajur Veda is the flower because it nourishes that knowledge. The words of the Yajur Veda are eternal best drink. These Rudras verily distilled the Yajur Veda and manifested thereby the supreme Brahman whose form is wisdom and bliss, glory and power, vigour and strength, health and force.

THIRD KHANDA.

MANTRA I.

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य गतोऽष्टौ मधुनाद्यः
सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि साग्न्येत५साग्नेह्यतप५स्तस्मै-
तस्य यशस्तेज इन्द्रिं वर्गह्यद्यश्चसोऽजायत ॥ २ ॥

तद्वज्रह्यदित्यमभितोऽश्रयत्तद्वा एतददेतदादित्यस्य
कृष्ण५ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha, now. Ye, which. Asya, his प्रत्यंचरमयः Pratyāñcharaśmayah, western rays. Tāh, those. Eva, verily. Asya, his. प्रतीच्यो मधुनाज्यः Pratichyah madhunādyah, western honey cells. सामानि Sāmāni, the Sāman verses, the Âdityās; so-called because they are equal (sama) with the twelve months: for each month there is an Âditya. Eva, verily. Madhukṛitah, honey-makers, bees. सामवेदः Sāmavedah, the Sāmaveda (Pradyumna). Eva, alone. Puṣpam, flower. Tāh, those. Amṛitah, nectars. Âpah, waters. Tāni, those. Vai, verily. Etāni, these. सामानि Sāmāni, the Sāman verses, Âdityas the presiding deity of Sāma Veda. Etam, this. सामवेदं Sāmavedam, the Sāma Veda. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśah, fame, wisdom. Tejah, glory, bliss. Indriyam, vigour, lordliness. Viryam, strength. Annādyam, food etc, magnanimity. Rasaḥ, essence. Ajāyata, became manifest. Tat, that. Vyākṣarat, flowed. Tat, that. Âdityam, the solar orb. Abhitah, by the side. Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which. Âdityasya, of the sun. कृष्णरूपं Kṛṣṇāmrupam, dark form (Pradyumna).

1. Now those which are the western rays of that Lord, are verily His western honey cells. The Sāmāns are verily the bees. The Sāma Veda is verily the flower. The juice in the flower is the nectar. Those Sāman Verses (the devas called Âdityas) distilled this flower called Sāma Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power.

He, the Supreme Brahman, flowed forth Dharma and Mokṣa for the Devas, that honey revealed by the Sāma Veda and called Pradyumna, took its place on the western side of the solar orb. There verily He (Pradyumna) assumed dark color and that is the dark light of the sun.—158.

FOURTH KHANDA.

MANTRA I.

अथ येऽस्योदश्चो रश्मयस्ता उवास्योदोच्यो मधुनाड्योऽथ-
र्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अ- ता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणः एतत्पुस्तस्या-
भित्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद ऋ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य परं
कृष्णं रूपम् ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

Atha, now. Ye, which. Asya, his. उदंचरश्मयः Udañcharaśmayah, nor-
thern rays. Tāḥ, those. Eva, verily. Asya, his. उदीच्यो मधुनाड्यः Udichyaḥ
madhunāḍyaḥ, northern honey cells. अथर्वाङ्गिरसः Atharvāṅgirasah, Atharva and
Angirasa verses. The Devas called Soma, &c., since they cause rain (adhara)
and are thus the essence (rasa) of the bodily organs (aṅga). Eva, verily. Ma-
dhukritaḥ, honey-makers, bees. इतिहासपुराणम् Itihāsapurāṇam, Itihāsa and
Purāṇam. It includes the verses of the Atharva Veda also. Eva, alone.
Pুষam, flower. Tāḥ, those. Amṛitāḥ, nectars. Āpaḥ, waters. ते Te, those.
Vai, verily. एते Ete, these. Atharvāṅgirasa, Atharva and Angirasa verses,
Devas called Soma etc. एतत् Etat, this. Itihāsapurāṇam, the Itihāsa and
Purāṇas. Abhyatapan, heated distilled, reflected over. Tasya, from that.
Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejaḥ, glory, bliss.
Indriyam, vigour, lordliness. Viryam, strength. Annādyam, food etc., magna-
nimity. Rasaḥ, essence, power. Ajāyata, became manifest. Tat, that. Vyak-
ṣarat, flowed. Tat, that. Ādityam, the solar orb. Abhitaḥ, by the side.
Āśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which.
Ādityasya, of the sun. परः Paraḥ, deep black. कृष्णं रूपं Kṛṣṇaṁ rūpam, deep
black form (called Aniruddha).

1. Now those which are the northern rays of that Lord they are verily his northern honey cells. The hymns of the Atharvāṅgiras (Soma &c.) are verily the bees. The Itihāsa-Purāṇa (Aniruddha) is verily the flower. The juice in the flower is the nectar. Those Atharvāṅgiras (the devas called Somas) distilled this flower called the Itihāsa-Purāṇa, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Atharvāṅgiras and called Aniruddha, took its place on the northern side of the solar orb. There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun.—159.

FIFTH KHAṆḌA.

MANTRA 1.

अथ येऽस्योर्ध्वा रश्मयस्ता ग्वास्योर्ध्वा मधुनाड्यो गुह्या
ग्वादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य
यशस्तेज इन्द्रियं वीर्यमन्नाद्य रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्यमध्ये
क्षोभत इव ॥ ३ ॥

ते वा एते रसानाश्रसा वेदा हि रसास्तेषामेते रसास्तानि
वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now. Ye, which. Asya, his. ऊर्ध्वाः रश्मयः Ūrdhvāḥ raśmayāḥ, upward rays. Tāḥ, those. Eva, verily. Asya, his. ऊर्ध्वाः मधुनाड्यः Ūrdhvāḥ Madhunaḍyāḥ, upwards honey cells. गुह्याः Guhyāḥ, the occult, the secret. एव Eva, verily. आदेशाः Ādeśāḥ, teachings, doctrines; the Perfect Ones called the Rijus the Teachers of the Secret. Madhukṛitāḥ, honey-makers, bees. ब्रह्म Brahma, the entire Veda, the Infinite Vedas. Brahma comes from $\sqrt{bṛh}$ = endless. There is no end of the Vedas, therefore they are called Brahman or endless. एव Eva, alone. Puṣpam, flower. Tāḥ, those. Amṛitāḥ, nectars. Āpaḥ, water. ते Te, those. वै Vai, verily. एते Ete, these. गुह्या आदेशाः Guhyā deśāḥ, the Teachers of the Secret Doctrine, the Rijus. एतद् Etad, this. ब्रह्म Brahma, the entire Vedas. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejah, glory, bliss. इन्द्रियं Indriyam, vigour, lordliness. Vīryam, strength. Annādyam, food etc., magnanimity. Rasāḥ, essence, power. Ajāyata, became manifest. Tat, that. Vyakṣarat, flowed out. Tat, that. Ādityam the solar orb. Abhitāḥ, by the side. Aśrayat,

became fixed. Tat, there. Vai, verily. Etat, this. यत् Yat, which. एतत् Etat, this. आदित्यस्य Âdityasya of the Âditya. मध्ये Madhye, in the middle. क्षोभते Kṣobhate, stirs. इव Iva, as if. ते Te, they, the forms like Vāsudeva &c. वै Vai, verily. रसानाम् Rasānām, of the essences, of the five essences. रसाः Rasāḥ, essences. वेदाः Vedāḥ, the Vedas. हि Hi, indeed. रसाः Rasāḥ, the best. तेषाम् Teṣām, of these (Vedas). एते Ete, these (Vāsudeva &c). रसाः Rasāḥ, the best. तानि Tāni, these. वै Vai, indeed. एतानि Etāni, these (five forms, Vāsudeva &c). अमृतानाम् Amṛitānām, to the Immortals. अमृतानि Amṛitāni, the givers of immortality. वेदाः हि Vedāḥ hi, the Vedas (the Immortals) Indeed. अमृता Amṛitāḥ, Immortals. तेषां Teṣām, of them. एतानि Etāni, these. अमृतानि Amṛitāni, the givers of immortality.

Now those which are the upward rays of that Lord they are verily His upward honey cells. The Secret Doctrines (Rijus) are verily the bees. The entire Vedas constitute the flower. The Juice in the flower is the nectar. Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nârâyana), it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Entire Vedas and called Nârâyana took its place in the centre of the solar orb. That form which seems to stir in the centre of the sun is verily the Lord Nârâyana having the color of the rising sun.

These verily (Vāsudevas &c.) are the Essences of the essences. For the Vedas are the essences (the best) and of them Vāsudeva, etc., are the essences (best). They are the Nectars of the nectars. For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity).—160.

MÂDHVAS COMMENTARY.

In the end of the last Adhyâya, it was mentioned that the Vasus, the Rudras and the Âdityas have dominion over the morning, midday and evening oblations respectively. In the present Adhyâya the Śruti describes the glory of the Lord dwelling within the Sun, and which is the object of worship. His glory was not so fully described previously as was necessary. Old commentators have taken the word "Madhu" in its literal meaning of "honey," and they say that the sun is honey as a mere poetical metaphor. The Commentator sets aside this view, and shows that in the first five Khândas in this Adhyâya, the Brahma Vidyâ is established and he does so by quoting an authority.

It is thus written in the Sâma Saṃhitâ:—The Lord Viṣṇu who
ells in the sun, is alone called by the name of Madhu. Because He
the store house (मदः धीयते अस्मिन्) of happiness.

Here the word Mada means happiness (मद + धी = मधु, mada + dhi = madhu ; by Nipātana
is elided and i is changed to U). The word Mada generally means intoxication, but
e it means happiness.

Thus having shown that Madhu is the name of the Lord, and that “Mada” means
piness, the commentary next shows how the word Mada comes to mean happiness, by
ing the meanings of the very letters of this word.

The Letter A indicates exuberance or intensity, while the word
mada” derived from $\sqrt{mā}$ = ‘to know’ and \sqrt{tan} = ‘to spread’ means “the
paise of consciousness” (Jñāna tati; that which possesses the ex-
pense of knowledge in its intensity is called Mada or that which causes
pansion of consciousness.

(But how does this word mada come to mean happiness? To this the Commentary
swers) : —

“Jñāna-tati” means “full of wisdom,” “the condition of being
ill with knowledge,” thus it means “he who has knowledge,” and con-
sequently “he who experiences” or “that which is experienced in the
ighest degree” that which is experienced as the highest among all desired
bjects is called Mada. Now happiness is the highest object of experience
r our consciousness. Therefore Mada means happiness. In fact all
bjects in consciousness are classified as high or low, according to the
mount of happiness they confer. That which one experiences as the
ighest among all the objects of desires that is called Mada, and all
bjects of enjoyment are considered as happiness, because they conduce
o the expansion of consciousness, and every such expansion is accom-
panied by pleasure. Thus Madhu comes to mean that which holds
appiness to the highest degree.

(But the words ‘Mad’ happiness and ‘dhi’ holding, contain nothing to denote
intensity. Where do you get this idea of the highest degree. To this the Commentator
nswers) : —

The third letter U denotes intensity (for otherwise the combination
of Mad + dhi = Madhi and not Madhu).

(Having thus explained the word Madhu, now the Commentary explains the words
Deva Madhu).

Because He is the shelter of the Devas (the refuge of the Devas)
therefore He is called Deva Madhu, or the honey of the Devas (that which
the Devas enjoy in the state of Mukti).

The Commentary now explains the word Āditya and shows that it does not only
mean the visible sun but the Lord also.

Because He is the beginning (Ādi = beginning), because He is all-
pervading (ta = tata = all-pervading) and because He is all-knowing (Ya =

knowledge), therefore the Lord is called Âditya *i. e.*, the Primeval all-pervading wisdom,

The word Madhu has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here, and thus these verses are a simile. (Therefore the commentary says) :—

The Lord is like honey, *viz.* He satisfies the Devas.

As he is like honey, to complete the simile there must be a cross-beam, bee-hive, bees, flowers, etc., to make honey. This the Commentary now shows thus :—Viṣṇu is Madhu, Śrī is the cross-beam, Vāyu is the bee-hive, the Devas are the bees, and the Vedas and religious literature are the flowers. The words used to denote these things 'cross-beams' etc., have also double meaning, one the ordinary well-known meaning, and the other as applying to Śrī, Vāyu, etc. The Commentary shows this now. The phrase "dyaurevatiraschinavamṣaḥ" apparently means "the heaven is the cross beam." But an inanimate heaven and inanimate cross-beam are not meant here. Dyau means the Shining one, and is the name Śrī).

Śrī possessing the attributes of luminosity, etc., (*dvi*=to shine) and dwelling in heaven (*dya*=heaven), is called Dyū; and She is connected with tirovaṃśa etc. cross-beam, etc.

(Thus dyu means Śrī primarily but not the loka, heaven is called dyu in the secondary sense because Dyū or Śrī dwells there).

She is the cross-beam because she is the refuge of Vāyu. Vāyu is the bee-hive, because Madhu or Viṣṇu is specially contained or placed in him (as honey in the cells), Vāyu is also called Antarikṣa (lit. interior vision) because Hari is seen by him always within his heart.

The sky is called Antrikṣa because Vāyu dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The Marīchis are Ṛṣis dwelling in the rays of the sun, and are called the sons.

(Thus the Ṛṣis Marīchis, etc., dwelling in the solar rays are like the eggs or sons of the bees, the Devas, Vasus, Rudras, etc., are the bees, Vāyu is the bee-hive).

(The commentry now explains the word Tirovaṃśa in its another sense, and shows that literally it is a very appropriate epithet of Śrī, the spouse of Hari. The word means 'obedient,' as shown below).

Because the Goddess Rāmā has brought Hari as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called Tirovaṃśa (Tira=obedient, vaṃśa=controlling, one who controls another by obedience and devotion). The word Tiryak means bowing down (therefore devotion and obedience). The cross-beam or rather the arched bamboo frame, from which the hive hangs is called Tirovaṃśa because by its slanting posture it controls (Vasā=to control) the hive that hangs from it, and since it controls the hive, the cross-beam is named Tiraśchinavamṣa.

Vāyu is called the bee-hive or Apûpa. The word Apûpa literally

means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vāyu is called Apûpa, because the Lord, the approachable is within him. The hive is called Apûpa because the honey, etc., is in it.

(Thus Apûpa is a compound of two words Apa meaning Âpyam the approachable, or the goal, and Upa meaning present. That in which the Âp is present is called Apu. Viṣṇu is called Âpa because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apûpa because there is present in it Âp, the liquid honey, etc. The word Âp in this connection means water and honey is called Âp or water because it is a liquid and all liquids are called water.

(The commentary now explains the word Raśmi. It generally means rays, it means also here something else. Its literal meaning is that which is delight [ra=delight and śa=auspiciousness, and ma=wisdom.] Thus the whole word Raśmi means, he whose form is wisdom, auspiciousness and delight).

The phrase dwelling in the Eastern rays means Lord Hari called Vāsudeva dwelling in the Eastern Raśmi. The word Raśmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nâḍi is now explained):—

The word nâḍi means part (na=not, alam=sufficient, not whole but a part). The aṁśa or part of Lord is called Nâḍi because without these Divine Aṁśas (like Vāsudeva, Pradyumna, &c.,) no adbhikâri can reach the whole, the Aṁśin, the Supreme Lord. (One must reach Him through one of these Aṁśa forms).

(The commentary now explains the phrases: —the Ṛiks are the bees, the Yajus are the bees, the Samâns are the bees, the Atharva-Aṅgirasas are the bees, the Guhya-Âdeḥas are the bees. Even with the simile of the bees, these words do not mean the works called hymns of the Rig Veda, &c., but are names of particular classes of devas.)

The Ṛiks are the devas called Vasus, the Chief of whom is Agni, because they preside over the Ṛik Veda, (they have the abhimâna of the Ṛig Veda.) They are called Ṛichs because they are archya or worshipped as the first, especially, (i. e., in the morning the Vasus are the first worshipped). The Yajus are the name of the Rudras, the chief of whom is Indra, because Indra is the friend of Rudra. These are the devatas of sacrifice (yajña) and therefore called Yajus. The word Indra here does not mean the ordinary Indra, but it means Vāyu. He is the principal deva worshipped in the midday first of all, and Soma is drunk by him first, he alone is the chief of all the Rudras, with Saṅkara at their head. The Samâns are the Âdityas, because they are same with the months (i. e., one Âditya enjoys one month and thus the twelve months are enjoyed by twelve Âdityas). The phrase Varuṇena mukhena of Khaṇḍa VIII does not refer to the well-known Varuṇa. The word Varuṇa there means Indra called Purandara, because he is chosen (vriyate-elected) in every

sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Âdityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Âdityas and not Varuṇa the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here). The lord Viṣṇu is not meant here, because the enumeration here is of the bees or worshippers, and Viṣṇu being the worshipped, cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgiras preside over the Itihâsas, Purâṇas, and the works called Atharva Aṅgirasas, with Soma as their chief. They are called Atharva Aṅgirasas, because they pour *down* (adhara) rain, therefore they are called Atharvas. Because they are the saps or controllers (rasas) of the bodily organs (aṅgas), therefore they are called Aṅgirasas. In other words, the whole term Atharva Aṅgira means the rain-making controller of bodily organs. (The *dh* is changed to *th* anomalously). These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various prâṇas of the body. Hence they are truly aṅgarasas or function-rulers.

The phrase Guhya âdeśâ means Brahmâ and all those who are fit to hold the post of future Brahmâs, the Teachers (âdeśas) of all secret (guhya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Guhya-Âdeśas is one word and is the name of these Teachers of the occult, who are themselves also hidden). The name by which they are known is Rijavas or the PERFECT ONES, or the STRAIGHT ONES.

(The phrase brahmaiva puṣpam is now explained) :—

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As says a Śruti :—anantâ vai Vedâḥ. The $\sqrt{\text{briha}}$ from which comes the word brahma means also endlessness). (Now are explained the phrases like these Riks, &c., heated the Rig Veda, &c.)

These devas like Agni, &c. thoroughly pondered over the Rîg Veda, &c. and thereby discovered or revealed the honey called the Supreme Brahma, and since they are the revealers of this honey, they are called bees or honey-makers. The Vedas are called puṣpas (flowers literally nourishers, puṣ=to nourish) because they nourish wisdom (poṣaka=nourisher). The ordinary puṣpas are so called, because they nourish the honey-makers that is the bees, with their nectar.

(The commentary now explains the phrase tā amritā āpaḥ) :—

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

they are called *apa* or drink. The drinking of the Vedas consists in meditating over their meaning, in hearing them, and in reading them, and in nothing else; for they cannot be drunk like water.

(The commentary now explains the five phrases "the Vedas being heated flowed out, &c." Others have explained the words *yaśas* by 'renown;' *tejas*, 'brightness of the body;' *indriyam*, 'the full activity of all the senses;' *vīryam* 'power;' and *annādyam*, 'health.' This view is set aside here).—

From the Vedas thus meditated upon by the Devas, there became manifest *yaśas* (that is) wisdom, and *tejas* (that is) bliss, and *indriyam* (that is) supreme lordliness, and *vīryam* (that is) strength or power, and *annādyam* (that is) the power to confer every beatitude on another. The Lord, the Adorable Hari, called *Rasa* or essence residing in the solar orb flowed out for the Devas *Dharma* (Religion), *mokṣa* (Release), &c.

Vāsudeva is the Supreme Person (or Male) has red colour and is called *Rik*. He verily resides in the eastern red rays of the sun, being red. *Saṅkarṣaṇa* has white colour, and is the Lord of *Yajurveda*. He resides in the southern white rays of the sun, and is white in colour. *Pradyumna* has blue colour (*śyāma*) and is described as (or in) the *Sāma-veda*. He dwells in the western blue rays of the sun, and is blue in colour. *Aniruddha* is deep blue in colour and is described as (or in) *Itihāsa Purāṇa* and *Atharva-veda* and resides in the northern rays of the deep blue colour. In the middle of the solar orb dwells the *Nārāyaṇa*, in the rays that go upwards, having the colour of the rising sun; and though not really moving, He appears as if moving, surrounded by the great mass of rays. He is described by all the Vedas. Thus the five-fold *Hari* is the essence of all the Vedas and is the giver of eternity to the Vedas. Therefore, he is called the Nectar of Nectars, and alone the Essence of essences. So it is in *Sāma-saṁhitā*.

The worship of insentient objects cannot give *Puruṣārtha* (the highest end of man). Therefore, this *khaṇḍa* does not teach the worship of inanimate objects like the sun &c. In fact, in the concluding passage (*khaṇḍa* XI) the *Śruti* expressly says that the teaching herein given is *Brahma Vidyā* and not any lower *Vidyā*, for it says "Let the father tell this *Brahma Vidyā* to his eldest son." It further says "He who knows this *Brahma Upaniṣad* thus" &c. How can the worship of inanimate objects give *Mukti* or *Brahma-pada*. That the whole of these *khaṇḍas* relate to *Brahma Vidyā*, is further shown by the statement made in *khaṇḍa* XI where the *Śruti* says "In that place He neither rises nor sets" and "for Him there is perpetual day." These are applicable primarily to *Mukta Jivas* only. (Thus this portion of the *Upaniṣad* deals with *Brahma*

Vidyā only and not with aparā Vidyā as understood by others). Moreover, to whom can primarily belong the possession of yaśas—wisdom, tejas—bliss, indriyam—lordliness, viryam—strength, annādyam—magnanimity and rasatvam—power, but to the Supreme Lord? For says a Śruti “His name is the great yaśas.”

In fact the root meaning of the word bhaga shows the possession of complete lordliness, perfect strength (Virya), perfect fame (Yaśas), Śri, wisdom (Jñāna), and perfect knowledge (Vijñāna). He who possesses these six qualities, is called Bhagavan or the Adorable Lord. Another Śruti says:—*raso vai saḥ*:—HE is a Flavour. (Taitt. Up. III Valli). Says another text:—I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme, residing in the heart, the Brahman, free from all evils, self-luminous, full with lordliness, dispassion, fame (wisdom), knowledge, power, and prosperity, and who is called Aham—the Great I.—(According to Mādhva this “I” means the non-discardable, the Supreme). So also another text says:—“That resplendant Inciter of light itself, Nārāyaṇa, the Puruṣa existing from the beginning.” That this Nārāyaṇa is to be meditated in the solar orb, we learn from the well-known mantra “*dheyaḥ sadā savitṛi maṇḍala*” &c.—“Nārāyaṇa residing in the middle of the solar orb should always be meditated upon.” Moreover, the attributes of lordliness, &c., applied to the Sun, in this Upaniṣad, cannot apply to any inanimate object, like the physical sun, but is appropriate with regard to the Lord alone. As says a Śruti:—“The Adorable is full of wisdom, the Adorable is full of lordliness, the Adorable is full of power.” So also Lord Bādarāyaṇa in the Vedānta Sūtras (III. 3. 1.)—“Brahman is the object of that knowledge which results from the conclusion of an enquiry into all scriptures, for the injunctions, &c., are not special.” So also:—“He has all names, all forms, may that Brahman, the Great Glory be propitious.” So also the text:—“That Goal which all the Vedas declare.” (Kath. Up.). So also the text:—“Verily all these Ṛiks, all the Vedas, all the sounds are the names of one Being only, and that is the Prāṇa, (all are of one uniform nature, because all denote freedom from imperfections, and full of all excellent qualities). So also:—“In the Vedas, in the Rāmāyaṇa, in the Purāṇas, in the Bhārata, Viṣṇu is sung everywhere, in the beginning, middle and end.” So also:—“They call him Viṣṇu the Supreme, in whom all names are appropriate.” Moreover the Mantra and Brāhmaṇa portion of the Vedas may treat of karmas (and worship of inanimate objects) but never so the Upaniṣads. They never can teach any thing inferior to

Brahman. (Therefore, this Chhândogya Upaniṣad could not be interpreted as teaching the worship of any insentient object like the sun, and they are wrong who explain these sections as teaching the worship of the sun). As says a text :—"Viṣṇu is declared by all the Vedas, especially so by the Mantra portions of these, and more especially in the Âraṇyakas nothing else is taught but Viṣṇu. Even in the Brâhmaṇa portion of the Vedas, the primary topic is Viṣṇu alone, though as a subordinate topic the performance of Karmas is also taught in them. But in the Âraṇyakas nothing else is absolutely taught but Viṣṇu." Of course in some portions of the Âraṇyakas, the worship of Vâyu is taught, as the Sûtra âtmâ or the thread soul, but that is also done in order to bring into prominence the great superiority of Viṣṇu. "The worship of this Vâyu is taught in some places in the Âraṇyakas, because he is the highest body or the vehicle or idol through which God may be worshipped, as he manifests himself in all his glory in this Vâyu. This worship of Vâyu is taught only for the sake of teaching the better worship of the God Viṣṇu." Thus in the Brahmâṇḍa Purâṇa. So also in the Bhâgavata Purâṇa:—"O dear all those books which do not contain my sacred name, nor deal with my activities, such as the creation, sustenance and dissolution of the worlds, nor describes the acts done by me in my many lîlâ avatâras (incarnations), all those books are barren, let no wise man waste his time on them. Just as the hoarded wealth of a miser is the source of great misery, because of its want of right application by not being given to a proper person, so is that book which does not contain my name. Those who hear books not describing the Lord Hari, the Saviour from all sins, or who hear books dealing with bad subjects, destructive of intelligence, are verily unfortunate, for they are thrown into Darkness from which there is no coming out, and where there is no one to help them." So also (Âruṇeya Upaniṣad 2):—"Out of all the books let him read the Âraṇyakas again and again, of these let him study the Upaniṣads again and again and again." This reiteration shows that the Upaniṣads deal only with the Lord, and the censure against other reading also shows the same. Thus the Upaniṣads deal with the Lord alone. So also in the Skanda Purâṇa:—"Let him study the Adhiyajña treatises (the Brâhmaṇas or rituals), especially the Adhidaiva books (dealing with mantra portion of the Vedas), and still more especially the Adhyâtma books (the Âraṇyakas), for the Lord is described in all these three and thereby known." So also the text:—"All śrutis enjoining karmas do so with regard to me (that is they teach my worship through those karmas), all śrutis referring to various Devas

like Indra, &c., refer to me, the four kinds of speech have reference to me alone, all prohibitions (like let him not drink intoxicants) refer to me. I am directly the heart of all Śrutis there is nothing else to be known than myself, I know alone the purport of all the śrutis." All this shows that the worship of the Lord alone is taught everywhere.

SIXTH KHANDA.

MANTRA 1.

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा
अश्नन्ति न पिबन्ते तदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

तत् Tat, that. यत् Yat, which. प्रथमं Prathamam, first. अमृतं Amṛitam, nectar, *viz.*, Vāsudeva. तत् Tat, on that. वसवः Vasavaḥ, the Vasus, the Devas holding the post of Vasus. उपजीवन्ति Upajivanti, live upon, get aparokṣa jñāna, understand with study, meditation etc. See Him by meditation : get the higher life, live the higher life. अग्निना Agnin, with Agni. मुखेन Mukhena, as the mouth, *viz.*, as the chief or teacher of inferior Devas of this order. That is Agni who is one of the Vasus, teaches lower Vasus. न Na, not. वै Vai, verily. देवाः Devāḥ, the Devas अश्नन्ति Aśnanti, eat, so long as seeing the immortal Hari they are satisfied *i.e.*, get Mukti. This shows that the condition of getting direct vision (upajivana) is Vairāgya--not eating and drinking, *i.e.*, not being drawn by sensual attractions. न Na, not. पिबन्ति Pibanti, drink *viz.*, they become perfectly desireless, virakta. (Eating and drinking are illustrative of other desires also, by not eating and drinking is meant they are disgusted with all sensuous enjoyments and thus they get aparokṣa jñāna (upajivana—higher life). एतत् Etat, this. एव Eva, verily. अमृतं, Amṛitam, nectar, the divine form. of Vāsudeva. दृष्ट्वा Dṛiṣṭvā, having seen. तृप्यन्ति Tṛipyanti, become satisfied. ते Te, they. एतत् Etat, this (Vāsudeva). एव Eva, verily. रूपं Rūpam, form. अभिसंविशन्ति Abhisamviśanti, enter into. एतस्मात् Etasmāt, this. रूपात् Rūpāt, form (of Vāsudeva). उद्यन्ति Udyanti, come out.

1. The Vasus behold along with their chief Agni the first of these Nectars. Verily because these Devas neither eat nor drink, therefore they are perfectly content with looking at this Nectar (in Mukti). They enter into that Form and they rise out of that Form.—161.

Note.—That which is the first nectar (Vāsudeva) gives the higher life to the Vasus, with Agni at their head. Verily because these Vasu devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

The Vasus behold with the first of these Nectars their chief Agni. Verily because these (Devas) neither eat nor drink therefore they are perfectly content with looking at this Nectar (get Mukti). They enter into that Form and they rise out of that Form.

MANTRA 2.

स य एतदेवममृतं वेद वसूनामेवैतो भूत्वाऽग्निनैव मुखे-
नैतदेवानृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

सः Sah, he. Having described in the last mantra the Sāyujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge with regards those who have fitted themselves to hold the post of Vasus in future worlds. यः Yah, who एतत् Etat, this. एवं Evam, thus. अमृतं Amṛitam, Nectar. वेद Veda, knows. वसूनां Vasūnāṃ, among the Vasus एव Eva, surely. एकः Ekaḥ, one. भूत्वा Bhūtvā, being, becoming, *i. e.* becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway. अग्निना Agninā, with Agni. एव Eva, surely. मुखेन Mukhena, as chief, as taught by Agni. एतत् Etat, this. एव Eva, indeed. अमृतं Amṛitam, Nectar. दृष्ट्वा Dṛiṣṭvā, having seen. तृप्यति Tṛipyati, becomes satisfied. सः Sah, he. एतत् Etat, this. एव Eva, indeed. रूपं Rūpam, form. अभिसंविशन्ति Abhisamviśanti, enters into. एतस्मात् Etasmāt, from this रूपात् Rūpāt, from form. उदेति Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—162.

Note.—The human Adhikārī who knows this Nectar (Vāsudeva) and how the Vasus get Mukti by the vision of the Glorious Form, becomes one of the Vasus, with Agni as his Teacher. He also gets the vision of this form, and becomes fully, and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya mukti, that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Sah, he. यावत् Yāvat, so long. 31 Ghaṭikās and two Kāṣṭhās and that length of space crossed in that time *i. e.* 12 hours 30 minutes of time and 187½° of space out of the total 24 hours of time, and 360° space. That is from 5½ A. M.

to 5 $\frac{3}{4}$ P. M. आदित्यः Ādityaḥ, the sun. पुरस्तात् Purastāt, in the east, in the Udaya. sadri (the hill from which the sun is said to rise). उदेता Udetā, rises, rising. पश्चात् Paśchāt, in the west, in the Astādri. अस्तमेता Astametā, sets, setting. The time of the Vasus is 31 Ghaṭikās and two Kaṣṭhās. The space is the whole stretch of country between the Udaya or rising point and the setting point. In any particular longitude, it would cover all countries within 93 $\frac{3}{4}$ ⁰ longitude east of it and 93 $\frac{3}{4}$ ⁰ longitude west of it. वसूनां Vasūnām of the Vasus. एव Eva, alone. तावत् Tāvat, so much. आधिपत्यं Ādhipatyam, sovereignty; the jurisdiction of the Vasus extends over the country between the Udayādri and the Astādri. स्वाराज्यं Svārājyam, supremacy, enjoyment of all objects of desire. He who enjoys (rañjayati) or satisfies himself (sva) is called Svarāj; the state of Svarāj is called Svārājyam. पयेता Paryetā, attains.

3. The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west. (The knower of this Vidyā) attains (that sovereignty and supremacy).—163.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction, i. e., between the Udayagiri in the east and the Astagiri in the west and so long as the Vasus reign therein.

SEVENTH KHANDA.

MANTRA I.

अथ यद् द्वितीयमुत्तं तद्रूद्रा उपजीवन्तीन्द्रेण मुखेन न वै
देवा अश्नन्ति न पिबन्त्येतदेवान्तं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्ते तस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. द्वितीयं Dvitiyam, second. Amṛitam, nectar viz., Saṅkarṣaṇa. Tat, on that. रुद्राः Rudrāḥ the Rudras. Upajivanti, behold live upon, get aparokṣa jñāna, understand with study, meditation etc. See him by meditation. इन्द्रेण Indreṇa, with Indra (Vāyu). Mukhena, as the chief or teacher of inferior Devas of this order. Na, not. Vai, verily. Devāḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink viz., they become perfectly desireless, virakta. Etat, this. Eva, verily. Amṛitam, nectar, Saṅkarṣaṇa. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this Saṅkarṣaṇa. Eva, verily. Rūpam, form. Abhisamviśanti, enter into. Etasmāt, from this. Rūpāt, form (of Saṅkarṣaṇa). Udyanti, come out.

1. The Rudras behold with their chief Vāyu the second of these Nectars. Verily (because) these (Devas)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form.—164.

Note.—That which is the second nectar Saṅkarsaṇa gives the higher life to the Rudras with Vāyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

Note.—The Rudra Âditya, Soma and Sâdhya worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hour the direction of its motion would be from north to south, and for the last 45 minutes (i. e., just before sun rise) the sun would appear to move *vertically* up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the *direction* of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west; (2) rising south, setting north; (3) rising west, setting east; (4) rising north, setting south; (5) rising up, setting down.

MANTRA 2.

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evaṃ, thus. Amṛitam, Nectar. Veda, knows. रुद्राणां. Rudraṇām, of the Rudras. Eva, surely. Ekaḥ, one. Bhûtvâ, being, becoming. इन्द्रेण Indreṇa, with Vāyu. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam. form. Abhiśaṁviśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Rudras with Vāyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it.—165.

Note.—The human Adhikârî who knows this Nectar (Saṅkarsaṇa) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vāyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyuja Mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

सरावदादेत्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥४॥

इति सप्तमः खण्डः ॥ ७ ॥

Saḥ, he. Yāvat, so long, $15\frac{1}{2}$ Ghaṭikā and one Kaṣṭhā and that length of space crossed in that time. In other words 6 hours 15 minutes of time and $93\frac{3}{4}$ ° of space. From sunset to midnight, *i.e.*, from $5\frac{3}{4}$ p. m. to midnight. Âdityaḥ, the sun. Purastāt, in the east, in the Udayādri. Udetā, rises, rising. Paśchāt, in the west, in the Astādri. Astametā, sets, setting. द्वि Dvīḥ, twice *viz.*, the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus *i. e.*, $\frac{1}{2}$ of $12\frac{1}{2}$ = $6\frac{1}{4}$ hours. So also the space. तावन् Tāvāt, so much; दक्षिणतः dakṣiṇataḥ, from south. उदेता Udetā, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north. उत्तरतः Uttarataḥ; towards north. अस्तमेता Astametā, setting. रुद्राणां Rudrāṇām, of Rudras. Eva, alone, ādhipatyam, sovereignty. Svarājyam, supremacy, enjoyment of all objects of desire. Paryetā, attains. The direction of the sun's motion is northerly.

3. The Vasus alone have sovereignty and supermacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyâ attains this sovereignty and supremacy of the Rudras.—166.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, *i. e.*, the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra-loka.

EIGHTH KHANDA.

MANTRA 1.

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. तृतीयं Tṛitīyam, third. Amṛitam, Nectar *viz*, Pradyumna. Tat, on that. आदित्याः Âdityāḥ the Âdityas. Upajivanti, behold live upon. See Him by meditation. वरुणेन Varuṇena, with Indra. Mukhena, as the mouth, *viz.* as the chief teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, the Devas. Aśanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Pradyumna. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this, Pradyumna. Eva, verily. Rûpani, form. Abhisamviśanti, Enter into. Etasmât, from this. Rûpât, form (of Pradyumna). Udyanti, come out.

1. The Âdityas behold with their chief Indra the third of these Nectars. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form.—167.

Note.—That which is the third nectar (Pradyumna) is enjoyed by the Âdityas with Indra at their head. Verily because these Âditya Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेदादित्यानामेवैतो भूत्वा वरुणेनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-
तस्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, know. आदित्यानां Âdityānām, of Âdityas. Eva, surely ekaḥ, one. Bhûtvā, being, becoming. वरुणेन Varuṇena, with Indra. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rupam, form. Abhisamviśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

1. He who thus knows this Nectar, becoming one of the Âdityas with Indra as their chief and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of it.—168.

Note.—The human Adhikâri who knows this Nectar (Pradyumna) and how the Âdityas get Mukti by the vision of the Glorious Form becomes one of the Âdityas with Indra as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâmyajña mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यो दक्षिणत उदेतोऽस्तमेता द्विस्तावत्प-
श्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वाराज्यं
पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he. Yāvat, so long. *i. e.*, the time of the Âdityas extends over 3 hours, and their space is 45°. Three hours after midnight *i. e.*, up to 3 A. M. Âdityaḥ, the sun. दक्षिणतः Dakṣiṇataḥ, in the south. Udetā, rises, rising. उत्तरतः Uttarataḥ, in the north. Astametā, sets, setting. द्विः Dviḥ, twice *viz.*, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Âdityas. In other words, the time of the Âdityas is *half* that of the Rudras: *i. e.*, 7 Ghaṭikās + 1½ Kāṣṭhās. तावत् Tāvat, so much. पश्चात् Paścāt, from west. उदेता Udetā, rising, to the people dwelling in that place, the sun appears to rise as if from the west and set in the east. पुरस्तात् Purastāt, towards the east. अस्तमेता Astametā, setting. आदित्यानां Âdityānām, of Âdityas; the time of Âdityas. Eva, alone. Âdhipatyam, sovereignty (of the Âdityas is) over the country between the *rising point* in the south and the setting point in the *north*. Svarājyam, supremacy, enjoyment of all objects of desire. Paryetā, attains. The direction of the sun's motion is easterly.

3. The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north. This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east. The knower of this Vidyâ attains the sovereignty and supremacy of the Âdityas.—169.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Âdityas hold jurisdiction, *i. e.*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Âdityas, and the sun's motion is from the west and towards the east here when looked at from the upper hemisphere.

NINTH KHANDA.

MANTRA 1.

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न
वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं
रूपमभिसंविशन्त्येताद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. चतुर्थं Chaturtham, fourth. Amṛitam, nectar *viz.*, Aniruddha. Tat, on that. मरुतः Marutaḥ, the Maruts. Upajivanti, behold, live upon. See Him by meditation. सोमेन Somena, with Soma. Mukhena, as the mouth *viz.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Aniruddha. Dṛiṣtvâ, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this (Aniruddha). Eva, verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, this Rûpât, form (of Aniruddha). Udyanti, come out.

1. The fourth of these Nectars the Maruts behold with their chief Soma. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form.—107.

Note.—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts, with Soma at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविश्येतस्माद्रू-
पादुदेति ॥ २ ॥

Saḥ, he. Yāḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. मरुतां Marutām, of Maruts. Eva, surely. Ekāḥ, one. Bhūtvā, being, becoming. सोमेन Somena, with Soma. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣtvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamviśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises

2. He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content. He enters into this Form and rises again out of It—171.

Note.—The human Adhikâri, who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes,

MANTRA 3.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्त-
रत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं
पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Sah, he. Yâvad, so long. The time of the Soma (Maruts) is $1\frac{1}{2}$ hour, and space $22\frac{1}{2}^0$. That is from 3 A.M. to $4\frac{1}{2}$ A.M. Âdityah, the sun. पश्चात् Paścât, in the west, in the Astagiri. Udetâ, rises, rising. पुरस्तात् Purastât, in the east, in the Udayagiri. Astametâ, sets, setting. द्विः Dviḥ, twice, viz., the time of the Maruts. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words the time of the Maruts is *half* that of the Âdityas तावत् Tâvat, so much उत्तरतः Uttarataḥ, from the north. उदेता Udetâ, rising, to the people dwelling in the north, the sun appears to rise as if from the north and set in the south. दक्षिणतः Dakṣiṇataḥ, towards the south. अस्तमेता Astametâ, setting. मरुतां Marutâm, of the Maruts. Eva, alone. Âdhipatyam, sovereignty (of the Maruts, extends over the country between the rising points in the west and the setting point in the east.) Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains.

3. The Âdityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east. This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south. The knower of this Vidyâ attains the sovereignty and supremacy of the Maruts.—172.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction i. e., between the country in the west, rising point and the east, in the setting point, and the time during which the Âdityas reign therein is twice as much as that of the Maruts, and the direction of the motion of the sun is from the north towards the south here, as appearing to a resident of the upper hemisphere.

TENTH KHANDA.

MANTRA 1.

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपं नैऋतिर्यज्येतः स्याद्वायुश्च ॥ १ ॥

अथ Atha, now. Yat, which. पञ्चमं Pañchamam, fifth. Amṛitam, nectar *viz.*, Brahman. Tat, on that. साध्याः Sādhyāḥ, Sādhyas. Upajivanti, behold, live upon. See Him by meditation. ब्रह्मणा Brahmanā, with Brahmā. Mukhena, as the mouth *viz.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ. Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar. Dṛiṣtvā, having seen. Tṛipyanti, become satisfied. I'e, they. Erat, this, Nārāyaṇa. Eva, verily. Rūpam, form. Abhisamviśanti, enter into. Etasmāt, this. Rūpāt, form of Brahman. Udyanti. come out.

1. The fifth of these Nectars, the Sādhyas behold with their chief Brahmā. Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar. (Getting Mukti) they enter into that Form and they rise out of that Form.—173.

Note.—That which is the fifth nectar (Brahman) is enjoyed by the Sādhyas, with Brahman, at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments, they neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येत-
स्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. साध्यानां Sādhyānām, of Sādhyas. Eva, surely. Ekah, one. Bhūtvā, being, becoming. ब्रह्मणा Brahmanā, with Brahmā. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣtvā, having seen. Tṛipyāti, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rūpam, form. Abhisamviśati, enters into. Etasmāt, from this. Rūpāt, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Sādhyas with Brahmā as their chief and having seen this Nectar becomes perfectly content. He enters into this form and rises again out of It.—174.

Note.—The human Adhikārī, who knows this Nectar (Brahmā) and how the Sādhyas get Mukti by the vision of the Glorious Form becomes one of the Sādhyas with Brahmā as his Teacher. He also gets the vision of this Form and become fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya Mukti, that is to say, he at will enters into this Form and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
दूर्ध्वः देतार्वागस्तमेत साध्यानामेव तावदाधिपत्यं स्वाराज्यं
पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sah, he. Yavat, so long. The time of the Sādhyas is 45 minutes in duration, and the space is $11\frac{1}{4}^\circ$. That is from $4\frac{1}{2}$ A. M. to $5\frac{1}{4}$ A. M. This is the famous Brāhma Mubūrta. Ādityah, the sun. उत्तरतः Uttarataḥ, in the north. Udetā, rises, rising. दक्षिणतः Dakṣiṇataḥ, in the south. Astametā, set, setting. द्विः Dviḥ, twice viz., the time of the Sādhyas. When the sun travels from the north towards the south is twice as great as that of the Sādhyas. In other words, the time of the Sādhyas is *half* that of the Maruts. तावत् Tavāt, so much. ऊर्ध्व Urdhve, upward. उदेता Udetā, rising. अर्वाङ् Arvāṅ, downward. अस्तमेता Astametā, setting. साध्यानां Sadhyānām, of Sādhyas. The time of Sādhyas is 1 Ghaṭika $22\frac{1}{2}$ Mint. $\frac{1}{8}$ kāṣṭhā. Eva, alone. Ādhipatyam, sovereignty, the jurisdiction of the Sādhyas extends over the country between the rising point upward and the setting point downward. Svarājyam, supremacy, enjoyment of all objects of desire. Paryetā, attains.

3. The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nadir. The knower of this Vidyā attains the sovereignty and supremacy of the Sādhyas.—175.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sādhyas hold jurisdiction, i. e., between the country upward the rising point and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sādhyas and the sun's direction of motion here is vertical.

MĀDHVA'S COMMENTARY.

Khaṇḍa VI to X.

(Having in the previous part described the five forms of the Lord, the present five khaṇḍas describe the five Great Hierarchies of Beings, that see these Forms and get Mukti therein.)

The seers of the first Nectar are the Vasus with their chief Agni. So long as they see that form of the Lord Viṣṇu they do not (wish to) enjoy anything else (and this is what is meant by the phrase "they neither eat nor drink.") Verily they enter into this Form only in

Mokṣa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vâyu as their Chief, (for they are dependent on Vâyu). But Vâyu being Hiranyagarbha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sâdhyas as well. (Thus Vâyu rules both the second and the fifth hierarchies.) Therefore to Vâyu belongs the contemplation over the Yajur Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control; in his capacity as Brahmâ, the head of the Sâdhyas, he has all the Vedas to ponder over, that is all the laws under him.) As Brahmâ he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge, for Vâyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Âdityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Marutas with Soma as their Chief. The beholders of the fifth Nectar are the Sâdhyas with Brahmâ as their Chief. These Sâdhyas are called Rijus. The Beings called Suparna, Śeṣa, Sarasvatî, Suparnî, and Vârunî are included in the class of Sâdhyas.

(But says an objector :—"How can Brahmâ who is one of the Rijus be the head of these in their state of Mukti?" To this the answer is that in the state of Mukti Brahmâ is not their head, but all are equal. The word head in this connection means "not inferior.")

In the state of Mukti all are equal to Brahmâ, and each being a peer of the other, no one is inferior to any one and so Brahmâ also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmâ is the Chief of Vâk and Śeṣa, &c., in their state of Mukti even. (That is with regard to Vâk, &c., Brahmâ retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state of Śiva, he sees only one; in his state of Mukti he sees both.

(This is said in answer to the question that Rudra and Śeṣa being identical, how can Śeṣa be included in the fifth category and at the same time be second. The reply to this is that when the condition of Śeṣahood is transcended, that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of Śeṣa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vasus, Rudras, &c. Now is described the result of meditation on the Lord, as Madhu, by those who have not reached that status, but have qualified themselves for it.)

Those Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c., belonging to these five great hierarchies, attain that status, when they are meditating perfectly and faultlessly on the Lord called Madhu. After attaining the status of Vasu, Rudra, &c., they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here.

Class.		Territorial jurisdiction.		Temporal jurisdiction.
Vasus	...	$180^{\circ} + 7\frac{1}{2}^{\circ}$	...	12 hours and 30 minutes, <i>i. e.</i> from $5\frac{1}{4}$ A. M. to $5\frac{3}{4}$ P. M.
Rudras	...	$90^{\circ} + 3\frac{3}{4}^{\circ}$	...	6 hours and 15 minutes, <i>i. e.</i> from $5\frac{3}{4}$ P. M. to midnight.
Âdityas	...	45°	...	3 hours, <i>i. e.</i> from midnight up to 3 A. M.
Maruts	...	$22\frac{1}{2}^{\circ}$	...	$1\frac{1}{2}$ hour, <i>i. e.</i> from 3 A. M. to $4\frac{1}{2}$ A. M.
Rijus (Sâdhyas)	...	$11\frac{1}{4}^{\circ}$	...	45 minutes, <i>i. e.</i> from $4\frac{1}{2}$ A. M. to $5\frac{1}{4}$ A. M.

The period of time and the extent travelled by the sun, when it rises in the Udayagiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight, when it travels from the south to the north, somewhat in an easterly direction, that time and space are under the rule of the Rudras, with Vâyu as their head. This time and space are halves of those of the Vasus, and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Âdityas, being west to east and is after midnight to 3 A. M. Next to that is the time of $1\frac{1}{2}$ hour and space under the jurisdiction of the Soma and is called Marut deśa and kâla, their extent being half of those of the Âdityas, and extends from 3 A. M. to $4\frac{1}{2}$ A. M. Each of these follows one after other, beginning with the country last mentioned and ending with the next. That is, the sun takes up one country after the other in the order given above. The Marut time is half that of the Âdityas and the sun here rises from the north point and sets in the south point. In the Indrapura the sun rises on the head and sets behind the Udayagiri and the time is half that of the Marut kâla. The Lord of this time and space is Brahmâ.

The time of the Vasus is 31 gharis and a little less; half of that is of the Rudras; half of this is that of the Âdityas, half of this is that of the Maruts, and half of this is that of Brahmâ. The Vasuloka is double in extent to that of the Rudraloka, this the meaning of the phrase dvistâvat used in the Śruti and so on. The Brâhma muhurta is the well-known morning time before the sun-rise. The reason of its being so called is evident from the above. Similarly the first portion of the

night is popularly called Raudra kâla and its reason is also now evident. Similarly the time after the midnight is popularly called the Saunyakâla it being the coldest period of the 24 hours. It is also called Mârutakâla because the wind generally blows in this period.

The day time being Agneyakâla, was sacred to the Vasus, whose chief is Agni; therefore the first ghaṭikâ after the sun-rise is specially set apart for the performance of the fire-sacrifice. The whole day belongs to the Vasus, as the whole night belongs to the other four. Such was the division made by Viṣṇu from old. But this is a general division; yet he gave to the Rudras and Maruts, to the Âdityas and Viśvedevas, secondary jurisdiction in the day time also, such as the midday to the Rudras, for midday oblation, the evening to the Maruts and Viśvedevas for the evening oblation. The Vasus have a general jurisdiction over the day, while Brahmâ has jurisdiction over the whole day and night. The Rudras, Âdityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night. The Vasus have jurisdiction over the period of day only, in a general way, and not specially. The Rudras, &c., have rule over the midday and the evening, and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c., while in the morning they have supreme power, subject only to the higher rule of Vâyu (Brahmâ) for even the Agni, &c., are under Vâyu.

As the morning oblation belongs to the Vasus, so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the Rudras, and the Maruts, and of the heaven to the Âdityas. Brahmâ (and) Vâyu are (is) the lord (s) of all the worlds from heaven downwards. Indra is the lord of the Trilokî, but Hari is the OVERLORD of all.

The word Svârâjya does not mean self-rule here, but enjoyment, or self-realisation. Literally it means causing joy (rañjan) to one's self (sva).

(Sâṅkara says that the time of the sunshine in Indra world is half that of the Yama loka, that of Varuṇa double that of Yama, that of Soma double that of Varuṇa. On this the Commentator says) :—

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuṇa's time is double of this, and of the Moon's double of Varuṇa's. Nor is there any proof that the Brahmâ's time is only double that of the Moon, for the Brâhmîc time extends to the (long) period of two Parârdhas. While Indra, &c., live only up to the end of a Manvantara. Nor is there any authority for the statement that the eastern region belongs to the Vasus, the southern to the Rudras, the western to the

Âdityas, and the northern to the Maruts exclusively ; and that they have no jurisdiction anywhere else : for there is no proof of this, while there is proof to the contrary. For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in khaṇḍa seven, in its ordinary meaning of Indra (and not meaning Vāyu as we have done.)

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self-contradiction. Indra as lord of the east has half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Rudra, which is absurd. Moreover according to them, Indra, Yama, Varuṇa and Soma are lords of east, south, west and north respectively, and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen-fold that of the Indra. Moreover, in that theory, the Indra-puri (loka) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world ; similarly when the Âditya period commences, there are no Indra or Rudra, nor their worlds, and so on. (The sense is this, the Indra period for example being $\frac{1}{16}$ th of the life of Brahmā, is $6\frac{1}{4}$ years in duration, the whole life of Brahmā being taken as 100 years. When Indra dies, there remain $93\frac{3}{4}$ years still to the end of the kalpa or pralaya. Therefore, all mantras, &c., addressed to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra, &c. After $18\frac{3}{4}$ years of Brahmā's there will be no Rudra, and for $81\frac{1}{4}$ years there should be no Rudra worship. In fact, according to Śaṅkara the periods are as follows :—

Indra $6\frac{1}{4}$ years, Rudra... $12\frac{1}{2}$, Âditya...25, Maruts...50, Brahmā...100.

According to this theory, it is after the destruction of the Indra and his world, that the next period commences, and so on. Moreover in this view, the Praalaya would not commence even after the sun's rising overhead has come to an end ; because in the next khaṇḍa it is mentioned that the sun exists even after its rising overhead, and there can be no Pralaya so long as the sun exists.)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says khaṇḍa XI. "When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre." Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śaṅkara's explanation. We desist for fear of prolixity.

The Vasus have their cities in all quarters, and not only on the east and so also is the case with the Rudras and others. The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śaṅkara's explanation) is that Indra having ceased to exist (after $6\frac{1}{4}$ years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore (Śaṅkara's) explanation is not a very satisfactory one.

(Moreover the theory that the sun in some future period will rise from the west or south or north or overhead, is a theory believed by the Asuras only. The words of these khaṇḍas are no doubt a riddle, and were so understood by the Asuras, as Śaṅkara has understood them. The Commentator now relates a parable to exemplify how the Asuras misunderstood these verses.)

“The sun must rise from the east and set in the west,” this was the command given by Brahmā under the direction of Viṣṇu to the sun.

In ancient times the Daityas Hiranyaka and the Hiranyākṣa asked this boon from Brahmā, that the sun should rise from the south etc., and remain fixed in the centre, the time in each case being twice as long as the first, and that during this period the Daityas will have supremacy. Brahmā granted this boon to the two Asuras. Hearing this Indra and other Devas expostulated with Brahmā saying :—“How have you given these two boons? By your granting of this boon the Devas will verily be destroyed.” Brahmā the Grandfather of all the worlds, being thus addressed by the Devas, said :—“O Devas, I have not given the boons to the Daityas, as you have put them. Do not think that you will suffer, be free from fear. By the phrase ‘rising from the south or west or north or upwards,’ I have meant, the daily rising of the sun (and not to kalpa periods). It has no reference to the future times. The sun daily moves from south to north from evening till midnight, during $15\frac{5}{8}$ ghaṭikās, during half of that, that is, during $7\frac{1}{2}$ ghaṭikās from midnight forwards he moves from west to east, during half of that, that is, from 3 A. M. up to $4\frac{1}{2}$ A. M. moves from north to south, after that during 45 minutes he rises upwards vertically and goes downwards (*i.e.*, appears down at the horizon in the east again). This is what is meant by the sun rising from the south &c. It has no reference to any future astrological period, when the sun will rise from the south, &c., for the direction of sun’s rising will be always east.”

(“Admitted that this explains your meaning as to the sun’s rising in the south or west, &c., but you gave the additional boon of the time of the succeeding being double that of the preceding. How do you explain that, O Brahmā?” To this he replied).

“I have used the word *twice* in such a way that it means also that the time of the preceding is double that of the succeeding; for the word double may be applied either when the first is the double of the second or *vice versa*.”

“But the period of day is everywhere equal, namely of 24 hours, how do you say that those who live in northern and more northern latitudes have less and less of day?” To this Brahmā replies.

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat.

"But even under this interpretation of the boon, the Daityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon, for now they are liable to daily tyranny from the Daityas." To this Brahmā replied.

O Devas! My second boon to the Daityas, namely that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c., (so you are safe for the present).

(But that is also a calamity, though coming at an indefinite future. The boon to Daityas O Brahmā is indiscreet, for at thy will in some future time the sun will rise in the south &c. Not so, replied Brahmā).

This inviolable compact was made by me O Devas! with the sun of yore that he would *always* rise from the east and set in the west so there is no fear of his even rising from any other quarter, and no fear, consequently of the Daityas ever getting sovereignty over the Devas.)

This compact can never be broken by anybody at any time, for any reason. Therefore be not afraid O Devas, for there is no cause of fear. Being thus addressed by Brahmā, all the Devas became free from anxiety, and every one went to his own abode.

This very fact is mentioned also in the dialogue between Bali and Indra as told in the Mokṣa Dharma of the Mahābhārata.

The boon given by Brahmā to the Daityas was an ambiguous one. Its true meaning as above explained by Brahmā to the Devas, was a secret teaching confined to the Devas. Bali who was a Daitya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For according to the story Indra found Bali in the body of a donkey eating thistle in a ruined place and Indra taunts him by saying "are you not sorry for your present plight O once mighty ruler of the daityas?" To this Bali replied that when in the future Kalpa the sun will rise from the south, then he will again reign, and his reign will be twice as long as that of Indra's. But Indra who knew the true meaning of Brahmā's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali knowing only the boon given by Brahmā to the two Daityas, but not knowing its real meaning as explained by Brahmā to the Devas, addressing Indra said:—O Purandara, I shall conquer thee when the sun shall rise from the south." Hearing this, Indra replied:— "This will never happen, because Brahmā has made this law that the sun will always rise from the east." Thus saying, Indra went to heaven seated on Airāvata (elephant).

ELEVENTH KHAṆḌA.

MANTRA 1.

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये
स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting. After the world is dissolved *i.e.* in Pralaya. ततः Tataḥ, from that, from the solar orb. ऊर्ध्वः Ūrdhvaḥ, above *i.e.* to the Vaikuṇṭha Loka. The word gachchhati must be supplied to complete the sense. The whole sentence means: Then (at the time of Pralaya) the Lord called Âditya leaves the solar orb and goes up to Vaikuṇṭha. उदेत्य Ut+etya, having reached Vaikuṇṭha. एत्य Etya, having reached, at High (Vaikuṇṭha). न Na, not. एव Eva, indeed. उदेता Udetâ, rises. न Na, not, nor. अस्तमेता Astametâ, sets (in Vaikuṇṭha, he neither rises nor sets). एकलः Ekalah, in one manner-only. एव Eva, only. मध्ये Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity.) स्थाता Sthâtâ, stands.

1. Then rising from that (solar orb) He goes up (to Vaikuṇṭha Loka). Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (*i.e.* throughout Pralaya)—176.

MANTRA 2.

तदेष श्लोकः न वै तल न निम्लोच नोदियाय तत्त्वत् ।
देवास्तेनाहं सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Nā, not. वै Vai, verily. नत्र Tatra, in Him, in the Lord Hari in Vaikuṇṭha. The words "There are no faults" should be supplied to complete the sentence. न Na, not. निम्लोचः Nimlōchah, setting. न Na, not. उदियाय Udiyāya, rising. कदाचन Kadāchana, ever, undoubtedly. देवाः Devāḥ, O devas! तेन tena, by that. अहं Aham, I (Brahmā). सत्येन Satyena, by the truth, by the fact that the Lord is free from all faults I swear. मा Mā, not. विराधिषि Virādhiṣi, may I not attain prosperity (Virādha means want of prosperity). ब्रह्मणा Brahmanā, through the grace of the Supreme Brahman. इति Iti, thus.

2. And on this there is this verse. (Brahmā says) "In Him, verily, there is no fault. He neither rises nor sets. O Devas! there is no doubt in it. I swear by this truth. Through the grace of the Supreme Brahman may I never get want of prosperity."—177.

MANTRA 3.

न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not. ह Ha, verily. वै Vai, indeed. अस्मै Asmai, to him. The released soul, mukta jiva. उदेति Udeti, rises. न Na, Not. निम्लोचति Nimlochatī, sets. सकृद् Sakṛit, always. दिवा Divā, day. ह Ha, verily. एव Eva, indeed. अस्मै Asmai, to him. भवति Bhavati, becomes. यः Yaḥ, who (the mukta jiva). एतां Etām, this. एवं Evam, thus. ब्रह्मोपनिषदं Brahmopaniṣadam, the Brahmopaniṣada, the secret Doctrine of Brahman. वेद Veda, knows.

3. And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets. For him there is perpetual day.—178.

MANTRA 4.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
उद्दालकायारुण्ये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तद् Tat, that. एतद् Etat, this, viz., the knowledge of the Lord as Madhu. वै Vai, verily. ब्रह्मा Brahmā, Viṣṇu. प्रजापतये Prajāpataye, to viriñchi. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Viriñchi. मनवे Manave, to Svâyambhuva Manu. मनुः Manuḥ, Manu, namely Svâyambhuva. प्रजाभ्यः Prajābhyah, to his descendants like Ikṣvāku, etc. तद् Tat, that. ह Ha, indeed. एतद् Etat, this, Brahman. उद्दालकाय Uddālakāya, to Uddālaka. आरुण्ये Āruṇaye, to Āruṇi. ज्येष्ठाय Jyēṣṭhāya, to the elder. पुत्राय Putrāya, to the son. पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रोवाच Provācha, said.

4. This Madhu Vidyā Viṣṇu taught to Viriñchi, who taught it to Svâyambhuva Manu, who told it to his descendants. Because the father told this doctrine of Brahman to his eldest son Uddālaka Āruni—179.

MANTRA 5.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणय्याय
वान्तेवासिने ॥ ५ ॥

इदं Idam, this, Brahman. वाव Vāva, only. तद् Tat, therefore. ज्येष्ठाय Jyēṣṭhāya, to the eldest. पुत्राय Putrāya, to the son. पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रब्रूयात् Prabrūyāt, may say. प्रणय्याय Praṇāyāya, to the beloved. वा Va, or. अन्तेवासिने Antevāsine, to the pupil. न Na, not अन्यस्मै Anyasmai, else. कस्मैचन Kasmaichana, any body.

5. Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else.—180.

MANTRA 6.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमाः ऋः परिगृहीतां धनस्य
पूर्णं दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though. अपि Api, even. अस्मै Asmai, to this (the teacher of Brahman). इमां Imām, this (earth). अङ्गिः Adbhiḥ, by the sea. परिगृहीतां Parigrihitām, surrounded. धनस्य Dhanasya, by wealth. पूर्णं Pūrṇam, full of. दद्यान् Dadyāt, may give. एतत् Etat, this (doctrine). एव Eva, indeed. ततः Tataḥ, than that. भूयः Bhūyaḥ, worthier. इति Iti, thus. Etat eva tataḥ bhūyaḥ iti.

6. Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value—181.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Āditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty-four hours. Those Khaṇḍas also showed how the Lord as sun, while setting in one place was really giving light in another place; and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts: does this go on in Pralaya or Cosmic dissolution? The present Khaṇḍa answers that question and shows that in Pralaya, the Lord abandons the solar orb, and withdraws himself to a higher world called Vaikuṇṭha, where there is perpetual day.

So in the Deva Śruti.—Now the Lord Viṣṇu dwelling in the sun, is called Ālitya, because He is the first (ādi) cause; or because He draws in (ādāna) within Himself all the Devas. He goes up (abandoning) the solar orb: and reaching the Vaikuṇṭha world He neither rises nor sets. During the whole period of Pralaya, He remains alone. O Devas, there is no doubt in it. Through that True Brahman, may I never get want of prosperity! (I am telling you the truth and swear by Brahman). Thus addressed Brahmā the Four-faced, to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidyā) has perpetual day (because Mukta)—because to a Released Soul dwelling in the Highest Heaven of Vaikuṇṭha, there is no rising or setting of the sun.

The Lord Viṣṇu imparted this knowledge to Viriñchi. Viriñchi told it to Manu Svāyambhuva, Manu told it to his descendants,

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar each : Brahmâ is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikâris of this meditation which belongs exclusively to the Deva creation. So far the Deva Śruti.

The phrase Brahmaṇâ pareṇa mā virādhisi means “ may I, through the grace of the Adorable Lord, never get want of increase.”

TWELFTH KHANDA.

MANTRA I.

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gâyatrî, the Lord called Gâyatrî, and residing in the Gâyatrî, having a female Form, and called Haya-Śirṣa or he whose head is sound. This Sound-Headed Form is the first of the six forms of the Lord. वै Vai, verily. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhûtam, manifold, full, the incarnations like the Fish, &c. This is the second Form of the Lord, and is called Bhûta or the Incarnation-Form, or the Form of manifoldness. वाक् Vāk, the speech, the Lord dwelling in speech. This Form is the same as the Gâyatrî Form, the Female Form and called Haya-śirṣa or the Sound-headed. वै Vai, alone. गायत्री Gâyatrî. वाक् Vāk, the Speech, the Voice, the Lord called Vāk. वै Vai, alone. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhûtam, creatures. All creatures are under the control of the Lord, called Vāk. गायति Gâyati, sings, the Lord sings out the Vedas, reveals them. He is the first utterer of the Vedas. त्रायते Trāyate, Saves. He saves the whole universe.

1. The Lord called Gâyatrî is verily this All-Full, in whatever form (He may be). Gâyatrî is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gâyatrî).—182.

Note.—The Gâyatrî is the first Form of the Lord. It is a female Form and is in the sun. The second Form of the Lord is that which incarnates and is called the Bhûtam or the Multiform. The third Form is Vāk or Speech—the Revelation that teaches, the Word of command. The first mantra mentions these three forms.

The names of the Lord given herein are after the object in which the Lord dwells. Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord. Thus the Lord has the name Prithu or Broad—the earth is called Prithivī after this name of the Lord, because of her spaciousness and expansiveness and so on.

MANTRA 2.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्या५ हीद५
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Yā, what. वै Vai, indeed. सा Sā, she, that. गायत्री Gāyatrī, the Gayatri. The Musician Saviour, the Lord dwelling in the Gāyatri and called Gāyatri. इयं Iyam, this. वाव Vāva, indeed. सा Sā, that. या Yā, which. इयं Iyam, this. पृथिवी Prithivī, the earth. The Lord dwelling in the earth and is called Prithivī because All-exanspive (Prithu=broad). अस्यां Asyām, in this (Lord called Prithivī). हि Hi, verily. इदम् Idam, this. सर्वम् Sarvam, all. भूतम् Bhūtam, living beings. प्रतिष्ठितम् Pratiṣṭhitam, established, rest. एताम् Etām, Her, this Form of the Lord called Prithivī. एव Eva, indeed, alone. न अतिशीयन्ते Na Atiśiyante, do not go beyond, do not excel.

2. That (very Lord who is in the sun and called) Gāyatrī, is indeed (the very Lord who is in the earth and called) Prithivī the Broad. In this (form) are all these beings established. None excels this Form.—183.

Note.—The Prithivī is the fourth form of the Lord.

MANTRA 3.

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरज-
स्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Yā, what. वै Vai, indeed. सा Sā, that. पृथिवी Prithivī, the earth, the Lord called the Broad. इयं Iyam, this. वाव Vāva, verily, indeed. सा Sā, that. यत् Yat, which, इदम् Idam, this. अस्मिन् Asmin, this (perceptible) ; पुरुषे Puruṣe, in the Jiva. शरीरम् Śarīram, body. The Lord called Śarīra because He is auspiciousness (Śa), delight (ra) and wisdom or motion (ira). अस्मिन् Asmin, in Him. हि Hi, indeed. इमे Ime, these. प्राणाः Prāṇāḥ, the senses, the life-breaths. प्रतिष्ठिताः Pratiṣṭhitāḥ, rest. एतद् Etad, him. एव Eva, even, indeed. न Na, not, अतिशीयन्ते Atiśiyante, go beyond.

3. That very Lord who is in the earth and called Prithivī, is indeed the very Lord who is in this Soul and called Śarīra the Joy-bliss-wisdom. In this Form rest indeed these senses. None can excel this Form.—184.

Note.—This is the fifth form of the Lord. This is the aspect by which the Lord maintains all organised bodies : and hence He is called Śarīra or body. The word Śarīra literally means the wisdom or motion that gives rise to joy and delight—all sensations are essentially pleasureable.

MANTRA 4.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-
मास्मिन्मीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what. Vai, indeed. Tat, that. Puruṣe, in the Jiva. • Śarīram, the joy-delight-wisdom. Idam, that. Vāva, verily. Tat, that. Yat, which. Asmin, in this. अन्तः Antaḥ, inside. Puruṣe, in the Jiva. हृदयम् Hṛdayam, the heart. The Lord is called Hṛdayam also because He *knows* (ayana) or *moves* (ayana) in the hearts of all souls. Asmin, in this. Hi, indeed. Ime, these. Prāṇāḥ, senses. Pratiṣṭhitāḥ, rest. Etad, Him. Eva, even, indeed. Na, not. Atiśīyante, go beyond.

4. That very Lord who is in the Soul and called Śarīra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart. In Him rest indeed these senses. None excels this Form.—185.

Note.—This is the sixth and the innermost form of the Lord and called the Heart, i.e., the Mover of all hearts or the Knower of all hearts.

MANTRA 5.

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

सा Sâ, that. एषा Eṣâ, this (six-formed Gâyatri). चतुष्पदा Chatuspadâ, four-footed. षड्विधा Ṣaḍ-Vidhâ, six-formed. गायत्री Gâyatri, the Lord called Gâyatri. तत् Tat, that. एतद् Etad, this. ऋचा Ṛichâ, by the Ṛik verse. अभ्यनूक्तम् Abhy-an-uktam, mentioned, declared.

5. That very six-fold Gâyatri has four feet : and that very fact is declared by a Ṛik verse (Ṛig Veda X. 90. 3). —186.

MANTRA 6.

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ॥ पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावान् Tāvân, such, (as has been described before, is the greatness of that Lord). अस्य Asya, of this (Puruṣa or Lord). महिमा Mahimâ, greatness, glory. ततः Tataḥ, than that (greatness already described). ज्यायान् Jyâyân, greater. The Lord is greater than even what has been already described. च Cha, and. पुरुषः Puruṣaḥ, the Person, the Lord. पादः Pâdaḥ, a foot, a separated portion ; the jivas being similar to the Lord in possessing knowledge, &c., are called pâda or portion. अस्य Asya, His, of this Puruṣa. सर्वा Sarvâ, all. भूतानि Bhûtâni, beings, the souls, the Jivas. त्रिपाद Triṣpâd, three feet, called Nârâyaṇa, Vasudeva and Vaikuṇṭha. अस्य Asya, His. अमृतम् Amṛitam, the Immortal ; the Essential Nature, the svarûpa or the real form of the Lord. दिवि Divi, in heaven. With

reference to the Lokas called Bhūḥ, Bhuvah, and Svar ; the heaven mentioned here alludes to a place which is one *lac* yojanas beyond the intermediate world. These worlds are called Dyu or Heavens, and consist of the Śveta dvīpa, the Anantāsana and the Vaikuṇṭha. The word तिष्ठति "rests" should be supplied to complete the sentence. इति Iti, thus (has he been described).

6. Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven.—187.

MANTRA 7.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यत् Yat, what. वै Vai, indeed, well-known. तत् Tat, that, the form of the Lord called the Gâyatrī. ब्रह्म Brahma, the all-pervading ; the Supreme Brahman. इति Iti, thus. इदम् Idam, this. वाव Vāva, indeed. तत् Tat, that. यः Yaḥ, which. अयम् Ayam, this. बहिर्धा Bahirdhā, outside, in the physical heart. पुरुषात् Puruṣāt, of the Jīva-form. आकाशः Ākāśaḥ, the All-Luminous. आ Â=all. काश Kāśa=Light.

7. That Gâyatrī-form of the Lord is indeed Brahman the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart).—188.

Note:—The Śruti again describes the four feet of the Lord called Gâyatrī in a different way. This verse describes two forms. The first is the Brahma-form, i.e., the all-pervading form—existing both inside and outside the bodies. The second is the Bahir-ākāśa—the Luminous-form in the material (jaḍa) heart in the ether (physical), i.e., in the ethereal body.

MANTRA 8.

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष
आकाशः ॥ ८ ॥

यः Yaḥ, what, which is in the external heart. वै Vai, indeed. सः Saḥ, he. बहिर्धा Bahirdhā, outside, the physical heart. पुरुषात् Puruṣāt, of the Jīva. आकाशः Ākāśaḥ, the All-Luminous. अयम् Ayam, this. वाव Vāva, indeed. स Sa, that. Yaḥ, which. Ayam this. अन्तर् Antar, inside, within. पुरुषे Pūruṣe, in the Jīva, pervading the Jīva. आकाशः Ākāśaḥ, the all-luminous.

8. That All-luminous form who is outside the Jīva (in the external heart) is verily the All-luminous who is inside the Jīva (pervades the soul).—189.

Note:—This is the Third Form or foot of the Lord called Gâyatrī.

MANTRA 9.

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय
आकाशः

Yah, who. Vai, indeed. Sah, he. Antaḥ puruṣe, within the jiva. Ākāśaḥ, the All-luminous. Ayam, this. Vāva, verily. Sa, he. Yah, who. Antar, within. हृदये Hṛidaye, in the heart, in the innermost recess of the Soul. आकाशः Ākāśa, the All-luminous.

9. That All-luminous form who is inside the Jīva, is verily the All-luminous who is in the heart of the Jīva.—190.

Note:—This is the Fourth Form.

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ॥६॥
इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued).

Yah, who. Vai, indeed. Sah, he. Antar hṛidaye, in the heart. Ākāśaḥ, the All-luminous. तत् Tat, that. एतद् Etad, this. पूर्णम् Pūrṇam, full, infinite in time, space and attributes. अप्रवर्तिः Apravartīḥ, unchanging, self-determined, he whose activities are not determined by another. These two epithets apply to all the forms. पूर्णम् Pūrṇam, full. अप्रवर्तिनीम् Apravartinīm, unchanging, independent, self-determined, not subject to any one (except Viṣṇu). श्रियं Śriyam, happiness. The Chaturmukha Brahmā who is the real adhikāri of this Gāyatri-Vidyā gets on Mukti the real Śrī, while others get according to their stage of evolution lower happiness. लभते Labhate, obtains. यः Yah, who. एवम् Evam, thus. वेद Veda, knows.

9. That All-luminous who is in the heart, is verily the Full, the Self-determined. He who knows thus, obtains happiness, full and independent.—190.

MĀDHVA'S COMMENTARY.

This khanda is generally explained to be as in praise of the Gāyatrī. The following words occurring in it have been taken by Śaṅkara in their surface sense, viz., Gāyatrī as meaning the metre Gāyatrī; bhūtam, existing thing; vāk, speech; pṛithivī, the earth; sārīra, body; hṛidayan, the heart. Śrī Mādhva shows that these words all mean the Lord. He takes up first the word bhūtam and shows that this word comes from the root √Bhū meaning "to be many" and not from √bhū 'to be'. That thus it means "The Full" "The Infinite." In fact Bhūtam is the same word as Bhumā both meaning immensity.

In the previous khandas were taught the glory of the Lord as Āditya, and it was shown how He was the object of meditation for the Devas called Vasus, &c. Now is explained the glory of the Lord under His name of the Gāyatrī and as being six-fold, for the sake of those who are devoted to the worship of the Gāyatrī.

Whatever is here Bhūtam (Manifold) is really Prabhūtam (Immensities), is alone the All-Full Lord called the Gāyatrī. (No one else is Full

or manifold). It comes from the $\sqrt{\text{bhû}}$, to be many. And 'many' has the sense of Fulness also.

Having explained the word *bhûtam* in his own words, the Commentator now quotes an authority for his interpretation of this word as well as of the other words.

As in the *Sat-tattva* :—"That which is Full in every way (in space, in time and in qualities), having the forms of the Fish, the Tortoise, &c., is this Lord Viṣṇu and who verily is within every one. Because the Vedas have emanated from Him (or uttered by him) He is the great singer (*Gâyaka*) and is the saviour (*trâtâ*) of all, hence He is called *Gâyatri* (the great Musician Saviour). He is the Supreme Male *Vāsudeva*. *Bhûtam* is the same as *Bhûmâ*—both meaning Immensity: and *Bhûmâ* is the Supreme Person because He is All-Full. He is Supreme over everything else (including *Ramâ* even), He is the controller of all. Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him.

Thus the First Form of the Lord is *Gâyatri*, a female form and sunlike luminous. His Second Form is the Incarnating Form such as the Fish, &c., and called *Bhûtam*. His Third Form is *Vāk*.

He the Lord Viṣṇu alone is called *Vāk* (the speech or the voice) because he dwells in speech. Because he is the Revealer, therefore he is called *Haya-Śirṣa* (the mind or sound as head) and he dwells in the *Gâyatri*.

Thus the third form of Hari is *Vāk*, and allegorically represented as *Hayagrīva*. *Haya* or *Turaga*, mean both 'the mind, the sound' and also 'the horse.' *Haya-śirsa* or *Haya-grīva* need not necessarily be translated as Horse-faced, as that has nothing to do with *Vāk* or speech but as mind-faced, or sound-faced.

He indeed (called *Gâyatri*) is also named *Prithivī*, and dwells in the Earth. Verily in Viṣṇu pervading the earth is established the whole world. Nothing whatsoever surpasses Him: this Hari indeed is the greatest of all. On account of His spaciousness (*prithu*) He is called *Prithivī* (the Broad): He indeed called *Prithivī* resides in the souls of all embodied creatures. The Unborn Adorable Lord is called *Śarīra*, because He is all joy and delight (*Sari*), and also wisdom (*irāṇa*). The *Purūṣa* (of mantra 3) is the *Jīva*, the all-pervading Lord resides in the *Purūṣa* or Soul. The Lord Viṣṇu thus dwelling in the *Jīva* gets the name of *Śarīra*. Because He is auspiciousness (*Śam*), delightful (*ra*) and wisdom (*īra*), therefore He is called *Śarīra*—the Wisdom-Delight-Prosperity. He dwells also in the heart of the *Jīva* whose essential nature is sentiency (*chaitanya*), as the Lord Viṣṇu moves (*ayana*) or knows (*ayana*) in the heart (*hṛit*). So the wise call Him *Hṛidaya* or the Mover-in-the-heart or the Knower-of-the-heart.

The Lord Viṣṇu dwelling in the Gâyatri has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhûta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-sîrṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jîva (soul) and pervades it. It is named Śarîra. The Sixth Form is that which dwells in the heart and is called Hridaya. Thus the Lord Viṣṇu called Gâyatri has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gâyatri is said to have four feet, three of which constitute His essential nature (svarûpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jîvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are three existing in heaven—namely Nârâyana, Vāsudeva and Vaikuṇṭha—these are the three feet or the svarûpa or the essential form of the Lord.

Note.—Nârâyana resides in the Śveta dvîpa, Vāsudeva in the Anantāsana, and Vaikuṇṭha in Vaikuṇṭha. The Vaikuṇṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvîpa and Anantāsana heavens, for they are parts of the Bhûta world. To this the Commentary says :

The forms of Hari called Ananta sayana (Nârâyana) and Anantāsana (Vāsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence those two places are also called “heaven” in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dyu or heaven, when we speak of the three worlds (bhûh, bhuvah and svar); and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, i. e., for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nârâyana, Vāsudeva and Vaikuṇṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khaṇḍa we find a place mentioned which is said to be higher than heaven परः दिवः ? For according to your explanation every place beyond a lac of yojanas is “heaven,” so nothing can be *beyond* heaven. To this the commentary says :—

The Lord is said to be above the Heaven when reference is made to the seven worlds.

Note.—When we intend to speak of the three worlds Bhûh, Bhuvah and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetadvîpa (the White Planet or Island), the Anantāsana (the endless seat) and the Vaikuṇṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is “beyond heaven,” we are speaking of Him as *beyond* the seven worlds (for heavens are included *within* the seven worlds).

The commentary now explains the mantras *yad vai tad brahma*, &c. (mantra 7 to 9) and shows that those verses also establish the *four* forms of the Lord Gâyatrî in a different way.

The Lord is the Supreme Brahman—and is declared to be all-pervading. He verily is outside the Jîva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jîva pervading it. He who thus pervades the Jîva is also within the inmost recess (heart) of the Jîva, within the spiritual heart. Thus also is described in another way the four-footedness of the Lord.

Note.—The first form is in the Brahman or the All-pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jîva—the Ego, the Lord as controlling all Egos or personalities. The fourth form is in the spiritual heart of the Ego—controlling all monads.

The commentary now explains the phrase *tad etat pārṇām apravartî* (mantra 9.)

That very Lord (described before as six-formed and four-formed) is Full (infinite in time, space and qualities). He is not moved by any one but sets in motion the whole universe. That is said to be *pravartî* who is set in motion by another. The Lord Hari is self-determined (*ap-ravartî*) because He is always Independent. Or the Lord is called *ap-ravartî* because he has no *pravṛitti* or origin.

(According to the *tikâ-kâra* the word *pravartî* if taken as an accusative form will mean that which all can use; the Lord is not such an object to be set in motion by all. If it be taken in active sense, then it means the mover. The Lord has no mover.)

Happiness, Full, Independent, and eternal is for such knower.

Note.—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul, not that it is full in the sense that the Lord is full. It is called independent because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus : and not to non-released.

The Chaturmukha Brahmâ alone is entitled to this Gâyatrî meditation (principally and) directly. For inferior beings who perform this Gâyatrî meditation there is also happiness, but it is dependent and not full—the full and independent happiness is for Brahmâ alone : and not for anybody else. No doubt the happiness of Brahmâ is dependent on Viṣṇu also, but it is independent of every being lower than Brahmâ. The happiness of others is dependent not only on Viṣṇu, but on Brahmâ also. Thus the word independent is a relative term, and means “not dependent on a being lower than itself” and depends upon the position occupied by it in the hierarchical gradation, and the capacity of the being. Thus it is in the Sat-tattva.

The commentator has explained thus this khaṇḍa in the words of the authoritative work called the Sat Tattva, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara however explains this khaṇḍa as applying to the poetical metre called the Gâyatrî. The commentator now shows the irrelevancy of that explanation: by *reductio ad absurdum* proof.

From the application of the word Brahman to Gâyatrî, it is concluded also that the latter can mean here the Lord, (and not the metre Gâyatrî. For the word Brahman in its principal meaning denotes the Lord, therefore the word Gâyatrî here means the Lord.)

Not only the śruti word Brahman is a direct statement that the word Gâyatrî here means the Lord, but by applying the well-known canons of interpretation also we conclude that this chapter refers to the Lord: and not the metre Gâyatrî: for there are inferential marks also to that effect.

The words Fully Independent—*puṇâ pravartî*—used in mantra 9—can apply literally and principally only to the Lord; and not the metre Gâyatrî; moreover the Rig Veda mantra X. 90. 3. quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre Gâyatrî (for even the Śaṅkaras admit that the *Puruṣa Sūkta* from which the above mantra is a quotation applies to the Lord.)

Thus having established that the Vidyâ taught herein applies to the Lord, the commentator now shows that the explanation of the word *Bhûtam* given by Śaṅkara is wrong. For Śaṅkara says:—*Bhûtam* means all the living beings animate or inanimate.

All the Jîvas (egos—animate or inanimate) form but one foot of the Lord, for the Śruti says *pādasyâ viśvâ bhûtâni*—all beings are but a foot of Him (mantra 6).

The full reasoning is this. If the words *sarvam bhûtam* used in the first mantra meant “all being, animate and inanimate”—then there occurs tautology. For the word *bhûtam* refers to the Gâyatrî which is six-fold and has four feet. While mantra 6 shows that all “living beings” form but only *one* foot of the Gâyatrî, and are thus included in and are a portion of the six-fold Gâyatrî. The word *bhûtam* therefore in the first mantra cannot mean “living beings”—for then we are faced with this absurdity—at one place *bhûtam* (if translated as living beings) is equal to the *whole* of Gâyatrî, and in the second place it is only *one-fourth* of Gâyatrî. Therefore the *bhûtam* of the first mantra cannot mean “living being”—but one which would include all living beings and be over and above that.

Therefore the phrase “*bhûtam yad idam kiñcha*”—refers to the Avatâra-form from which come out the incarnations like the Fish, the Tortoise, &c., and the word *Bhûtam* refers to this form which is one of the six forms of the Lord called Gâyatrî.

The commentator now quotes an authority to show that “all living beings” constitute one separated *pâda* of the Lord.

As among the twenty-two Avatâras of the Lord, the Jîva also is mentioned, as *Prithu Avatâra* (which is a typical Jîva), so among the four *pâdas* of the Lord, the Jîva constitutes one *pâda* owing to its proximity to the Lord.

Note.—Prithu is the ninth Avatāra, when counting twenty-two Avatāras. "In response to the prayers of the Rīṣis the Lord assumed the body of Prithu." In reply to the objection "why the Jīvas, who are *different* from the Lord enumerated in the category of the other three forms which truly belong to the Lord," the commentary goes on.

Says the Prāthamya :—

As the Time, Brahmā (the Male), the Vyakta (the Manifested matter) and the Prakṛiti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c., so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūrta (the Material or Visible) and the Amūrta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot, and are counted along with His feet (or real forms).

Note.—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish &c.

Says the objector : "But why do you labour this point? Is it not plain that the Egos (Jīvas) are one foot of the Lord in the sense that they are *identical* with the Lord? Why make them *different* from the Lord; and then search out a forced interpretation?" To this the Commentary replies :—

(There, however, are the *real* feet of the Lord) for in the Bhāgavata Purāṇa we find Him described as Tripāt, in the verse "sudarśanākhyam svāstram tu prāyuṅkta dayitam Tripāt"—"the Three-footed Lord employed His beloved weapon called Sudarśana." This shows that the Egos (Jīvas) are not really a foot of the Lord.

Note.—In this chapter the Lord is said Four-footed in a conventional sense only: His real forms are three, the Jīvas are not His essential forms. Had they been so, the Bhāgavata Purāṇa would not have spoken of the Lord as Tripāt (the Three-footed) but Chatuspāt.

Says an objector : "But how a thing which is really separate can be said to be a pāda or *portion* (amśa) of another?" To this the Commentary replies :—

As Suvarchalā the wife of the Sun has been described as a *part* (amśa) of the Lord, so the Jīvas (Egos) are said to be the *part* of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord.

THIRTEENTH KHANḌA.

MANTRA 1.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य
प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमिल्-
पारमेते तेज्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart). ह Ha, indeed. वै Vai, verily. एतस्य Etasya, of that (of the Ākāśa—the all-luminous). हृदयस्य Hṛdayasya, of the Heart (of the Lord called the Dweller in the heart). पञ्च Pañcha, five (in number). देव-सुषयः Deva-suṣayah, divine gate-keepers. The gate-keepers who are Devas themselves. The word upāsyaḥ “are to be meditated upon” should be supplied to complete the sentence. The word Deva-suṣi may also mean “the gate through which the deva has his exit and entrance.” स यः Sa yaḥ, that which. अयस्य Asya, His, of the Supreme Brahman in the heart. प्राङ् सुषिः Prāṇ suṣiḥ, the east gate; i. e., the gate-keeper at the east-gate. स प्राणः Sa prāṇaḥ, (that is the Prāṇa presiding over physical breath). तत् चक्षुः Tat chakṣuḥ, that is the eye, the deity presiding over the eye. स आदित्यः Sa Ādityaḥ, that is the sun, the deity presiding over the sun. तत् तेजस् अन्नाद्यम् इति Tat tejas annādyam iti, that is energy and food i. e., the deity presiding over tejas and food. उपासीत Upāsita, let one meditate. तेजस्वी Tejasvī, energetic. अन्नदाः Annādaḥ, healthy. भवति Bhavati, becomes: gets a portion of the tejas &c., of the sun. यः Yaḥ, who. एवम् Evam, thus. वेद Veda, knows, meditates.

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

MANTRA 2.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now. Yaḥ, who. Asya, His. दक्षिणसुषिः Dakṣiṇa-suṣiḥ, the southern gate (keeper). Sa, he. व्यानः Vyānaḥ, the Vyāna Vāyu: the presiding deity of the insentient (jaḍa) energy called Vyāna. तत् Tat, that. श्रोत्रम् Śrotram, the ear: the presiding deity of ear. स Sa, he. चन्द्रमाः Chandramāḥ, the Moon. तत् एतत् Tat etat, that this (form called the Moon). श्रीः Śrī, beauty. Cha. and. यशस् Yaśas, fame, all-spreading. Iti, thus. Upāsita, let meditate. श्रीमान् Śrīmān, beautiful; artistic. यशस्वी Yaśasvī, famous. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, meditates.

2. Now he who is His southern gate-keeper is the presiding deity of Vyāna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3.

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदे-
तद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं
वेद ॥३॥

Atha, now. Yaḥ, who. Asya, His. प्रत्यङ् सुषिः Pratyāṅ suṣiḥ, the western gate (keeper). सः Saḥ, he. अपानः Apānaḥ, the presiding deity of Apāna. सा Sā, he. वाक् Vāk, the presiding deity of the organ of Speech. सः Saḥ, he. अग्निः Agniḥ, the Fire-Deva. Tat etat, that this (form of Agni). ब्रह्मवर्चसम् Brahma-Varchasam, the energy produced from the study of the Vedas. The intellectual energy. अन्नाद्यम् Annādyam, food, health. Iti, thus. Upāsita, let one meditate. ब्रह्मवर्चस्वी Brahma-Varchasvi, possessing intellectual energy. Annādaḥ, healthy. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, knows, meditates.

3. Now he who is His southern gate-keeper is the presiding deity of Apāna, of the organ of speech: and is Agni. Let one meditate on him (as Agni possessed of) intellectual energy and sanity. He who meditates thus becomes intellectual and sane.—193.

MANTRA 4.

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्त-
देतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥४॥

Atha, now. Yaḥ, who. Asya, His. उदङ् सुषिः Udaṅ suṣiḥ, the northern gate (keeper). स Sa, he. समानः Samānaḥ, the presiding deity of Samāna. तत् Tat, that. मनः Manaḥ, Manas, the presiding deity of Mind. सः Saḥ, he. पर्जन्यः Parjanyaḥ, Indra. Tat etat, that this (form of Indra). कीर्तिः Kīrtiḥ, renown. Cha, and. व्युष्टिः Vyūṣṭiḥ, beauty, lordliness. Cha, and. Iti, thus. Upāsita, let him meditate. Kīrtimān, possessing renown. Vyūṣṭimān, possessing lordliness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, knows or meditates.

Now he who is His northern gate-keeper is the presiding deity of Samāna, and of wind, and he is Indra. Let one meditate on him as Indra possessed of renown and lordliness. He who meditates thus becomes renowned and lordly.—194.

MANTRA 5.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
देतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now. Yaḥ who. Asya, His. ऊर्ध्व सुषिः Ūrdhva Śuṣiḥ, the upper gate-keeper, the central. सः Saḥ, he. उदानः Udānaḥ, the presiding deity of Udāna. स Sa, he. वायुः Vāyuḥ, the principal Vāyu. स Sa, he. Ākāśa, the presiding deity of ākāśa ; he is called ākāśa because he knows all. Tat, that. Etad, this. ओजः Ojas, the presiding deity of the Odyle force, and called also ojas because of his brilliancy. महः Mahāḥ, the presiding deity of Mahar ; because he is full, therefore he is called mahat or great. Similarly the sun, the moon, Agni and Indra, are also known as Prāṇa, Vyāna, Apāna and Samāna respectively. Ojasvi, possessed of spiritual energy. Mahāsvan, possessed of fullness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, meditates.

5. Now he who is the central gate-keeper is the presiding deity of Udāna and the chief Vāyu and is Ākāśa. Let one meditate on him as the Principal Vāyu possessed of spiritual energy and greatness. He who meditates thus becomes spiritually energetic and great.—195.

MANTRA 6.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले
वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they. वै Vai, indeed. एत Etc, these. पञ्च Pañcha, five. ब्रह्मपुरुषाः brahma-puruṣāḥ, the servants of Brahman, of the Supreme Lord of the Heart. Are they the gate-keepers of the heart only ? No, but of heaven also. स्वर्गस्य Svargasya, of the heaven, of the Viṣṇu loka ; literally sva = self ; ra = delight, ga = wisdom. The place whose essential nature is wisdom and joy. लोकस्य Lokasya, of the world. द्वारपाः Dvārapāḥ, gate-keepers. The entities called Jaya, Vijaya are the outer guards of the Viṣṇu world, these are the Inner Guards. सः Saḥ, he. यः Yaḥ, who. एतान् Etān, these. एवं Evam, thus. पञ्च Pañcha, five. Brahma-puruṣān, the servants of the Supreme Lord. Svargasya, of the heaven. Lokasya, of the world. Dvārapān, the gate-keepers. वेद Veda, knows. अस्य Asya, his. कुले Kule, in the family. वीरः Virāḥ hero, brave, good offspring. जायते Jāyate, is born. प्रतिपद्यते Partipadyate, enters. Svargam lokam, the world of Viṣṇu. Yaḥ, who. Etān, these. Evam, thus. Pañcha brahma-puruṣān, the five servants of the Supreme Brahman, Svargasya lokasya dvārapān, the gate-keepers of the world of heaven. Veda, knows.

6. These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family ; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे
ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now ; after describing the meditation on the gate-keepers, the glory of the Lord is again described. यत् Yat, what, the three forms existing in the Śvetadvīpa, the Anantāsana and the Vaikuṇṭha, that. अतः Atah, from this, referring to div 'heaven'. परः Parah, high, above. दिवः Divaḥ, heaven. ज्योतिः Jyotiḥ, light, luminous. दीप्यते Dīpyate, shines. विश्वतः Viśvataḥ, Brahma's (world). पृष्ठेषु Priṣṭheṣu, on the tops, on the backs ; on the higher worlds. सर्वतः sarvataḥ, than all the worlds. पृष्ठेषु Priṣṭheṣu, on the highest places. अनुत्तमेषु Anuttameṣu, on those beyond which there are no higher worlds. उत्तमेषु Uttameṣu, in the highest (worlds.) लोकेषु Lokeṣu, in the worlds. इदं Idam, this. वाव Vāva, verily. तत् Tat, that. यत् Yat, which. इदम् Idam, same. अस्मिन् Asmin, in this. अन्तर Antar, idside, within. पुरुषे Puruṣe, in (the heart of) man. ज्योतिः Jyotiḥ, the light. तस्य Tasya, his : of this Light within the man. एषा Eṣā, this. दृष्टिः Dṛiṣṭiḥ, direct perception : or proof.

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmâ, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes) ; that is verily the same light which is within (the heart of) man. And of this the direct proof is this :—197.

MANTRA 8.

यत्रैतदस्मिञ्छरारे सस्पर्शेनोष्णिमानं विजानाति तस्यैषा
तिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत

उपशृणोति तदेदृष्टं च श्रुतं चेत्पासीत चक्षुः श्रुतो भवति
य एवं वेद य एवं वेद ॥८॥

इति त्रयोदशः खण्डः ॥१३॥

यत्र Yatra, what. एतत् Etat, this. अस्मिन् Asmin, in this. शरीरे Śarīre, in the body. स्पर्शेन Sparśeṇa, by touching (the body), through the sense of touch (of the body). उष्णिमानम् Uṣṇimānam, warmth. विजानाति Vijānāti, perceives. The Lord is in the Prāṇa and the Prāṇa causes vital warmth, and so the perception of warmth is the perception of the Lord. तस्य Tasya, of It (of the Light or the Lord within the heart). एषा Eṣā, this. श्रुतिः Śrutih, praise, the sound made by the Prāṇa, the praise chant constantly sung by the Prāṇa within the man. यत्र Yatra, what. एतत् Etat, this. कर्णौ Karṇau, the two ears. अपिगृह्य Apigrihya, apprehensible, existing in. निनदम् इव Ninadam iva, like the roar of the ocean. नदथुः इव Nadathuḥ iva, like the sound of thunder. अग्नेः Agneḥ इव iva, like of the fire. प्रज्वलतः Prajvalataḥ, of the flaming, burning. उपशृणोति Upaśṛiṇoti, hears, listens. तत् Tat, that. एतत् Etat, this (the Brahman within the heart). दृष्टम् Dṛiṣṭam, seen, as if seen, inferred from visible proof. श्रुतम् Śrutam, heard, as if heard : established by praise. इति Iti, thus. Upāsita, let one meditate. चक्षुष्यः Chakṣuṣya, clairvoyant, literally the eye that travels up to Brahman, the divine sight. श्रुतः Śrutah, celebrated. Bhavati, becomes, Yāḥ, who. Evam, thus. Veda, knows.

8. Namely the warmth which one perceives through touch here in the body. Of Him is this praise, which one hears as existing in the ears, namely the sound like the roar of an ocean, or that of thunder, or of the burning fire. Let one meditate on Brahman as if thus seen and heard. He who knows this thus, becomes clear-seeing and celebrated ; yea who knows this thus.—198.

MADHVA'S COMMENTARY.

In the last khanda it was mentioned that the Supreme Brahman is in the Heart and is called Hridaya, the all-luminous in the town called the Heart. Now will be described the greatness of meditating on the various gate-keepers of this city of the Heart where the Lord dwells. In the Upaniṣad text are mentioned five gates thus : the east gate, which is Prāṇa, which is the eye ; the southern gate, which is Vyāna, which is the ear ; the western gate, which is Apāna, which is the speech ; the northern gate, which is Samāna, which is the mind (manas) ; the upper gate, which is Udāna, which is Vāyu. *Prima facie* it would appear as if Prāṇa, Apāna, &c., eye, ear, &c., the sun, moon, &c., the east gate, the west gate, &c., were identical, that is to say the east gate was identical with Prāṇa, eye, and the sun and so on. The Commentator removes this misconception by an extract from the Sat-Tattva.

The warden of the front gate of Hari is the presiding deity (abhimāni) of the breath of (prāṇa) respiration, of the eye, and is called

also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the Vyāna, the presiding deity of ear : the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the Apāna, the fire, the intellectual energy, the deity of food. The warden of the north is Indra, the presiding deity of the Samāna and Manas, of glory and lordly power always.

The gate-keeper of the zenith (or the central gate) is the Chief Vāyu itself, the (presiding deity of) ākāśa. He is called ākāśa because of his all-knowing (ā=all; kāśa=to illumine, to know.) He is called Udāna because of his being high (unnati=high). He is called Ojas because of his powerfulness (ūrjita=powerful). He is called Mahah because he is full. These five Persons are known as the gate-keepers or servants of the Supreme Brahman. They are the constant gate-keepers in the Heart and also in the world of Viṣṇu. They are the Inner Guards of the Vaikuṇṭha as Jaya, Vijaya, &c., are the Outer-Guards of the Viṣṇu Loka.

Note.—In the Śruti, it is said that, he who meditates on Prāṇa gate-keeper becomes Tejasvī and Annāda, on Vyāna Śrīmān and Yaśasvī, on Apāna Brahmavarchasvī and Annāda, on Samāna Kīrtimān and Puṣṭimān, on Udāna Ojasvī and Mahasvān. *Prima facie* it would appear that the person meditating becomes *equal* in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a *portion* of the attributes of these gate-keepers.

He who meditates on these gets even a share in a portion of the attributes belonging to these (gate-keepers): and also attains the Viṣṇu world, and gets good offsprings.

Note.—The phrase tripādasyāmṛitam divi has been explained in the sense that the three forms Nārāyaṇa, &c., exist in the Dyu—namely in the Śvetadvīpa, Anantāsana and Vaikuṇṭha. These very three forms are now spoken of in the seventh mantra of this Khaṇḍa as existing “*above Dyu*.” The Dyu there has a different meaning from the dyu here. The phrase ‘above dyu’ does not mean a world above the Vaikuṇṭha or Anantāsana or the Svetadvīpa, but above dyu in its lower sense.

In fact the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with five gates.

The Lord Viṣṇu dwelling in Vaikuṇṭha and residing *above* the seven worlds is indeed the same who is *in* all the worlds, and is also in the highest and best world of Brahmā called Viśva. He is in the non-inferior worlds as well. He one alone resides in all souls (Puruṣas). And that Viṣṇu is in Prāṇa (vital force), and Prāṇa is in Agni (vital heat). This vital heat (agni) is felt on touching a living being. This is one way of seeing Viṣṇu, namely through the vital heat which is the effect of vital energy in which dwells the Lord. This Prāṇa is constantly singing out the praise of that Viṣṇu, and this is what the wise hears always as existing in his two ears and gets divine sight: and gets Mukti through such meditation.

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well-known method of Yoga, called the Śabda Yoga and is very popular now-a-days, among the sect called the Sat Sangis or Râdhâ Svâmis).

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Sat-Tattva.

Note.—In Mantra 2 the word Yaśas 'fame' is used, and in Mantra 4 the word Kîrti or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabda Nirṇaya it is said that Yaśas means that which goes, (ya) to different directions—fame in distant places ; a pervasive attribute ; while kîrti is a visible monument of one's greatness.

(Thus the Pyramids are the Kîrti of the Pharoahs. The idea of something material and perceptible is to be found in the word Kîrti, while Yaśas has no such idea, as Arjuna is famous as a warrior.)

The phrase Sarvataḥ Priṣṭheṣu of mantra 7 literally on the backs of all, means in places which are the highest, namely in the Vaikuṇṭha, the Kṣîra Sâgara (the Ocean of Milk), and the Anantâsana &c.

The phrase Viśvataḥ Priṣṭheṣu of the same mantra means "in higher places than even the Brahma-Loka."

The word Anuttama means that from which there is nothing better, beyond which there are no superior worlds. The word Uttama means which is itself in every respect high and the best.

Says an objector :—The Vaikuṇṭha Loka alone is the highest of all worlds, why do you include the Kṣîra Sâgara and the Anantâsana which are parts of the Prâkritie plane ? To this the Commentator replies :

The Anantâsana is the highest of the Pṛithivî (physical) Lokas, and consequently with respect to the earth it is the highest or Sarvataḥ Priṣṭheṣu. With regard to the Intermediate worlds (the astral) the Śveta-Dvîpa is the highest, and so, that also is called the highest or Sarvataḥ Priṣṭheṣu : and Hari dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (Deva) worlds, the Vaikuṇṭha is said to be the highest. So the Lord in Vaikuṇṭha is also rightly said to be dwelling in the highest place : for among the heavens the Vaikuṇṭha is the highest.

Says an objector:—The phrase *Atha yad atah paro divah* (Mantra 7) has been explained as “beyond the heaven.” If the Lord is in the highest heaven *Vaikuṇṭha*, how can He be said to be beyond the heaven? To this the Commentator replies.

The Great Meru is said to be ‘heaven’ with regard to the Earth. The *Anantāsana* is *beyond* this Great Meru (the Land of the Earth Devas—the heaven on Earth): and thus the Lord in *Anantāsana* is *beyond* heaven (*i.e.*, beyond the Earthly Paradise.) The Solar Orb is the heaven of the (Intermediate Plane or) *Ākāśa* (or the Astral Plane). The *Śvetadvīpa* is *beyond* this heaven and so the Lord in *Śvetadvīpa* is *beyond* the Astral heaven. The *Indra Loka* is the heaven of the *Dyu* plane (Deva plane). The *Vaikuṇṭha* is *beyond* the *Indra Loka*, and so the Lord in *Vaikuṇṭha* is *beyond* this heaven also. It is in this sense that the phrase *Divah* ‘beyond the heaven’ is used. (The “heaven” there means the earthly, the astral and the celestial heavens).

Admitted that *Vaikuṇṭha* is *Viśvataḥ Priṣṭheṣu*, because it is beyond the *Satya Loka* or the *Brahma’s* world. But how can the *Anantāsana* and the *Śvetadvīpa* be said to be beyond the *Brahma’s* world, for you have explained the word *viśvataḥ* as “of *Brahmā*.” These two worlds are not beyond *Brahma’s* world, though they are the highest regions of the physical and the Astral? To this the Commentator answers:—

With regard to the Earth, the *Brahma’s* world is in Meru. The *Anantāsana* is beyond Meru and so it is beyond the *Brahma’s* world. With regard to the Intermediate Region, the *Vaijayanta* is the world of *Brahmā*. The *Śvetadvīpa* is beyond this; and so it is beyond the *Brahma’s* world. With regard to the *Dyu* worlds, the *Satya Loka* is the world of *Brahmā*; and the *Vaikuṇṭha* is beyond the *Satya Loka* and therefore beyond the *Brahma’s* world. In other words, like the “heaven,” the *Brahma’s* world is also threefold. (The Physical *Brāhmīc* world is in Meru, the Astral *Brāhmīc* world is in *Vaijayanta*, and the Celestial *Brāhmīc* World is the *Satyaloka*).

The *Anantāsana*, the *Śvetadvīpa* and the *Vaikuṇṭha* being beyond the Meru, the *Vaijayanta* and the *Satyaloka* respectively, they are said to be “beyond the *Brahma’s* world,”—*Viśvataḥ Priṣṭheṣu*. Thus it is in the *Sat Tattva*.

The words *Ninadam iva* and *Nadathur iva* of Mantra 8 have been explained by *Śaṅkara* as “a rumbling like that of a chariot” and “a bellowing like that of the bull.” The Commentator shows that these explanations have no authority. He quotes the authority of *Sat Tattva* for his explanation.

So also: “*Nināda* is the roar of the ocean and *Nadathu* is the sound of the thunder.”

The word *Chakṣuṣya* has been explained by *Śaṅkara* as ‘conspicuous,’ while *Madhva* has explained it as “obtaining of divine vision.” He now quotes the same authority of the *Sat Tattva* for his explanation.

So also :—" That which goes (ya) in the eye or Brahman (Chakṣus) is called Chakṣuṣya—Brahma-reaching, therefore "divine vision." (Such a person *sees* Brahman, he gets Brahma-reaching gaze—Chakṣuṣya).

FOURTEENTH KHANDA.

MANTRA 1.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु
क्रतुमयः पुरुषो यथा क्रतुर्वाँल्लोढो पुरुषो भवति तथेतः प्रेत्य
भवति स क्रतुं कुर्वीत ॥१॥

सर्वम् Sarvam, Full, full of all perfect qualities. खलु Khalu, verily. इदम् Idam, this, so near within the heart. ब्रह्म Brahma, the supreme Brahman (within the heart). तत् Tat, that. जलान् Jalān, the mover (aniti) on water (jala). इति Iti, thus. शान्तः Śāntaḥ, calmly, with the mind (buddhi) fixed on the Lord, with devotion. उपासीत Upāsita, let (one) meditate. अथ Atha, now, next (after such meditation). खलु Khalu, because. क्रतु Kratu, knowledge, conviction resulting from meditation. मयः Mayāḥ, full of. पुरुषः Puruṣaḥ, the man, the adhikāri, the aspirant. यथाक्रतुः Yathākratuḥ, according to (one's) conviction (faith or belief). अस्मिन् Asmin, in this. लोके Loke, in the world. पुरुषः Puruṣaḥ, the man. भवति Bhavati, is. तथा Tathā, so; इतः Itāḥ, from this (world or body). प्रेत्यः Pretyaḥ, having gone out, died : in the state of mukti. भवति Bhavati, becomes. He gets in the state of Release, the fruition according to the stage of his knowledge and faith. स Sa, he. क्रतुम् Kratum, conviction, knowledge, faith in Viṣṇu according to his capacity and knowledge. कुर्वीत Kurvita, let him do.

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord.)—199.

MANTRA 2.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदं भ्यान्तोऽवाक्य-
नादरः ॥२॥

मनोमयः Manomayaḥ, full of great intelligence, omniscient. प्राणशरीरः Prāṇa śarīra, full of power ; whose body is of power. Omnipotent. भारूपः Bhārūpaḥ,

whose form is light, luminous. सत्यसंकल्पः Satya saṅkalpaḥ, whose will is true, whose will is never frustrated; saṅkalpa means the mental modification that precedes an action, the volition. True resolve. आकाशः Ākāśaḥ, the full of wisdom (kāśa = wisdom). आत्मा Ātmā, the doer, the agent of giving, &c. सर्वकर्मा Sarva karmā, the ordainer of all actions, and thus all-acting सर्वकामः Sarva kāmāḥ, all-desires, the objects of desire are desires. सर्वगन्धः Sarva gandha, all-scents. सर्वरसः Sarva rasaḥ, all tastes. सर्वम् Sarvam, all इदम् Idam, this. अभ्यात्तः Abhy-āttaḥ, all-reaching, all-embracing, all supporting. अवाकी Avākī, silent, who never opens his mouth but to bless or who does not talk uselessly. अनादरः Anādaraḥ, never surprised; free from self-conceit, impartial.

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness.—200.

MANTRA 3.

एष म आत्मान्तर्हृदयेऽणीयान्त्रीहेर्वा यवाद्वा सर्वपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मन्तर्हृदये ज्याया-
न्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥३॥

एषः Eṣaḥ, this (Lord) मे Me, my. हृदये Hṛdaye, in the heart. अन्तर Antar, within, the Inner. आत्मा Ātmā the self. अणीयान् Anīyān, smaller than. व्रीहेः Bṛiḥeḥ, a corn of rice. वा, or. यवात् Yavat, than a corn of barley. वा, or. सर्वपात् Sarṣapāt, than a mustard seed. वा or. श्यामाकान् Syāmākāt, a canary seed. Syāmāka-taṇḍulat, than the kernel of a canary seed. वा, or. Eṣaḥ, this. Me, my : Ātmā, Self. Antar, within. Hṛdaye, the heart; ज्यायान् Jyāyān, greater. पृथिव्याः Prithivyāḥ, than the earth Jyāyān, greater than. अन्तरिक्षान् Antarikṣāt, the Intermediate region Jyāyān, greater than. दिवः Divaḥ, than the Heaven. Jyāyān, greater. एभ्यः Ebhyaḥ, than these; लोकेभ्यः Lokebhyaḥ, these worlds.

3. This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds.—201.

MANTRA 4.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदं भ्यात्तोऽ-
वाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह
शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Sarva-karmā, enjoyer of all works. Sarva-kāmaḥ, enjoyer of all desires. Sarva-gandhaḥ, enjoyer of all sweet odours. Sarva-rasaḥ, enjoyer of all sweet tastes. Sarvam, all. Idam, this. Abhyāttah, All-reaching. Avāki, silent. Anādarāḥ, Impartial. Eṣaḥ, this. Me, my. Ātmā, Self. Antar, within. Hṛdaye, the heart. एतत् Etat, this. ब्रह्म Brahma, Brahman. एतम् Etam, Him. इतः Itah, from this body. प्रेत्य Pretya, after dying or departing. अभिसम्भविता Abhisambhavitā, I shall obtain. अस्मि Asmi, I am. इति Iti, thus. यस्य Yasya, whose. स्यात् Syāt, may have. अद्धा Addhā, faith. न Na, not. विचिकित्सा Vichikitsā, doubt. अस्ति Asti, is. इति Iti, thus. ह Ha, verily. स्म Sma, a mere expletive. आह Ōha, said. शाण्डिल्यः Śaṇḍilyaḥ, Ṛṣi Śaṇḍilya.

4. He is the Enjoyer of all works, all desires, all sweet odours, and all tastes. He embraces all this, and is the silent Impartial (witness). This my Self within the heart is that Brahman. (Let one meditate on Him, with this idea) when departing from this body I shall reach Him. He who has this faith (verily obtains Him,) there is no doubt in it. Thus said Śaṇḍilya, thus said Śaṇḍilya.—302.

MADHWA'S COMMENTARY.

In a former chapter it was shown that the Lord within the heart was also the Lord pervading the entire universe. The same meditation is taught in the present chapter also. It shows that the Lord is both minuter than the atom, and thus pervades the Jiva which is atomic, and he is greater than the whole cosmos. In fact the Lord within the heart is infinitely big also.

In the Sad guṇa it is thus written :—The Lord Brahman is called *idam* or “this” because He is the nearest of all. (He is inside all Jivas). He is called *sarvam* also, because He possesses *all* infinite qualities. That Brahman is called *Jalān* also, because that Lord Viṣṇu moves on the waters (jala=water ; ana=move.) (The Vedas declare that the Lord Viṣṇu moves on the waters ; as the Ṛig Veda). “Ānīt avātam &c.” is the clear text of the Veda showing that the Lord *breathes*, in the waters of cosmic matter, without air. In that infinite mass of surging matter, Brahman alone breathes ; hence He is called Nārāyaṇa (the Mover on the waters).

(The whole Mantra means :—At the time of pralaya, that One Supreme Lord breathed (ānīt i.e. worked easily) without air. There was no air, yet He breathed. He worked (swadhayā) easily, happily, not for the sake of getting happiness, but He was happy to work. There existed then no one greater than Him. Tamas alone existed

then. In that time of Great Latency, Tamas namely jīvas and root-matter alone co-existed with the Lord. This Tamas was in the form of apraketam or infinitely spread out, salilam or water. This covered all. The word Nārāyaṇa also means the same. See Manu. This chapter also teaches the meditation on the Lord in the heart.

Thus let one calmly meditate. Because a man consists of thoughts, therefore he must have right thoughts. The word kratu means definite, certain knowledge, belief or faith, and nothing else. As is the faith of a man, so is the state of his life after death. His mukti is according to his kratu or conviction. It is therefore, necessary to have right kratus or convictions, so that there may be right state of mukti. The right kratu is the firm conviction in the Lord Viṣṇu, the All-Full, and Greatest. As Viṣṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence.

As His body is nothing but strength, He is called Prāṇa-śarīra "Strong-bodied." As He illumines all on all sides, He is called ākāśa (all-luminous) (Ā=all, kāśa=light). He is all odours, &c., as well as the Eternal Enjoyer of all odours &c., He who has such firm conviction in the Lord, verily reaches the Highest Person. Thus it is in the Sad Guṇa.

The words Sarva-gandha, &c., occur twice in this chapter. In the first passage it means that the Lord is all odours, &c., the nature of which is not like physical odours, &c., for the Lord is not physical; but his nature is all-intelligence. The odours consist of mind stuff, and bliss stuff, chidānanda-ātmaka. In the second passage the words sarva-gandha, &c., mean that the Lord enjoys all odours, &c.

FIFTEENTH KHAṆḌA.

MANTRA 1.

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य
स्रक्तयो द्यौरस्योत्तरं बिलं स एष कोशो वसुधानस्तस्मिन्विश्व-
मिदं श्रितम् ॥१॥

अन्तरिक्ष-उदरः Antarikṣa-udaraḥ, he in whose belly (udara) is contained the whole Intermeditate (antarikṣa) region or the astral plane. कोशः Kośaḥ, treasure-chest; but it here means the Lord, because he is ka or all-joy; and uśa or Will or the Bliss-and-Will. भूमिः Bhūmiḥ, the earth. बुध्नः Budhnaḥ, bottom, the sole of the feet. Bhūmi-budhna means he who has the earth as his foot-stool. Or the earth is under his feet. न जीर्यति Na jiryati, does not decay, or grow old. The Lord has a body, but it never decays or grows old. दिशः Diśaḥ, the quarters. हि Hi, verily. अस्य Asya, his. स्रक्तयः Sraktayaḥ, branches or arms, hands; that is, the four quarters are contained in his four arms. The word sraktayaḥ is the nominative plural of srakti, but it is to be construed

here as locative plural, *sraktiṣu*, *i. e.*, in His arms. Similarly other words also in this verse which are in the nominative case are to be construed in the locative. द्यौः *Dyauh*, the heaven. अस्या *Asya*, His. उत्तरबिलम् *Uttara-bilam*, the upper aperture, the brahmarandhra. The cavity in the head, the seat of the soul. सः *Saḥ*, that. एषः *Esaḥ*, this. कोशः *Kośaḥ*, the Joy-Will. वसुधानः *Vasudhānaḥ*, the receptacle (*dhāna*, that in which anything is contained *dhiyate*) of the gods (*Vasu=devas* in general). सर्वम् *Sarvam*, the whole universe. इदम् *Idam*, this. श्रितम् *Śritam*, refuged.

1. The Lord Joy-Will has the Intermediate regions in His stomach; the Earth under the soles of His feet; and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. This Joy-Will is the receptacle of all the devas, and the whole universe is refuged in Him.—203.

MANTRA 2.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी
नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं
वायुं दिशां वत्सं वेद न पुत्रोद५ रोदिति सोऽहमेतमेवं वायुं
दिशां वत्सं वेद मापुत्रोद५ रुदम् ॥२॥

तस्य *Tasya*, His. प्राची *Prāchī*, east, *i. e.*, the upper right hand. दिक् *Dik*, the quarter, the hand. जुहूः नाम *Juhūr nāma*, is called *juhū*, the giver (*juhoti*, to give) or the eater (*juhoti*, to eat) or the destroyer (*juhoti*, destroys the enemies by His *chakra*). सहमाना नाम *Sahamānā nāma*, called *sahamāna*. *Mānam* means the Vedic knowledge, symbolised by the conch shell, *saha* means holding. दक्षिणा *Dakṣiṇā*, the lower right hand. राज्ञी *Rājñī*, *nāma*, called *Rājñī*. The club is so called because, it is red, or is refulgent with glory. प्रतीची *Pratichī*, west, the upper left arm, as it contains the western quarter, it is called the west. सुभूता नाम *Subhūtā nāma*, called *Subhūtā* or exceedingly (*su*) graceful (*bhūti=kānti* or grace). It means the lotus also. उदीची *Udichi*, the north, *i. e.*, the lower left arm. As it holds the northern quarters it is called the north. The four hands of the Lord hold the four quarters, they also hold *dharma* or virtue, *jñāna* or wisdom, *vairāgya* or world-weariness, and *aigvarya* or lordliness. In fact the four ornaments, (the discus, the conch, the club, and the lotus), symbolise these four virtues also. They are the father of *Vāyu* who possesses these four attributes. तासां *Tāsām*, of these. वायुः *Vāyuḥ*, the Christ, the lord *Vāyu*. वत्सः *Vatsaḥ*, the calf, the Child. *Vāyu* is the child of these four arms of the Lord, and has *dharma* &c. That is, from the arm called *Juhū* is born *dharma*, from *Sahamānā* is born *Jñāna*, from *Rājñī* is born *vairāgya*;

from Subhūtā is born aiśvarya. He who knows this gets the following reward. स Sa, he. यः Yaḥ, who. एतम् Etam, this, Vāyu possessing dharma &c. एवम् Evam, thus. वायुं Vāyum, Vāyu. दिशं वत्सम् Diśām vatsam, the child of the quarters, namely of the four arms of the Lord. The hands are called diś because they teach (deśana) virtue, wisdom, world-weariness, lordliness. वेद Veda, knows. न Na, not. पुत्र रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant. रोदिति Roditi, weeps, *i. e.*, he is not reborn again, but gets mukti. साḥ, that. Aham, I. Etam, this. Evam, thus. Vāyum, Vāyu. Diśām vatsam, the child of the quarters, the immaculate born. Veda, knew. मा Mā, not. Putra-rodam, the child's cry. रुदम् Rudam, I wept. This is the speech of the goddess Rāmā.

2. His upper right arm is called the Destroyer (discus); the lower right arm is called the Wisdom-accompanied (conch); the upper left arm is called the Effulgent (gada or club); the lower left arm is called the Very-graceful (lotus). Vāyu is their child. He who knows thus Vāyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Lakṣmī) knew Vāyu to be thus the child of the quarters and have never wept again as a child of any one.—204.

MANTRA 3.

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽ-
मुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना
स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable. कोशम् Kośam, the Joy-Will. प्रपद्ये Pra-
padye, I adore, I turn to, I take refuge. I have attained Him also; not through
any merit of my own, but through his grace alone. अमुना Amunā, through His
grace: amunā is repeated thrice, to show that the grace is the chief cause in
obtaining the Lord. प्राणम् Prāṇam, the Life, the Leader (praṇetā) the Savi-
our. It is the name of Vāsudeva. भूः Bhūḥ, the adorer, he who adorns us
with wisdom. It is the name of Saṅkarṣaṇa. भुवः Bhuvah, the Life-giver,
it is the name of Pradyumna. Prapadye, I have attained. Amunā, through His
grace. स्वर Svar, the bliss, the giver of joy and bliss, it is the name of
Aniruddha. Prapadye, I have attained through his grace.

3. I adore the Imperishable Lord of joy and will,
yea I have attained Him, merely through His grace, verily
through His grace, through His grace. I adore the Lord

Prâṇa (Vâsudeva), yea I have attained Him, through His grace, through His grace, through His grace. I adore the Lord Bhûḥ (Sañkarṣaṇa) and have attained Him, through His grace, through His grace, through His grace. I adore and have attained the Lord Bhuvaḥ (Pradyumna), through His grace, through His grace, through His grace. I adore and have attained the Lord Svar (Aniruddha), through His grace, through His grace, through His grace.—205.

MANTRA 4.

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदं सर्वं भूतं
यदिदं किंच तमेव तत्प्रापत्सि ॥४॥

अथ Atha, now. यत् Yat, what. अवोचम् Avocham, I have said. प्राणम् Prâṇam, Prâṇa, the Lord called Vâsudeva. प्रपद्ये Prapadye, I adore. इति Iti, thus. Prâṇaḥ, life and vai, verily. इदम् Idam, this. सर्वं Sarvam, all. भूतम् Bhutam, full, element, the fountain of all incarnation, such as fish &c. यत् Yat, what. इदम् Idam, this. किंच Kimcha, whatever. तम् Tam, Him, Vâsudeva, not different from His Avatâra. एव Eva, alone. Tat, that. प्राप्स्यस्य Prâpsyatha, you will obtain.

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so, therefore) worship (O men) this Prâṇa and you will obtain Him.—206.

MANTRA 5.

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये
दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now. Yat, what. Avocham, I said. Bhûḥ Prapadye, I adore Bhû. Iti, thus. Prithivîm Prapadye, I adore the Lord called Prithivî, the great expanse. Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. Divam Prapadye, I adore the Lord called Divam the sportful. Iti, thus. Evam, alone. Tat, that. Avocham, I said.

5. When I said "I adore Bhû" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven. This alone is what I meant.—207.

Note:—Therefore you also adore the Lord who pervades the three worlds, who bears also the names of those worlds, and is called Sañkarṣaṇa. Prithivî when applied to the Lord means the Expanse. Antarikṣa similarly applied means 'the seer within,' "the Looker into the hearts of men." Dyû similarly means the Sportful One. By thus worshipping Him you will get Him.

MANTRA 6.

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now. Yat, what. Avocham, I said. Bhuvaḥ, Bhuva. Prapadye, I adore. Iti, thus. Agni, the eater. Prapadye, I adore, Vāyum Prapadye. I adore Vayu. Âdityam Prapadye, I adore Âditya. Iti, thus; Eva, alone. Tat, that. Avocham, I said.

6. When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vāyu and Âditya.—208.

Note :—The words Agni, Vāyu, Âditya are also the names of the Lord. Agni means he who eats or accepts all offerings, Vāyu means he who blows (vâ—to blow) and who gives life (Âyus=life, vâ+âyu=vāyu, the Mover and Life-giver.) Âditya means the taker away of life. Worship the Lord Pradyumna in agni, vāyu and âditya and you will get Him.

MANTRA 7.

अथ यदवोच-स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये
सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now. Yat, when. Avocham, I said. Svar, the Lord called Svar. Prapadye, I adore. Iti, thus. R̥ig Vedam, the Lord pervading the R̥ig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda. Prapadye, I adore. Sāma Veda, the Lord pervading the Sāma Veda. Prapadye, I adore. Iti, thus. Eva, alone. Avocham, I said.

7. When I said I adore Svar, what I said is, I adore the Lord pervading the R̥ig Veda, the Yajur Veda and the Sama Veda. Verily this is what I said.—209.

Note :—The word R̥ig means knowledge, and Veda means giver. R̥ig Veda means the giver of knowledge. Yajus means sacrifice, Veda means teacher. He who teaches men, by His acts, how to sacrifice their petty selves for the higher good is Yajur Veda. Sāma means equality, and Veda means teacher. He who teaches men the great lesson of equality is the Lord called Sāma-Veda. Worship the Lord Aniruddha thus and you will reach Him.

MADHWA'S COMMENTARY.

In the last chapter it was mentioned that the Lord is greater than all the worlds. Lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body, and is Infinite in spite of such body and his arms give birth to the mighty being like Vāyu, and he should be meditated upon as possessing such a body,

It must not be said that the Lord is really formless, and figureless, and a form is given or attributed to him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word *koṣa*, which literally means a treasure chest. But it has not that meaning here, and so it is first taken up.

The word *ka* means bliss; and the word *usa* means wish or will. Viṣṇu is called *Koṣa* because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great Viṣṇu is Undecaying. The Vasus are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called *Vasudhānam*. In Him is refuged the whole universe. His right upper arm contains the eastern quarters and is called *Juhu*, because it offers sacrifice (*hu*=to offer sacrifice) and because the Lord *Keśava* eats with this hand (*hu*=to eat). The lower right arm of the Lord contains the southern quarters. It is called *Sahamāna*, because *māna* means that which is essentially knowledge, and *saṅkha* or conch is essentially a symbol of knowledge, and it is held in the lower left arm of the Lord. Or the hand is called *juhu* because it destroys the *daityas* with the discus held in it. (*Hu*=to kill). His upper left arm contains the western quarters. It is called *rājñi* because it holds the *raji* or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus, it is the holder of the symbol of prosperity, and hence it is called *Subhuta* or very prosperous. These arms are called *diś*, because they teach (*diś*=to teach) virtue, wisdom, world-weariness, and lordliness. From these arms is born the Great *Vāyu* and therefore he is called the child of the *diś* or quarters or teaching. From the four arms of Viṣṇu representing virtue, wisdom, world-weariness and lordliness is born *Vāyu*. He who knows this does not get rebirth, and consequently does not weep as the child of anybody. In other words he transcends birth and death. But being released is eternally happy. Knowing *Vāyu* the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time an eternal free. Thus said *Ramā* of yore. I always adore the lord Viṣṇu, the Undecaying, the Supreme bliss, the heart's desire of all. I have attained this through His grace alone, and not through any power of my own. I always worship *Keśava* as the Leader of all and called *Prāṇa* (*praṇetar*=leader). All this appearance or *avatāra* such as the Fish, &c., is the manifestation of

the Lord Hari. All this avatâra is Viṣṇu undoubtedly. Therefore worship Viṣṇu in all these forms of Fish &c., for every one of them is Viṣṇu and nothing but Viṣṇu. Adore Him O men! thus said Lakṣmi to all creatures.

(The four words prâṇa, bhûh, bhuvaḥ, svar, mean Vāsudeva, Saṅkaraṇa, Pradyumna and Aniruddha. Similarly the words prithivî &c., are the names of the Lord here. This the Commentator now explains :

Vāsudeva is called prâṇa because he leads (prañayeta) his devotees to release, Saṅkaraṇa is called Bhû because he adorns (bhūṣayeta) them with wisdom. He is called prithivî because he dwells in the earth and because he expands his self (pratha=expansion). He is called Antarikṣa because he is in the Intermediate regions, and because he looks into (ikṣan) the hearts (antar) of all. The Lord is in heaven and so he is called dyu; and because he is all-sporting (div=to play). Pradyumna is called Bhuvaḥ because by creating he brings the world into existence (bhwāvayeta). He is called Agni because as the Supreme he really eats everything that is offered in the fire. He is called Vāyu, because he dwells within Vāyu and because he moves (vāti=blows) and he is the life (āyus, life) of this universe. He is called Âditya, because he resides within the sun and because he withdraws (adadâti, takes up) all life within Himself at the time of great latency. He is called Svar, because he is the giver of the highest (su, highest) happiness (var, happiness) and because he is the unrivalled giver of the highest happiness. He is called Rîgveda, because he teaches (veda, to teach) wisdom (vik, knowledge). He is called Yajurveda, because he teaches self-sacrifice (yajus=sacrifice) to all. He is called Sāmaveda, because he teaches equality (sâman, equality) to all. Thus have I described the four-fold essence of Hari. So said Devi Indirâ, while praising the Supreme Hari as above. A female also is spoken of in the masculine gender, if she is as competent as a male person (therefore Lakṣmi is referred to by the masculine *sa* and not *sâ* in the Śruti : *sa ya etam evam vāyum diśam vatsam veda and soham etam evam vāyum diśam vatsam veda mâ putra rodam rudam*).

SIXTEENTH KHANDA.

MANTRA I.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातः-
सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य
वसवोऽन्वायताः प्राणा वाव वसव एते हीदः सर्वं दास्यन्ते ॥१॥

Puruṣaḥ, the person competent to perform sacrifice. Vāva, always, reverentially. Yajñaḥ, sacrifice. Let a man always meditate reverentially thus:—"I am the sacrifice in this worship of Viṣṇu." Tasya, his. Yāni, which. Chaturviṃśati, twenty-four. Varṣāni, years. Tat, that. Prātaḥsavanam, morning libations. Chaturviṃśati, twenty-four. Akṣarāḥ, syllables. Gâyatri, Gâyatrî. Gâyatram, belonging to Gâyatri, or in which the Gâyatrî metre is used. Prātaḥsavanam, morning libations. Tat, that. Asya, his, of the man as sacrifice. Vasavaḥ, the Devas called Vasus. Anvâyattāḥ, connected with, Lords of. Prāṇaḥ, the senses. Vāva, verily. Vasavaḥ, Vasus. Ete, these. Hāi, indeed, verily. Idam, this. Sarvam, all. Vāsayanti, make to abide. The Jīvas abide in the bodies, so long as the Prāṇas abide therein. Therefore the prāṇas are called Vasus.

1. Let a man meditate always:—"I am sacrifice." That which is the first twenty-four years of his life is the morning libation. The Gâyatrî has twenty-four syllables, the morning libation is offered with Gâyatrî hymns. Of this man-sacrifice the Vasus are the lords. The prāṇas are verily the Vasus, for all these Jīvas abide in the bodies, so long as, the Prāṇas make them so to abide.—210.

MANTRA 2.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव
इदं मे प्रातःसवनं माध्यन्दिनं सवनमु सन्तनुतेति माहं
प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्वैव तत एत्यगदो ह
भवति ॥ २ ॥

Tam, him. Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life. Kiñchit, anything. Upatapet, should give pain, through fever &c., should ail. Sa brūyāt, let him say. Prāṇa! Vasavaḥ! O! Prāṇas! O! Vasus! O lords of the senses. Idam, this. Me, my. Prātas savanam, morning oblation. Madhyandina savanam, to the mid-day libation. Anusantanuta, stretch on, extend. Iti, thus. Mā, not. Aham, I. Prāṇānam, between the Prāṇas. Vasunām, between the Vasus. Madhye, between. Yajñaḥ, the sacrifice. Vilopsiya, I may perish, be cut off. Iti, thus, it shows the end of the prayer. Ut ha eva tataḥ eti=udeti eva ha tataḥ. Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udeti, rises up, recovers. Eva, indeed. Agadaḥ, diseaseless, healthy. Ha, verily. Bhavati, becomes.

2. If any illness pain him in this period of his life, let him pray to the Vasus thus:—O! Prāṇas! O! Vasus!

the light. पश्यन्तः Paśyantah, (fully) seeing. उत्तरम् Uttaram, the higher. स्वः Svah, the joy : Paśyantah, seeing. Uttaram, the higher. Uttaram, the higher. देवः Devam, the God. देवत्रा Devatrā, among the Gods. The God of gods. सूर्यम् Sūryam, the Sun ; the Goal of the Wise (Sūribhiḥ prāpya). अगन्मः Aganmah, we have obtained ज्योतिष् Jyotiṣ, Light. उत्तमम् Uttamam, the highest.

8. We seeing fully the higher Light, the delightful higher Light, have come out of darkness. We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light. (Rig Veda I. 50. 10).—224.

MADHVA'S COMMENTARY.

Note.—Man has been compared to a Sacrifice. In an ordinary sacrifice, there is Dikṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasadas when the performer breaks the fast and takes food, then in ordinary Yajña there are music, singing of hymns and the recitation of Sacred Books (Stuta Śāstra) ; then gift is made to the officiating priests (dakṣiṇā). When Soma juice is going to be extracted in the actual sacrifice, the expression Soṣyati “will be extracted or will give birth” is used. Similarly when it has been extracted the word “asoṣṭa” “has been extracted or has given birth” is used. Lastly when the sacrifice is completed, there is the finishing bath called the Avabhṛitha. In the allegory of the Man as the Sacrifice, what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khaṇḍa answers that. Madhva explains this Khaṇḍa by an extract from the Sat Tattva.

It is thus in the Sat Tattva :—In the allegory of Man as Sacrifice, the Initiation (Dikṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures. The Upasada is said to be the state when he eats, drinks and enjoys himself. The stuta śāstra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another. The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness. When his wife is *enciente*, people say soṣyati “she will give birth,” when a child is born, they say asoṣṭa, “she has given birth”: thus these correspond to the use of such expressions in the actual Yajña. The birth of a son is in fact the second birth of the man, his first birth being from his father. Inasmuch as the son reproduces him, he is said to be his second birth. The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice.

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences ; “Thou art Imperishable,” “Thou art Unchangeable, full of all perfect qualities which never change,” “Thou art always more delightful than life itself.” Thus it is in the Sat Tattva.

(Mantra 7 explained): The words अदिद् consisting of आद् (from Him) and इद् (alone) mean “from him alone,” “through His Grace alone.” **Pratnasya** means “of the Ancient,” “of the Beginningless, the Eternal.”

“Of the Lord.” Retasaḥ means “of the delightful—of Him whose form is delight.” The wise see the light of the Ancient delightful Lord. Vāsara means “He who delights by dwelling”—the joy-giving Dweller within. “Beyond the heaven,” that is, in Vaikuṇṭha: He who shines beyond the Heaven, in the Vaikuṇṭha. Iddhyate means both “shines,” and “is manifest in His highest glory.” It has already been mentioned before that the Vaikuṇṭha is beyond the Dyu Loka or the Heaven world. See atha yad ataḥ paraḥ &c. (Chhândogya Up. III. 13-7). This Ṛik verse is not applicable to the Sun; for the Solar orb is not “beyond the Heaven.”

Note.—Prof. Max. Müller in his note on this verse says that it originally applied to the Sun. It is taken from a hymn addressed to Indra, “who after conquering the dark clouds brings back the light of the sun. When he does that, then the people see again, as the poet says, the daily (vāsaram) light of the old seed (pratnasya retasaḥ) from which the sun rises, which is lighted in heaven.” He translates paraḥ yat iddhyate diva by ‘which (yat) is lighted (iddhyate) in heaven (paraḥ divā).’ But paraḥ divaḥ cannot mean “in heaven,” but “beyond heaven”; for the word paraḥ nowhere means in. From the most ancient times this verse has been taken to apply to the Supreme Light: and not the Solar orb.

Verse 8. This verse should be thus construed: Uttaram Jyotiḥ Paśyantaḥ Svar, (Ananda Rûpam) Pari Paśyantaḥ Vayam Tamasah Udaganmah—“Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness.” This Uttaram Jyotiḥ—the higher Light—is itself the light of joy, it is the Svar. The repetition (Uttaram Jyotiḥ Paśyantaḥ, and Svar Paśyantaḥ Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy.

Note.—The Commentator now gives another explanation of this mantra. He first took “Ut,” as a participle or adverb qualifying the verb aganmah. Now he takes it as a substantive. Ut is a substantive also meaning the Lord, the Most High.

The verse also means: “We have learnt from Darkness the existence of this Highest Light called Ut the Most High.”

Aganmah—we have learnt. The Darkness is the Revealer of this Light. It is the name of Durgâ. She is the Teacher of Divine wisdom. See Kena Upaniṣad where Umâ teaches Indra.

(See Chhândogya I. 6, 7 where it is distinctly said that Ut is the name of the Lord the most High.)

The phrase devatra devam—the *deva* par excellence—the God of gods, among Devas the Deva. The Lord is called Sûrya, because He is the goal of the Sûris or Wise, of the Mukta Jivas.

These two Ṛik verses have been explained in the Nârâyaṇīya also in the same way. Thus it says “The seer of this Ṛik meant this: The

joy-giving (retasa=rati rūpam) Highest Light of the Beginningless, (prat-nasya=anādeḥ) Lord Keśava, the Wise see through His grace in their heart. This Light is called Vāsara "the joy-giving Dweller," because by dwelling in the heart it gives all joy. He shines as all-full, always in Vaikuṇṭha which is beyond the heaven. We have fully seen this Light called Ut, having come out of darkness. He is Light, Bliss and Existence the HIGHEST of the HIGHEST among the *highest*. He is the God of gods, indeed the goal of the Wise (Sūri) the Highest Path. Him called Vāsudeva have we attained." This is what the seer of these two Ṛiks meant. Thus it is in the Nārāyaṇīya.

Note.—If this quotation from the Nārāyaṇīya is a genuine one, then Madhva simply follows the old traditional Vāiṣṇava interpretation of these two Ṛiks. The three words Utaṭam, Uttaram and Uttamam mean, according to the Nārāyaṇīya Uttamottamasūttamam—the Highest among the highest of the highest.

EIGHTEENTH KHAṆḌA.

MANTRA 1.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाशौ ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

मनस् Manas, the Mind. The Lord called the Manas, because He is *the* Thinker, and because He is in the *minds* of all—His abode is the Mind. The Lord Nārāyaṇa. ब्रह्म Brahma, the Brahman. उपासीत Upāsita, let him meditate. इति अध्यात्मम् Iti adhyātman this is the subjective: the psychological, the microcosmic. The meditation in which the Lord is worshipped in the Body. अथ Atha, next. अधिदैवतम् Adhidaivatam, macrocosmic. The meditation on the Lord as indwelling in the cosmic agencies called Devas. आकाशः Ākāśaḥ, the Ākāśa, the All-luminous, the All-illuminating. Ā=all, kāśa=to illumine. The Lord dwelling in the Deva called Ākāśa. ब्रह्म इति Brahma iti, the Brahman, thus. Next is taught that the macrocosmic meditation is higher than the microcosmic, because the ākāśa includes the manas. Therefore the ākāśa meditation is meditation of the both microcosmic and macrocosmic. उभयम् Ubhayam, both. आदिष्टम् Ādiṣṭam, taught. भवति Bhavati, becomes. Adhyātmanam cha adhidaivatam cha, the microcosmic and the macrocosmic.

1. Let one meditate on the Brahman as (dwelling in the Mind and called) Mind; this is microcosmic meditation. Next the macrocosmic—(let one meditate on) Brahman as (dwelling in Ākāśa and called) Ākāśa the All-illuminating. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the âkâśa includes the manas).—225.

MANTRA 2.

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथ अधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तद् Tat, that, the Microcosmic Lord एतद् Etat, this, the Macrocosmic Lord.
चतुष्पाद् Chatuspât, four-footed, having four aspects called Vâsudeva. &c.
ब्रह्म Brahma, the Brahman. वाक् पादः Vāk pādah, the speech is one foot. The
aspect called Vâsudeva dwellin in speech function of the mind, and called
also therefore Vāk or speech. प्राणः पादः Prāṇah Pādah, the Prāṇa is one foot.
The aspect called Saṅkarṣaṇa dwelling in the Prāṇa function of the mind, and
called also Prāṇa—the best (pra) leader (ṇetri). चक्षुः पादः Chakṣuḥ Pādah, the
eye is one foot. The aspect called Pradyumna dwelling in the eye, and called
also the chakṣu the Seer ($\sqrt{\text{chakṣa}}$ =to see, to observe). श्रोत्रं पादः Śrotram pādah,
the ear is one foot. The aspect called Aniruddha dwelling in the ear, and
called also the Śrotra, the Hearer. इति अध्यात्मम् Iti adhyātman, thus the micro-
cosmic. अथ अधिदैवतम् Atha Adhidaivatam, next the macrocosmic. अग्निः Agniḥ,
Pādah, the fire is one foot. The aspect called Vâsudeva dwelling in fire, and
called Agni, because He is the Leader (ṇa) of all organs (aṅga). वायुः Vāyuḥ
Pādah, the Vāyu is one foot. The aspect called Saṅkarṣaṇa dwelling in the
air and called Vāyu, because He is the essence of wisdom (वा) and Life (आयु)
Vā+āyuh=vāyuh Wisdom-Life. आदित्यः Âdityah. Pādah, the sun is one foot.
The aspect called Pradyumna, dwelling in the sun, and called Âditya, because
He takes up (âdana) all things. दिशः Diśah, the directions are one foot. The
aspect of the Lord called Aniruddha, dwelling in the quarters and called also
Diś because He is the director of all (deśana=directing, teaching). He
teaches the law of duty and the highest wisdom. The knowledge of the
macrocosmic feet is higher than the knowledge of the microcosmic feet: hence
the Śruti says.—

Ubhayam eva âdiṣṭam bhavati adhyātman cha adhidaivatam cha—both
become taught, the microcosmic and the macrocosmic (when the latter is
known, for it includes the former).

2. The Brahman who is both that and this (the mi-
crocosmic and macrocosmic) has four feet, (Vâsudeva the
Lord of) speech is one foot, (Saṅkarṣaṇa the Lord of) breath
is one foot, (Pradyumna the Lord of) the eye is one
foot, and (Aniruddha the Lord of) the ear is one foot—so
much the microcosmic. Then the macrocosmic. (Vâsudeva

dwelling in) Fire is one foot, (Sañkarṣaṇa dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot. Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone).—226.

Note.—If these words Vāk, &c., be taken as the names of the Lord, then the verse should be translated thus :—

This double aspected Brahman has four feet. The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot. This is microcosmic. Next the macrocosmic. The Ruler of the organs is one foot, the Wisdom-Life is one foot, the Taker-up-of-all is one foot, the Teacher is one foot. Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done).

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences.

MANTRA 3.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ३ ॥

वाक् Vāk, the speech. The Lord called Vāk. एव Eva, indeed. ब्रह्मणः Brahmanah, of the Brahman. चतुर्थः Chaturthah, pādah, the fourth foot. सः Sah, that (is the foot which is in fire also). अग्निना Agniṇā, with fire, with the Lord called Agni. ज्योतिषा Jyotiṣā, with the light, with the Luminous, with Vāsudeva. भाति Bhāti, shines. Cha. and. तपति Tapati, heats. The word "sinners" is understood here. The Lord illumines (bhāti) the intellect of the good, and burns (tapati) the sins of the wicked. He who knows this two-fold activity of the Lord gets the following reward. भाति Bhāti, shines. Cha, and. तपति Tapati, burns away (his ignorance). कीर्त्या Kīrtiyā, through celebrity, through wisdom. यशसा Yaśasā, through fame, through delight. These qualify the word Brahma-varchasa. ब्रह्मवर्चसेन Brahma-varchasena, through Brahmic power, the glory of countenance. Madhva explains this word differently. Var-chaśa is a compound word; var=choosing (the Lord), reaching the Lord; cha=chāyita, manifestation of the salvation. The whole word Brahma-Var-chaśa would thus mean, the attainment of the Lord and the getting of salvation (Release) यः Yaḥ, who, एवं Evam, thus, वेद Veda, knows or worships.

3. Speech which is the fourth foot of Brahman is indeed (the Agni). With Agni and with Light, He shines and he burns. He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy.—227.

Note.—The fourth foot of Brahman, called Speech Vâsudeva is indeed in the Agni also. As Agni (Fire) He burns (the sins of the Wicked), as Light He shines and illumines (the intellect of the Good). He who worships thus, attains and gets Release, which is Wisdom and Joy; and thus he shines, and burns (away his ignorance).

Note.—The words in the remaining verses are the same, except that Prâṇa is identified with Vâyu; chakṣuḥ has its correspondence with the Sun, the Ear with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos. The meaning of the words is therefore not repeated.

MANTRA 4.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ४ ॥

4. Breath which is the fourth foot of Brahman is indeed the Vâyu. With Vâyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal.—228.

MANTRA 5.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ५ ॥

5. The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal.—229.

MANTRA 6.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6. The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c.), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal.—230.

MADHVA'S COMMENTARY.

Note.—In the last Khaṇḍa was taught the secret of attaining long life and warding off disease. This Khaṇḍa teaches that having obtained full term of life, one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness is attained. The words *manas*, &c., used in this Khaṇḍa do not mean the human mind, &c., but they are the names of the Lord. Madhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (*Manas*) is indeed the Lord Nārāyaṇa himself directly. He is called *Manas*, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called *Ākāśa* because He illumines (*Kāśa*) everything fully (*ā*=completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vāsudeva, &c., (*Sankarṣaṇa*, *Pradyumna* and *Aniruddha*). Dwelling in these, He alone is verily designated by these names of *Vāk* (speech), *Agni* (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (*Īśa*) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (*Īśeśa*) thus, gets *yaśas* which consists of knowledge and happiness, and *Kirti* or celebrity and after attaining Brahman, he becomes one of the Elects (or the Perfects, *vara*); and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c., (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note.—The word *Brahma varchasa* has been a stumbling block to scholars. Max-müller translates it as the glory of countenance. Madhva breaks it up into three words—(1) *Brahma* or God *Viṣṇu*, (2) *vara*=election, attainment, (3) *chas*=getting mukti. The whole would thus mean reaching God, becoming an Elect, and getting Muktī. Every one reaches Brahman in deep sleep, and may be said to be a *Brahmavara* or *Brahma-attained*. But there he is not conscious of it, and it is not the state of Muktī. *Vara* moreover is taken in two senses: reaching (Brahman), and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a *Brahmavara*. But a deep sleeper can never be a *Brahmavarchas* or one who is *consciously* in Brahman and has got release. *Brahmavarchas* therefore means one who has attained the perfection of his own form (*svatūpa*) by the mere grace or election by the Lord *Viṣṇu*. This doctrine of election is perhaps not peculiar to Madhva.

NINETEENTH KHAṆḌA

MANTRA 1.

ॐ ।दित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशः त
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्यः Âdityaḥ, the Sun. The Lord dwelling in the sun and called Âditya. Because he takes up (ādāna) every thing, withdraws them into him self in the Pralaya or the great latency, he is called Âditya. ब्रह्म Brahma, the Supreme Brahman. इति Iti, thus. आदेशः Âdeśaḥ, teaching. This is the teaching, "meditate on the Lord who is called Âditya and who dwells in the sun." तस्य Tasya, his, of the Lord inside the sun. उप Upa, reason, for the sake of showing his fitness as an object of meditation (upāsana). व्याख्यानम् Vyākhyānam, explanation. The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature). If one wishes to learn all the laws of nature he should meditate on the Lord as Âditya. The word "sṛiṣṭeḥ=of creation," is to be supplied to complete the sentence. The explanation of *of creation* also will be given in this Khaṇḍa. The latter part of the verse shows what is the Primal cause of creation. असन् Asat, Non-Being. The Un-known. √sad= to know; asad=not-known. The Great Un-known. The Lord is not known by the ignorant and therefore He is called the Un-known. एव Eva, alone. इदम् Idam, of this (world). अग्रे Agre, in the beginning, in the state of Latency or Pralaya. आसीन् Âsit, was. तत् Tat, that (Un-known Brahman). सत् Sat, Being, the Known (by the wise, as Vāsudeva). तत् Tat, that, the Form called Vāsudeva. समभवत् Sam abhavat, united with (Māyā). Māyā also existed in that great latency. तत् Tat, from that (union). आ Â, up to. अण्डम् Aṇḍam, the (cosmic) Egg : beginning from Brahmā called the Pūm or the First Male, the tattvas like mahat, &c., up to the organised cosmos called the Egg. निरवर्तत Niravartata, were produced, not only *up to* the Egg were produced, but the Egg also was produced. तत् Tat, that (Egg). संवत्सरस्य Saṁvatsarasya, for (the period of) one year. मात्रां Mātrām, period, the length of time, the *measure* as given in other works. अशयत Aśayata, lay, remained dormant, did not break up. तत् Tat=ततः Tataḥ, after that (period of one year). निरभिद्यत Nirabhidhyata, broke open. It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts, the Upper and the Lower, like the two halves of an egg. ते Te, these two (halves). आण्ड-कपाले Aṇḍa-Kapale, the shells of the egg. रजतं Rajataṁ, silver. Cha, and. सुवर्णम् Suvarṇam, gold. Cha, and. अभवताम् Abhava-tām, became.

1. This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman." (There

period. Let me, the sacrifice be not cut off while you Prâṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3.

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रिष्टुभं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते ह्रीद सर्वं रोदयन्ति ॥ ३ ॥

Atha, now, Yaḥ, which. Chatuṣ-chatvāriṃśat, forty-four. Varṣāni, years. Tad, that. Mādhyandināṃ savanam, mid-day libation. Chatuṣ-chatvāriṃśat, forty-four. Akṣarā, syllables. Triṣṭup, the Triṣṭup metre. Traiṣṭubham, offered with Triṣṭup hymns. Mādhyandināṃ savanam, the mid-day libation. Tad asya, that of it. Rudrā, the Rudras. Anvāyattā, connected with, lords of. Prāṇaḥ vāva rudrāḥ, the Prâṇas are verily the Rudras. Ete hi idam sarvam, these prâṇas verily all this. Rodayanti, make them cry, cause them to cry.

3. The next forty-four years are the midday libation. The Triṣṭup has forty-four syllables, and the midday libation is offered with Triṣṭup hymns. The Rudras are the lords of this (period of the life of the consecrated man). The Prâṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं
मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him. Cbet, it. Etasmin, in this. Vayasi, period of life. Kiñchit, any disease. Upatapet, should cause feverishness. Sa, he. Brūyāt, may say. Should pray. Prâṇas, O Prâṇas! Rudras, O Rudras. Idam, this. Me, My. Mādhyandināṃ savanam, the midday libation. Tṛtīyam, the third, i. e. the evening. Savanam, libation. Anusantanuta, extend, join with. Iti, thus. Mā, not. Aham, I. Prâṇānām, between the Prâṇas, Rudrānām, between the Rudras. Madhye, between. Yajñaḥ, I as the sacrifice. Vilopsiya, may be cut off. Iti, thus. Ut ha eva, up, verily, indeed. Tataḥ, from that bed of sickness, or from the effect of that prayer. Eti, rises. Agadaḥ, free from disease. Ha, verily. Bhavati, becomes.

4. If any illness pain him in this period of his life, let him pray to the Rudras thus :—O ! Prâṇas ! O ! Rudras ! unite this my midday period of life with the evening period. Let me the Sacrifice be not cut off, while you Prâṇas and Rudras are reigning. Then he recovers from that illness. And becomes free from disease.—213.

MANTRA 5.

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंश-
शदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः
प्राणा वावादित्या एते हीदः सर्वमाददते ॥ ५ ॥

Aṣṭa-chatvarimśat, forty-eight. Tṛitīyasavanam, the third libation, the evening libation. Jagatī, the metre called Jagatī. Jāgatam, offered with Jagatī hymns. Âdityas, the Âdityas. He who makes known (adadāti=to make known objects) is called an Âditya. Âdadate, takes up, makes manifest, makes known. The rest of the words are the same as in mantras 1 and 3.

5. The next forty-eight years are the evening libation. The Jagatī has forty-eight syllables, the third libation is offered with Jagatī hymns. The Âdityas are the lords of this period of life. The Prâṇas are the Âdityas, for they manifest (or take up) all this.—214.

MANTRA 6.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या
इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणान्नाम्नादित्यानां
मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

Âyus, the life period. Anusantanuta, extend to its full length. The rest the same as in mantras 2 and 4, except that Âdityas are substituted for Vasus &c.

6. If any illness pain him in this period of his life, let him pray to the Âdityas thus :—O ! Prâṇas ! O ! Âdityas ! stretch this my evening period of life to its full length. Let me the Sacrifice be not cut off, while ye Prâṇas and Âdityas are reigning. Then he recovers from his illness and becomes free from disease.—215.

Note.—But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Śruti answers this by quoting the case of the sage Mahidāsa.

MANTRA 7.

एतद्ध स्म वै तद्विद्वद्वाह महिदास ऐतरेयः स किं म एत-
दुपतपसि योऽहमेनेन न प्रेष्यामीति स ह षोडशं वर्षात्तज्जोव-
त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad, this, *i. e.* meditation that one's whole life is a sacrifice, and consecrated to God. Ha sma, mere expletives. Vai, indeed. Tad vidvān, the knower of this Puruṣa-sacrifice, this meditation. Āha, said (addressing a disease). The sma may be joined with āha as āha sma. Mahidāsa Aitareyaḥ, the sage Mahidāsa son of Itarā. Sa, that, certainly. Kim, why. Me, my. Etad, this (body). Upatapasi, afflictest thou, heatest thou, givest pain. Yaḥ, who. Aham, I. Anena, by this (disease or pain). Na, not. Preṣyāmi, I shall die. Iti, thus. Sa, he. Ha, verily. Ṣoḍaśam, sixteen. Varṣa, years. Śatam, hundred. Ajivat, he lived. Sa, he, he also. Ṣoḍaśam varṣa śatam, 116 years. Jivati, lives. Yaḥ, who. Evam, thus. Veda, knows, meditates thus.

7. Mahidāsa the son of Itarā, who knew this meditation, thus addressed a disease :—‘ Why vainly troublest thou me, as I shall not die by thee?’ He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years.—216.

MADHVA'S COMMENTARY.

Meditations are many and life is short, subject to ailments. The present chapter teaches how to prolong life and ward off diseases, it takes the whole life of man as a sacrifice; and as an ordinary sacrifice is divided into three periods, morning, mid-day and evening, so the life of man is divided into three periods youth, manhood, and old age, consisting of twenty-four, forty-four, and forty-eight years respectively, in all 116 years.

Let a man always meditate with reverence and love thinking “ I am the sacrificed in this worship of the Lord.” The 116 years of man's life is divided into three sacrificial periods. The first twenty-four years of his life is the morning libation. If he falls ill during this period, he should pray to the Vasus and ward off disease. The middle 44 years, are said to be the midday oblation, wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation, in which he should pray to the Ādityas when ill, and thus ward off disease and death. Thus it is written in the Sarva-Yajña.

(The word Mahidâsa occurs in this chapter, and is an ambiguous word. There was an avatâra of the Lord called Mahidâsa, just as an avatâra was called Kṛiṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidâsa in this chapter, and Kṛiṣṇa Devaki-putra in the next chapter. These however do not refer to the avatâras, but to different persons.)

The Mahidâsa is a different person and so also is the Kṛiṣṇa of the next chapter. The Mahidâsa here is an Aitareya, and Kṛiṣṇa Devki-putra is not the avatâra Śrī Kṛiṣṇa. Similarly the Kapila mentioned in this Upaniṣad is different from the avatâra of that name.

Says an objector :—"But this is rather arbitrary. Had there been merely similarity of names, you might have said they were different persons, from the avatâras of those names. But the similarity extends further than this, Mahidâsa the Avatâra was the son of Itarâ, and so the Mahidâsa here is also called the son of Itarâ, for Aitareya means he whose mother is Itarâ. Similarly the avatâra Kṛiṣṇa was the son of Devaki, and the Kṛiṣṇa of the Upaniṣad here is also called the son of Devaki. Similarly Kapila the avatâra had a disciple called Âsuri, and the Kapila of the Upaniṣad has also a disciple called Âsuri. These coincidences are to say the least very curious." To this the Commentator replies :—

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmâ, the Paramesṭhin, to this effect, that two of them should get the names of the avatâras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c., of the avatâra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmâ, the Grand Sire of all creatures, granted this boon to them. Therefore, it is that these three well-known Ṛisis bear not only the names of divine incarnations, but the names of their mothers and disciples, &c., are also similar. In the Kalikâ Purâṇa also we find the same account of this curious coincidence :—

"Mahidâsa, the son of Itarâ, mentioned in the Bahvrîcha Upaniṣad is the Lord Viṣṇu Himself directly : while there was another Mahidâsa son of Itarâ who was a sage. Similarly Kṛiṣṇa called Vâsudeva is the Supreme Spirit Himself ; while there was another person called Kṛiṣṇa Devaki-putra mentioned in the Upaniṣad. Kapila called Vâsudeva is the Lord Nârâyâna Himself ; while Kapila is the name of a sage also, and whose pupils were also called Âsuri &c. The sage Mahidâsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad ; the sage Kṛiṣṇa Devaki-putra was the disciple of Ghora Aṅgiras, the sage Kapila

was the founder of the perverse doctrine (atheistic Sāṅkhya). These three obtained boon from Brahmā the Parameṣṭhin, and thus came to possess names similar to those of the avatāras, and became famous by realising their desires and enjoyed happiness." Thus in the Kalikā.

SEVENTEENTH KHAṆḌA.

MANTRA 1.

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य
दीक्षाः ॥ १ ॥

स Sa, he, the adhikārī described in the last Khaṇḍa who has consecrated his life to God. यत् Yat, what, if. अशिशिषति Aśiṣiṣati, hungers, desires to eat. यत् Yat, if, what. पिपासति Pipāṣati, desires to drink, thirsts. यत् Yat, what. न Na, not. रमते Ramate, enjoys. Na ramate, abstains from pleasures: does not get joy by exertion or activity. ताः Tāḥ, those. अस्य Asya, his; of this consecrated person. दीक्षाः Dikṣāḥ, initiation.

1. When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation.—217.

Note.—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice, or because it is a state of pain, from which the sacrifice releases the person. Since every act of the aspirant must be a sacrifice, this Khaṇḍa shows what act resembles what part of the sacrifice. This is a mental method of performing a sacrifice.

MANTRA 2.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next. यत् Yat, when. अश्नाति Aśnāti, eats. यत् Yat, when. पिबति Pibati, drinks. यत् Yat, when. रमते Ramate, enjoys pleasures by obtaining desired objects. तद् Tad, that. उपसदैः Upasadaḥ, with the upasada rites. एति Eti, goes. Upasadaḥ eti=has equality with or is similar to the upasada rites. The word समानताम् Samānatām is the subject understood to the verb eti. The upasada ceremonies are performed after the initiation, and hence its similarity with the eating &c., of the aspirant.

2. When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas.—218.

MANTRA 3.

अथ यद्वसति यज्जज्ञाते यन्मैथुनं चरति स्तुतयैवे
तदेति ॥ ३ ॥

अथ Atha, next. यत् Yat, when. हसति Hasati, he laughs. यत् Yat, when. जक्षति Jakṣati, he eats, or feeds. यत् Yat, When. मैथुनं Maithunam, copulation. चरति Charati, performs. Maithunam charati, enjoys the delight of company. स्तुतशस्त्रैः Stuta śāstraiḥ, with the Stuta śāstras, praise chants sung in sacrifices. Stutas are the singing of the Sāman hymns; and śāstras are the reciting of eulogistic verses. The laughing &c., of the aspirant are likened to this part of the sacrifice. The similarity consists in the utterance of sound. As laughing, eating, &c., are accompanied by sound, so also the hymns and recitals. एव Eva, indeed तदा Tada, then. Eti, becomes similar.

3. When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the śāstras.—219.

MANTRA 4.

अथ यत्तपो दानमार्जवमहिंसासत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha, next. यत् Yat, when. तपः Tapah, austerity, physical emaciation of the body, or study of scriptures. दानम् Dānam, gift, charity to the proper person from honest earnings. आर्जवम् Ārjavam, straight forwardness : harmony between the thought, words and deeds in all the matters. अहिंसा Ahinśa, non-injury to any living being. सत्यवचनम् Satya-vachanam, true speech. इति Iti, thus. ताः Tāḥ, these. अस्य Asya, his, aspirant's. दक्षिणाः Dakṣiṇāḥ, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tapas, dānam &c., are imperfect and produce no merit.

4. Austerity, charity, simplicity, kindness and truthfulness form his fee. (Let the aspirant have these as his fee in the mental sacrifice).—220.

Note.—The first three verses described the three sorts of activities : the first verse described the activities of repression, not eating (fasting), not drinking, and generally renouncing all delights. The second verse described the activities of expression—eating, drinking and enjoying pleasures or self-seeking activities. The third verse describes the altruistic activities, making others happy. The fourth verse now describes the higher spiritual activities of man.

MANTRA 5.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास् तन्मरणमे-
वास्यावभृथः ॥ ५ ॥

[ददाति. Dadāti, gives. आत्मदक्षिणं Ātmadakṣiṇam, the Self as fee. वै Vai, verily. एतद् Etad, this. यत् Yat, which. सत्त्वं Satram, sacrificial session. In

this sacrificial session he gives himself as fee. These words are found in the Madhva's text as printed in the Kumbakonam series. But it is not found in other editions of the Upaniṣad, nor has the Commentator explained it.] तस्मात् Tasmāt, therefore. आहुः Āhuḥ, they say. सोष्यति Soṣyati, will be born or will give birth. अशोष्ट Asoṣṭa, is born or has given birth. इति Iti, thus. पुनरुत्पादनम् Punarutpādanam, the new birth, rebirth, reproduction. एव Eva, even. अस्य Asya, his. तद् Tad, his. मरणम् Maraṇam, death. एव Eva, even. अवभृथः Avabhṛithaḥ, the final both at the end of a sacrifice.

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth. His death is the last sacrificial bath.—221.

Note.—In a sacrifice when the soma juice is extracted, expressions like soṣyati "will be extracted," aśoṣṭa "has been extracted," are used. What are the correspondences to this in Man-sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say "His wife will give birth soṣyati." When a son is born, they say "Aśoṣṭa she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devadatta will pour out (soṣyati) soma", and when soma is extracted they say "Devadatta has poured out (aśoṣṭa) the soma." The very same words are used here also. The birth of a man from his father is his first birth; his begetting a son is his second birth, punar-utpādanam, reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the Avabhṛitha bath? When a sacrifice comes to an end the sacrificer bathes: this last bath is called Avabhṛitha. The Death of the Man corresponds to this final bath; as the bath is the culminating point of the Yajña; so death is the culminating point of a Man's life.

MANTRA 6.

तद्धैतद्धोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवा-
पिपास एव स बभूव सोऽन्तवेलायामेतत्त्वयं प्रतिपद्येताक्षितमस्य
च्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तद् Tat, that, namely the meditation taught in the previous Khaṇḍa. ह Ha, verily. एतद् Etad, this, the meditation taught in the present Khaṇḍa—the Man as sacrifice. घोरः आङ्गिरसः Ghorāḥ āṅgirasah the sage called Ghora of the clan of Aṅgirā. कृष्णाय Kṛiṣṇāya, to Kṛiṣṇa, a sage. देवकीपुत्राय Devakiputrāya, the son of Devakī. उक्त्वा Uktvā, having communicated. उवाच Uvācha, told the following method of worshipping the Lord. अपिपासः Apipāsaḥ without thirst (for other methods), fully satisfied. Another reading is pipāsaḥ eva, he became thirsty. एव Eva, indeed *i.e.*, got the initiation. बभूव Babhūva became. Had unwavering faith in this meditation. स Sa, he. अन्तवेलायाम् Antavelāyam, at the time of end. एतद् त्रयम् Etad trayam, those three sacred formulæ. प्रतिपद्येत् Pratipadyeta, let a man take refuge: meditate upon (these three). अक्षितम् अक्षि

Akṣitam asi, Thou art the Imperishable. अच्युतम् असि Achyutam asi, Thou art the Unchangeable. प्राणसंसितम् असि Prāṇa saṁsītam asi, Thou art more delightful than life itself. इति Iti, thus. तच्च Tatra, on this subject. एते Ete, these. द्वे Dve, two. ऋचौ Ṛichau Ṛik verses. भवतः Bhavataḥ, are.

6. Ghora of the of clan Angirā having communicated that and this to Kṛiṣṇa the son of Devakī—and he never thirsted again for other knowledge—said: “Let a person when his end approaches, meditate on these three attributes of the Lord: (saying) “Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself.” On this subject are the following two Ṛik verses.—222.

Note.—To make this clear, a story is related to illustrate how this meditation was taught and practised by other sages also.

MANTRA 7.

आदित् प्रत्नस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् Ât, from him, through His. इत् It, alone. Through His grace alone. प्रत्नस्य Prātnasya, of the Ancient (of days). Of the Beginningless. रेतसः Retasaḥ, of the Lord whose nature is delight (rati). ज्योतिष् Jyotiṣ, the Light. पश्यन्ति Paśyanti, see ; (the wise see). The word sūrayaḥ “the Wise Ones” is understood as nominative. वासरम् Vāsaram, the Home of Delight. Literally He who gives delight (ra) by Dwelling (vāsa) within the Soul. परः Paraḥ, beyond : In the Beyond : *i. e.* in Vaikuṇṭha. यद् Yat, what. इध्यते Idhyate, shines : grows : increases : that always shines as full. दिवा Divā, beyond the Heaven. Should be construed as an Ablative, दिवः.

7. Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven.—(Rig Veda VIII. 6,30).—223.

MANTRA 8.

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदशः खण्डः ॥ १७ ॥

उद् Ut, the High one : the Light called Ut. See Mantra I. 6, 7 of Part I. where Ut is described as the name of the Lord. If taken as a particle it is to be construed with aganmaḥ ; *i. e.* udaganmaḥ. वयम् Vayam, we. तमसः tamasaḥ, (beyond) darkness, ignorance. Tamas is the name of Durgā also. परि Pari, fully : should be construed with paśyantaḥ, *i. e.* pari paśyantaḥ. ज्योतिष् Jyotiṣ,

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation). That Unknown became the Known. That Known (called Vâsudeva) united with (Mâyâ). From that (union) were produced (all beings from Brahmâ) down to the Egg. That Egg lay for the time of one year. After that (period) it (as if) broke open. The two shells of the egg were one of silver and the other of gold.—231.

Note.—The lower one was silvery, and the upper one was golden. May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion.

MANTRA 2.

तद्यद्रजत॑सेयं पृथिवी यत्सुवर्ण॑सा द्यौर्यज्जरायु ते
पर्वता यदुल्ब॑स मेघो नीहारो या धमनयस्ता नद्यो यद्रास्तेय-
मुदक॑स समुद्रः ॥ २ ॥

तद् Tad, that. यत् Yat, which. रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sâ, that. इयम् Iyam, this. पृथिवी Prithivî, the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhuh, Bhuvah and Svah: we include in the word Bhuh the physical plane as well as the seven sub-physical planes; and in the word Svar, the Svarga plane proper as well as the higher super-heavenly planes like Mahar Janah, &c. यत् Yat, what, सुवर्णम् Suvarṇam, gold, the golden portion of the shell of the Egg. सा Sâ, That. द्यौः Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what. जरायुः Jarâyuh the outer skin of the Embryo: the placenta: the thick membrane of the white. ते Te, they, corresponding to them. पर्वताः Parvatâh, mountains. यत् Yat, what. उल्बम् Ulbam, the thin membrane of the yolk. समेघः Sameghah, with the clouds. नीहारः Niharah, the mist. याः Yâh, what, which. धमनयः Dhamanayah, the small viens. ताः Tâh, they. नद्यः Nadyah, the rivers. यत् Yat, what. वास्तेयम् Vâsteyam, visceral, abdominal. उदकम् Udakam, water. स Sa, that. समुद्रः Samudrah, the sea.

2. In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it). The thick membrane is represented by the mountains, the thin membrane by the fogs

and the clouds. The rivers are as if the small veins, and the sea the visceral water.—232.

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उल्लू-
लवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्त-
स्योदयं प्रति प्रत्यायनं प्रति घोषा उल्लूलवोऽनूत्तिष्ठन्ति सर्वाणि
च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत Ajāyata, was born. स Sa, that : corresponding to that. असौ Asau that. आदित्यः Ādityaḥ, the Sun. The Lord Janārdana dwelling in the sun and called Āditya. तं Tam, Him. जायमानम् Jayamānam, on becoming manifest. घोषाः Ghoṣāḥ, shouts : the Vedic mantras like the Gāyatrī. उल्लूलवः = उल्लूवः Ululavaḥ, Hallūlujas, Hurrahs, great, infinite and all-pervading. The nominative is to be construed as instrumental, Ghoṣaiḥ Ulūlubhiḥ “with the all-pervading Vedic song like Gāyatrī &c.” अनूदतिष्ठन् Anūdatiṣṭhan, prayed : adored. सर्वाणि भूतानि Sarvāṇi Bhūtāni, all Beings from Brahmā downwards. सर्वे च कामाः Sarvecha Kāmāḥ with all desired objects, nominative construed in the instrumental. The desired objects are the auspicious offerings, things with which pūjā offerings are made. तस्मात् Tasmāt, therefore. तस्य Tasya, His. उदयम् Udayam, rising, प्रति Prati, towards. प्रति अयनम् Prati Ayanam, at the time of setting. प्रति अनूत्तिष्ठन्ति Prati-anu-ut-tiṣṭhanti, daily, constantly pray or offer adoration. Ghoṣa Ululavaḥ with all-pervading Vedic chants. Sarvāṇi Bhūtāni, all beings from Brahmā downwards. Sarve cha kāmāḥ, with all auspicious offerings.

3. Now what was born in that egg is this Āditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise. Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise.—233.

MANTRA 4.

स य एतमेवं विद्वद्वा॥देव्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन५
साधवो घोषा आ च गच्छेयुरूप च नेम्रेडेरन्निम्रेडेर॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स यः Sa Yaḥ, he who. The well-known Adhikāri. एतम् Etam, this (who dwells in the sun). एवं Evam, thus (in the manner taught before). विद्वान् Vidvān, the knowing, the wise. आदित्यं Ādityam, Āditya, Dweller in the sun.

The Lord called Âditya. ब्रह्म Brahma, Brahman. The wise worships Aditya as Brahman because He is in the sun and is named Âditya. उपास्ते Upâste, meditates, worships. एनम् Enam, him, to such Âdhikâri or worshipper. साधवः Sâdhavaḥ, good, pleasant ; super-human, divine. घोषाः Ghoṣāḥ, hymns, the Vedas. आगच्छेयुः Âgachchheyuḥ, come to, approach. अभ्यासः Abhyâśaḥ, quickly. ह Ha, Verily. यत् Yat, what. च Cha, and. उपनिम्रेदेन् Upa-nimreḍeran, will continue, dwell always : are not forgotten.

4. He who knowing it thus meditates on Âditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him : yea permanent in him —234.

Note.—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos, masters all the lays of nature, called the Vedas, and ultimately gets release too.

MADHVA'S COMMENTARY.

Note.—This Khaṇḍa teaches a particular kind of meditation by which one acquires all the Vedic knowledge, and thus gets Mukti.

(It is thus written in the Brahma-Tattva):— “Brahman called Nârâyana is here designated as Asat, because He is Unknowable ($\sqrt{\text{sad}}$ = to go, to know) (by the ignorant ; or in His entirety by any one.) He existed in Pralaya (the Great Latency). As Vâsudeva, He became the Known to the Wise, and so got the designation of Sat (सत् = known or knowable). He (Vâsudeva) united with Prakṛiti ; from which union were produced all up to the Egg. In that Egg, He got the name of Âditya, because He indeed controls the Sun (Solar Logos) who is in the solar orb. He is verily the Lord, the Highest Person (Puruṣottama). Therefore let one meditate on the Supreme Brahman under the name of Âditya, as the Lord Janârdana dwelling in the Solar Logos. From this will accrue the knowledge of all the Vedas.” Thus it is in the Brahma Tattva.

Ulûlavaḥ is the same word as Urûravaḥ (r and l are interchangeable letters). It means exceedingly great. Ghoṣāḥ are the rhythmic sounds like that of the Gâyatrî &c. (and not sounds in general)

The word upanimreḍeran means, they dwell in Him even in the state of Release (He never forgets them).

(Madhva now quotes another authority for giving the above explanation of Ulûlavaḥ Ghoṣāḥ as meaning the great Vedas &c.)

“When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb, then Brahmâ and the rest approached Him with Vedic Hymns like the Gâyatrî etc, and sang his praises. Therefore even now men adore him always with Gâyatrî, &c., when he rises or sets. He who knows this gets Release (Mukti), and becomes a permanent receptacle of all the Vedas.” Thus in the same.

FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य
आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्ती-
ति ॥ १ ॥

जानश्रुतिः Jānaśrutiḥ, the son of Jana śruta. ह Ha, verily, once upon a time. पौत्रायणः Pautrāyaṇaḥ, a gotra descendant of Putrāyaṇa, belonging to that clan. श्रद्धादेयः Śraddhādeyaḥ, he who gives (charity) with faith, a pious giver : pious. बहुदायी Bahudāyī, he who habitually gives much, bestower of much wealth, charitable. बहुपाक्यः Bahupākyah, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house ; hospitable. आस Āsa, was. Was the king in Pratiṣṭhānapura : as we find in the following verse :—" There is a big city called Pratiṣṭhāna on the banks of Godāvari. There dwelt the popular king called Jānaśruti." स Sa, he (Jānaśruti.) ह Ha, verily. सर्वतः Sarvataḥ, in every (direction, village and town), everywhere. आवसथान् Āvasathān, places of dwelling, hostels. मापयांचक्रे māpayāñ chakre, caused to be built. सर्वतः Sarvataḥ, everywhere : coming from every quarter. एव Eva, alone. मे Me, mine, my food. अत्स्यन्ति Atsyanti, will eat. इति Iti, thus.

There lived once upon a time Jānaśruti, a descendant of Putrāyaṇa, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking "People coming from all sides (will rest here) and partake of my food."—234.

MANTRA 2.

अथ ह हंसा निशायाः दिष्टेऽस्तद्धैव हंस्तो हंसम-
भ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिराततं तन्माप्रसाङ्गीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. ह Ha, verily, once. हंसाः Haṃsāḥ, flamingoes. Devas in the shape of haṃsaḥ. Wandering spirits. निशायाः Niśayāḥ, in the night. अतिपेतुः Atipe-tuḥ, flew (through space), came out. As says a verse :—" Then there flew through the sky a flock of flamingoes (deva-haṃsas) lotus-beaked, O ! Goddess,"

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallākṣa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तत् Tat, then, that. ह Ha, verily. एवं Evam, thus. हंसः Haṁsaḥ, a flamingo (in the rear). हंसम् Haṁsam, to a flamingo (who had out-stripped them). अभ्युवाद Abhyuvāda, spoke. The flamingoes in the rear addressing those in front said. हो होयि Ho hoyi, Hey! O! भल्लक्ष भल्लक्ष Bhallākṣa, Bhallākṣa. O short-sighted! जानश्रुतः पात्रायणस्य Jānaśruteḥ Pautrāyaṇasya, of Jānaśruti Pautrāyaṇa. समम् Samam, like. दिवा Divā, the sky, the day. ज्योतिर् Jyotir, light, like the illumination on the night of the festivity of the lamps. आततम् Âtatam, spread. तत् Tat, that (light). मा Mā, not. सांक्षीः Sāṅkṣīḥ, go near, may it not approach thee. The second person to be construed as third. मा प्रधाक्षीः Mā pradhākṣīḥ, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jānaśruti Pautrāyaṇa has spread over the sky like the day. May it not catch thee (in its rays) and burn thee.—235.

Note.—It appears that it was the night of the festivity of the lamps (Dīpāvali or Divāli) when these Haṁsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Haṁsa means "why crossest thou over heedlessly the palace of Jānaśruti, seest thou not his great light, the smoke of whose lamps have blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned."

MANTRA 3.

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमिव
रैकगत्वेति यो नु कथं सयुग्वारैक इति ॥ ३ ॥

तम् Tam, to him (to the flamingo in the rear). उ U, an expletive. ह Ha, then. परः Paraḥ, the (flamingo in the) front. प्रति-उवाच prati-uvācha, answered (loudly). As says the verse: "The flamingoes, laughing at his ignorance, thus answered loudly." कम् Kam, to whom, about whom. उ U, indeed. अरे Are, O! एनम् Enam to this: with reference to this (Jānaśruti). एतत् Etat, this (speech). O hamsa! didst thou make this speech with reference to this Jānaśruti! सन्तं Santam, holy, faultless, saintly. सयुग्वानम् Sayugvānam, with the yoked car. इव Iva, like. रैकम् Raikvam, Raikva. आत्थ Âttha, didst thou say. इति Iti, thus. यः Yaḥ, who (mentioned by thee). नु Nu, now. कथम् Katham, how, possessed of what greatness, सयुग्वारैक इति Sayugvā raikva iti, Raikva with the car,

3. The (flamingo) in front answered him “O (friend !) didst thou say this with reference to this (Jānaśruti, as if he was) like the saintly Raikva with the car?” The first asked “Now who is this Raikva with the car : what is his greatness?”—236.

Note.—Thy speech is not appropriate with regard to Jānaśruti, but would apply more fitly to Raikva with the car.

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंव्येवमेन॑ सर्वं तद-
भिसमेति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ४ ॥

यथा Yat, hā, as. कृताय Kṛitāya, to the kṛita age. विजिताय vijitāya, (is) conquered: to the conqueror. अधरेयाः Adhareyāḥ, the lower ones, the Tretā and the other yugas. संयन्ति Samyanti, come together, belong. As to him who has conquered the kṛita belong all the lower ones. That is the fruit of conquering the Tretā, &c., belongs to him indeed. एवं Evam, thus. एनम् Enam, to this (Raikva), to that. सर्वम् Sarvam, all. तद् Tad, that. अभिसमेति Abhisameti, belongs (primarily). यत्किञ्च Yatkiñcha, what-so-ever. प्रजाः Prajāḥ, people. साधु Sādhu, good (deeds). कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people perform belong primarily to him. It is the presence of the holy sage in that country that wards off from it all external evil influences, and thus gives opportunity to perform good deeds without obstruction from the powers of evil : so the fruit of all the good acts of others primarily belongs to the Mahāmuni—the Great Silent Watcher—the guardian wall of whose protecting aura makes the performance of good deeds possible for others. यः Yaḥ, who (any adhikārī, any aspirant). तत् Tat, that (object of knowledge). वेद Veda, knows. यद् Yat, what (object of knowledge). स Sa, he (Raikva). वेद Veda, knows. The construction of this sentence is : yaḥ (ko'p yadhikārī) yat (jñātavyam) veda tat (sarvam) sa (raikva) veda. Whatever anyone knows, Raikva knows all that. स Sa, he (Raikva). मया Mayā, by me. एतद् Etad, in this manner, thus. उक्तः Uktah, was mentioned. इति Iti, thus. This Raikva has thus been spoken of by me.

4. As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛita (yuga) : so whatever good deeds other people perform, belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तद् ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्कमात्थेति यो नु
कथं सयुग्वारैक्क इति ॥ ५ ॥

तद् उ Tat u, all that (conversation of the flamingoes). ह Ha, indeed. जानश्रुतिः Jānaśrutiḥ Pautrāyaṇaḥ. उपशुश्राव Upaśuśrāva, overheard. स Sa, he. ह Ha, then. संजिहानः Sañjihānaḥ, rising from the bed. एव Eva, as soon as. क्षत्तारम् Kṣattāram, to the charioteer. उवाच Uvācha, said. अङ्ग Aṅga, friend. अरे Are, O ! The phrase "Raikva with the car must be found out" should be supplied to complete the sentence. But how is he to be found out? By the description given by the flamingo, namely that he has a car. सयुग्वानम् Sayugvānam, with the car. इव Iva, like. रैक्कम् Raikyvam, Raikva. आत्थ Attha, spoke (the flamingo). इति Iti. Thus, the flamingo said that Raikva is like one with the car : Yo nu katham sayugva raikva iti: the flamingo said "Now what is this Raikva with the car."

Note.—The charioteer asks the Prince to describe Raikva more fully, to help him to identify him. The mere description "with the car" was not sufficient. The Prince then describes Raikva in the very words of the flamingo.

5. Jānaśruti Pautrāyaṇa overheard all this: and as soon as he rose from his bed he said to his charioteer: "O friend! find out Raikva with the car." He replied "Did ye say Raikva with the car? Now who and what sort of person is Raikva with the car?"—238.

MANTRA 6.

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभि-
समेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ६ ॥

यथा Yathā, as. कृताय विजिताय Kṛitāya vijitāya, to the person who has mastered the kṛita yuga &c. The words of this mantra are identically the same as of mantra 4.

4. As to the person who has conquered the kṛita, belongs the lower (merits also), so whatever good deeds other people perform belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me—239.

MANTRA 7.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तः होवाच यत्रारे
ब्राह्मणस्यान्वेषणा तदेनमर्च्छेति ॥ ७ ॥

स Sa, he. ह Ha, indeed. क्षत्ता Kṣattā, the charioteer. अन्विष्य Anviṣya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for the purposes of identification of Raikva. So he again appeared before the prince. न Na, not. अविदम् Avidam, know. इति Iti, thus. "I cannot know him" by this description. प्रत्येयाय Praty-eyāya, returned. ते Tam, to him. ह Ha, verily, उवाच Uvācha, said (Pautrāyaṇa). यत्र Yatra, where, in what country. अरे Are, O! ब्राह्मणस्य Brāhmaṇasya, of a Brāhmaṇa; of the Brāhmaṇas, the Brahma-knowers. अन्वेषणा Anveṣaṇā, the enquiry about the scriptures. Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures. तत् Tat, there (=tatra). एनम् Enam, him. ऋच्छ Rīchchha, find out, know. इति Iti, thus.

7. The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)." Then the Prince said to him "O friend! search him where the knowers of Brahman investigate (abstruse truths)."—240.

Note.—With these directions to guide him in his search, the charioteer again went out, and proceeded to Benares and other sacred places but did not find Raikva anywhere. Then he went to the city of Kashmir, and there found Raikva at the Royal Gate under a car, Raikva was scratching his sores. The charioteer went near him and sat down and asked "O Lord! art thou Raikva with the car?" Thus addressed, Raikva said "I am Raikva O! O! O!" The prolongation of "O!" is to indicate that he was suffering from the sores. Then the charioteer asked him "Why are you sitting here? What do you want?" Raikva replied "I want nothing, all my desires are satisfied. I require however only a smart boy to help me in scratching my sores." The charioteer then returned and told the Prince all this.

MANTRA 8.

सोऽधस्ताच्छकटस्य पामानं कर्षमाणोपोपावेवेश तः
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक इत्यहं ह्यरा ३ इति ह
प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Sah, he (the charioteer). अधस्तात् Adhastāt, under, beneath, at the bottom. शकटस्य Śakatasya, of a car. पामानम् Pāmānam, sores, itches. कर्षमाणम् Kaṣamaṇam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him. उप Upa, near, ap-

proaching near and saluting him. उपविवेश Upaviveśa, sat down. तं Tam, him (Raikva). ह Ha, indeed. अभ्युवाद Abhyuvāda, addressed. तं Tvam thou, नु Nu, now, alone. भगवः Bhagavaḥ, O Lord ! O Sir ! सयुग्वरैक इति Sayugvā raikva iti, Raikva with the car thus. अहं Aham, I. हि Hi, verily. अरा अरा अरा Arā, arā, arā, O ! O ! O ! इति Iti, thus. पतिजज्ञे Pratijajñe, replied. स ह क्षता Sa ha kṣattā, then that chariotteer. अन्विष्य Anviṣya, searching. अविदम् Avidam, I have found. इति Iti, thus. प्रत्येयाय Pratyeyāya, returned.

8. The charioteer (came to a man who was lying) beneath a car and scratching his itches. Approaching him (and after salutation) he sat down near him ; and addressing him said : “ Sir, are you Raikva with the car ?” He answered “ Verily I am O ! O ! O !” Then the charioteer returned and said “I have found him after (long) search.”—241.

MADHVA'S COMMENTARY.

In the last adhyāya has been described the vidyās like the Madhu and the Gâyatrī. The present adhyāya teaches also the science of the Supreme Brahman in all His aspects, both as the para and the apara Brahman. The śruti introduces the Samvarga vidyā by a story of Jānaśruti.

Bhallākṣa means one whose sight is bad, short-sighted. (The sense is that if you cross the light of Jānaśruti then you will be burned.)

(The words kṛita jita of the text has been explained by Śaṅkara as the throw of the dice called kṛita, whose value is four and which absorbs the other casts. The other casts also bear the names of the yugas. Madhva shows that there is no valid reason why these words kṛita, &c., should not be taken in their ordinary sense of denoting ages).

The words kṛitāya jitāya &c., mean he who has mastered the dharma of the kṛita yuga, (and got the fruit thereof,) has mastered the dharma of the other ages also like tretā &c., and gets the fruit of those dharmas also. (So when a higher virtue is acquired, the lower is included in it). Similarly the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛita age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas). The words “aṅga are” mean “are aṅga” O desired one ! aṅga=iṣṭa. O ! friend ! Raikva of the car should be inquired into.

In replying to the question of the door-keeper Raikva said “ aham hi arā, arā, arā.” The last vowel of the word arā is prolated, not as a mark of contempt by the sage, but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable.) (The holy Raikva would be the last person to be contemptuous towards anyone. Śaṅkara's explanation of the plūta vowel in अरा अरा अरा is untenable).

SECOND KHANDA.

MANTRA 1.

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तं हाभ्युवाद ॥ १ ॥

तद् Tat, therefore (having thus heard the story of the meeting of the chario-
teer and Raikva). उ U, indeed. ह Ha, verily. जानश्रुतिः पौत्रायणः Jānaśrutiḥ,
Pautrāyaṇaḥ. षट् शतानि Ṣaṭ Śatāni, six hundred. गवाम् Gavām, cows. निष्कम्
Niṣkam, a pearl necklace. अश्वतरीरथम् Aśvatari ratham, a mule-chariot, a carriage
drawn by a pair of mules. All these were taken by the king as presents for
Raikva. तदा Tada, then (for the sake of making a present). आदाय Ādāya, hav-
ing taken. प्रति चक्रमे Pratichakrame, (the king) went towards (Raikva). तं
Tam, him (Raikva). ह Ha, then. अभ्युवाद Abhyuvāda, said, addressed.

1. Therefore Jānaśruti Pautrāyaṇa having taken six
hundred cows, a necklace, and a carriage drawn by a pair
of mules, went to Raikva and addressed him thus.—242.

MANTRA 2.

रैकैमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवतां शाधि यां देवतामुपास्स इति ॥ २ ॥

रैकै Raikva, O Raikva ! इमानि Imāni, these. षट् शतानिगवाम् Ṣaṭ śatāni gavām,
six hundred cows. अयम् निष्कः Ayam niṣkaḥ, this necklace, अयमश्वतरीरथः Ayam-
aśvatari rathaḥ, this carriage with mules. अनु Anu, a particle to be joined with
the verb शाधि. मे Me, to me. एताम् भगवः देवताम् Etām bhagavaḥ devatām, that
Deity, O venerable Sir ! (अनु) शाधि Anu, śadhi, teach. यां Yām, whom. देवताम्
Devatām, the Deity. उपास्से Upāsse, thou worshipping. इति Iti, thus.

2. O Raikva ; these six hundred cows, this pearl
necklace, this carriage with mules (are your fee). Teach
me O Master, that deity which you worship.—243.

MANTRA 3.

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king). उ U, indeed. ह Ha, verily. परः Paraḥ, the
other, i. e., (Raikva) ; the eccentric sage, different from others. प्रति-उवाच Pra-
ti-Uvācha, replied. अह Aha, O ! हारेत्वा Hāretvā, it is a compound of hāra
+ itvā ; hāra means "the necklace" ; and itvā = "carriage." The Visarga of

haraḥ is elided anomalously. शूद्र Śūdra, O Śūdra. तव Tava, thine. एव Eva, even. सह Saha, along with. गोभिः Gobhiḥ, cows. अस्तु Astu, let be. इति Iti, thus. तत् Tat, therefore, then. उ U, indeed. ह Ha, verily. पुनर् Punar, again. एव Eva, even. जानभृतिः पौत्रायणः Jānaśruti, Pautrāyaṇa. सहस्रं गवां Sahasram, gavām, a thousand cows. निष्कम् Niṣkam, a necklace. अश्वतरी रथम् Aśvatārī ratham, a carriage with mules. दुहितरं Duhitarā, his daughter (in order to give in marriage to the sage). तदा Tada, then ; or तत् Tat, to that place : there. आदाय Ādāya, having taken. प्रतिचक्रमे Pratichakrame, went towards (Raikva).

3. The other replied “Fie! the necklace and the carriage O Śūdra! be thine, even together with the cows.” Then Jānaśruti Pautrāyaṇa taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was).”—244.

MANTRA 4.

तं हाभ्युवाद रैकेदं सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

तम् Tam, him (Raikva). ह Ha, indeed. Abhyuvāda, said (the king). Idam sahasram gavām, these one thousand cows. Ayam niṣkaḥ, this pearl necklace. Ayam, aśvatārī rathaḥ, this carriage with a pair of mules. इयम् Iyam, this. जाया Jāyā, wife. अयम् Ayam, this. ग्रामः Grāmaḥ, village. यस्मिन् Yasmin, in which. आस्से Āsse, thou art sitting or dwelling. Anu eva mā bhagavaḥ śādhi iti, teach me even O Master!

4. The king said to him “Raikva! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee). Teach me O Master.”—245.

Note.—When Raikva declined at first, the Śūdra king made the natural mistake, for a man of his caste, that the presents were perhaps too small and so the sage had refused to teach. So he came back with larger gift and brought his daughter even to be given in marriage to the saint. This was another mistake. The attraction of women is the greatest perhaps, but Raikva had transcended this stage. All that he wanted was a smart servant to drag him about in his car and scratch his itches. Seeing that the king had not anticipated his wants, but was offering him things which were perfectly useless to him, Raikva naturally became annoyed, and tauntingly remarked as follows.

MANTRA 5.

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते हैते रैक्वपर्णानाम महावृषेषु यत्नात्
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्याः Tasyāḥ, of her (the king's daughter). ह Ha, verily. मुखम् Mukham, face. उपोद्ग्रहन् Up'odgrihṇan, taking up; looking for a short time, taking a look at. उवाच Uvācha, said (in an angry tone). अजहार Ajahāra, take back. I am an ascetic and do not want these things. इमाः Imāḥ, these (presents). शुद्रः Śūdra, O Śūdra. अनेन एव मुखेन Anena eva mukhena, with this face even; i. e., by means of these presents alone. अलपयिष्यथा ३ Âlapayisyathā thou wantest to learn, to make my acquaintance. Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khaṇḍa. The phrase tasmai sa ha uvācha must be read here. तस्मै Tas-mai, to him (the king). स Sa, he (Raikva). ह Ha, verily. उवाच Uvācha, said. The Śruti next shows why those villages were called after Raikva. ते Te, those (villages). ह Ha, well-known. एते Ete, these. रैक्वपर्णाः नाम Raikva-parṇāḥ nāma, called Raikvaparnā. महावृषेषु Mahāvṛiṣeṣu, in the land of the Mahāvṛiṣas, in Kashmir. यत्र Yatra, where (in which village). अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him. उवाच Uvāsa, dwelt.

5. He looked for a while at her face, and said (to the king) "Take away these (gifts) O Śūdra! Thinkest thou to speak with me through this means." (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him. These are the Raikvaparnā villages in the land of the Mahāvṛiṣas (Kâshmir) where Raikva dwelt in order to teach him.—246.

MADHVA'S COMMENTARY.

Raikva angrily addresses Jānaśruti twice as O Śūdra! Jānaśruti Pautrāyana was not however a Śūdra but a Kṣatriya by caste. Why was he then addressed as Śūdra? The Commentator answers it thus.

The word Śūdra here means one who is overpowered (dra) with sorrow (śuch). (The king was overwhelmed with grief at not knowing the secret of Raikva's popularity).

Moreover Pautrāyana was a king (and could not have been a Śūdra by caste). Thus we find in the Padma Purāṇa :—"The king Pautrāyana being overcome with grief was addressed as Śūdra by the sage. He learnt the Prāṇa-Vidyā from the sage and attained the highest merit."

Note.—This is the conventional explanation of the word Śūdra, used twice in this passage. The explanation is as old as the days of the Vedānta Sūtras, where also this passage is similarly explained. In ancient India however, there were Śūdras who were kings, and Brahmanas did not scruple to enter into matrimonial alliances with the Śūdras; and never hesitated to impart Brahma Vidyā to them,

THIRD KHANḌA.

MANTRA 1.

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति यादुमेवाप्येते
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमे-
वाप्येति ॥ १ ॥

वायुः Vāyuh, the chief Vāyu, the Christ. वाव Vāva, even, alone. संवर्गः Sainvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer. यदा Yadā, when (at the time of Mahā Pralaya or the Great Latency). वै Vai, indeed. अग्निः Agnih, the fire; the Deva of fire. उद्वायति Udvāyati, goes out, quenches, dies out. वायुम् Vāyuh, in the Vāyu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yadā, when. सूर्यः Sūryah, the sun. अस्तम् एति Astam eti, sets, goes down. Vāyuh eva apyeti, goes into the vāyu indeed. Yadā, when. चन्द्रः Chandrah; the moon. Astam eti, goes down; Vāyuh eva apyeti, goes into the Vāyuh indeed.

1. (Raikva said). The Vāyuh indeed is the container. When (at the Great Latency) the Agni goes out, he verily goes into the Vāyuh; when the Sūrya goes down, he enters the Vāyuh indeed; when the Moon goes down, he enters the Vāyuh indeed.—247.

Note.—The Vāyuh the First Begotten is the Last Resort, the End of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadā, when. आपः Āpah, the Waters, Indra. उच्छुष्यन्ति Uchchhu-
syanti, dry up. Vāyuh eva apiyanti, go also into the Vāyuh even. वायुः Vāyuh,
the Vāyuh. हि Hi, verily. एव Eva, even. एतान् Etān, these. सर्वान् Sarvān, all.
संवृङ्क्ते Sainvṛiṅkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhi-
daivatam, with reference to the Devas. The cosmological aspect of the Vāyuh.
The Macrocosmic.

2. When the Waters are dried up (at the Great Pralaya) they verily go into the Vāyuh; Vāyuh indeed contains them all. This the macrocosmic aspect of the Vāyuh.—248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्च्रोत्रं प्राणं मनः प्राणो ह्येवैतान्स-
र्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Atha, now, next. अध्यात्मम् Adhyâtmam, with reference to the body (âtmam). The Microcosmic. प्राणः Prâṇaḥ the Life, the Christ in Man. The Chief Breath. वाव Vâva, verily. संवर्गः Samvargaḥ, the Container. स Sa, he (a man) : or the Prâṇa. यदा Yadâ, when. स्वपिति Svapiti, goes to sleep ; causes to go to sleep. प्राणम् Prâṇam, into the Prâṇa. एव Eva, indeed. वाक् Vak, the speech. Apyeti, enters. प्राणम् Prâṇam, into the Prâṇa. चक्षुः Chakṣuḥ, the sight. Prâṇam, into the Prâṇa. श्रोत्रम् Śrotram, the hearing. मनः Manah, the mind. Prâṇam, into the Prâṇa. Prâṇaḥ, hy-eva etân sarvân saṁvṛiṅkteiti, The Prâṇa verily even consumes these all.

3. Next the Microcosmic. The Prâṇa is indeed the Container of all. When the Prâṇa sends a man to deep sleep, the speech verily goes into the Prâṇa, the hearing goes into the Prâṇa, the manas (the common sensory) goes into the Prâṇa. The Prâṇa indeed contains them all.—249.

Note.—The speech etc., of course refer to the presiding deities of these organs.

MANTRA 4.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two. वै Vai, indeed. एतौ Etau, these two. द्वौ Dvau, two. संवर्गौ Saṁvargau, the Consumers, the Containers, the Seeds. वायुः Vâyuh, the Vâyu. एव Eva, even. देवेषु Deveṣu, among the Devas. प्राणः Prâṇaḥ, the Prâṇa. प्राणेषु Prâṇeṣu, among the Breaths ; the senses.

4. These then are the two Containers—the Vâyu among the Devas, the Prâṇa among the senses.—250

MANTRA 5.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनं परि-
विष्यमाणौ ब्रह्मचारी विभिन्ने तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now. ह Ha, once, indeed. शौनकः Śaunakam, the son of Śunaka. च Cha, and (also called). कापेयम् Kâpeyam, of the clan of Kapi. अभिप्रतारिणम् Abhipratârîṇam, Abhipratârîṇa. च Cha, also called, काक्षसेनम् Kākṣasenim, the

son of Kaksasena. **पतिविष्यमानौ** Parivīṣyamānau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. **ब्रह्मचारी** Brahmachāri, a religious student. **बिभिक्षे** Bibhikṣe, begged food (of them). **तस्मै** Tasmai, to him (the Brahmachārin). **उ** U, even. **ह** Ha, behold. **न** Na, not. **ददतुः** Dadatuh, gave.

5. Once when Śaunaka of the clan of Kapi, and Abhipratârin the son of Kaksasena were distributing food (to their guests) a religious student begged of them. They, however, gave him nothing.—251.

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं
यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachārin). **ह** Ha, then. **उवाच** Uvācha, said. **महात्मनः** Mahātmanah, the Mahātmas, the Great Ones. **चतुरः** Chaturah, the four, i.e., Agni Sūrya, the Moon and the Waters as well as speech, sight, hearing and mind. **देवः** Devah, God : the Shining One. **एकः** Ekah, the One. **कः** Kah, who. **सः** Sah, he, that. **जगार** Jagāra, swallowed, devoured, **भुवनस्य** Bhuvanasya, of the world. **गोपाः** Gopāḥ, the Guardians, the Protectors. **तं** Tam, Him. **कापेय** Kāpeya, O Kāpeya. **न** Na, not. **अभिपश्यन्ति** Abhipaśyanti, see, recognise. **मर्त्याः** Martyāḥ the mortals. **अभिप्रतारिन्** O Abhipratârin. **बहुधा** Bahudhâ, in many places. **वसन्तं** Vasantam, dwelling. **यस्मै** Yasmai, to whom (belongs). **वै** Vai, verily. **एतद्** Etad, this. **अन्नम्** Annam, food. **तस्मै** Tasmai, to him. **न** Na, not. **दत्तम्** Dattam, given. **इति** Iti, thus.

6. He said : O Kāpeya ! O Abhipratârin ! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He ? He to whom the food belongs, to him it has not been given.—252.

MANTRA 7.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूरिर्महान्तमस्य महि-
मानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदः पास्महे
दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् Tat u, that even, that deity about which the student had propounded the riddle. ह Ha, verily. शौनकः कापेयः Śaunakāḥ Kāpeyaḥ. प्रतिमन्वानः Prati-manvānaḥ, cogitating, pondering. प्रत्येयाय Pratyeyāya, came to know. Śaunaka Kāpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachârin. आत्मा Âtmā, the lord, the master. देवानाम् Devānām, of the deities, (like Agni &c.) जनिता Janitā, the progenitor, the father. प्रजानाम् Prajānām, of all creatures, of all men. हिरण्य दंष्ट्रः Hiranya daṁṣṭraḥ, golden-tusked. बभसः Babhasaḥ, the eater, the consumer. अनसूरिः Anasūriḥ, (by name) Anasūri. Literally ana=moving, or breath, sūri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahântam, great. अस्य Asya, his, of this Anasūri, the Breath of Wisdom. महिमानम् Mahimānam, greatness. आहुः Âhuḥ, declare (the wise). अनद्यमानः Anadyamānaḥ, not being eaten (by any): except by Viṣṇu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even. अत्ति Atti, He eats. इति Iti, thus. वै Vai, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachârin, O Brahmachârin! इदम् Idam, this. The chief Prâṇa उपास्महे Upāsmahe, we worship. दत्ता Dattā, was given. अस्मै Asmai, to him (student) भिक्षाम् Bhikṣām, food. इति Iti, thus.

7. Śaunaka Kāpeya pondering over this (riddle), came to understand it and said: "O Bramachârin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasūri, the Breath of Wisdom. (The wise) declare His greatness to be great indeed: Because not eaten by any, He eats even the uneaten (the Devas). This is the God that we worship." (Then Kāpeya said addressing others) "Give food to that student."—253.

Note—This shows that the charity should be discriminate. The real student should be supported. Though Prâṇa is so great, yet He even is subordinate to the Supreme. The next verse shows that.

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संत-
 त्ताह्वन् तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतः सैषा विराडन्नादी
 तयेदः सर्वं दृष्टः सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद
 य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, ह Ha, mere expletives. ददुः Daduḥ, they gave (food). Then the servants gave food to that Brahmachârin.

The above legend thus illustrates that Vāyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these; वै Vai, indeed. एते Ete, these. पंचान्ये पंचान्ये Pañcha anye, pañcha anye, five other, five other. Namely the four macrocosmic Devas and their consumer Vāyu the fifth; and the four microcosmic Devas and their consumer Prāṇa the fifth. दशसन्तः Daśasantaḥ, are ten, make the complete number; for ten is the number of perfection. तत् Tat, therefore. कृतं Kṛitam, (it is called) Kṛita. The number ten is the symbol of the Kṛita Age (the Golden Age): because as in the Kṛita Age all Dharmas are perfect, so in the number ten all numbers are contained. तस्मात् Tasmāt, therefore (in the above manner). सर्वाशु Sarvāśu, in all, i.e., in ten. दिक्षु Dikṣu, quarters, directions. The directions are also ten. अन्नम् एव Annam eva, even the food (exists). दश Daśa, (as the perfect) ten. कृतम् Kṛitam, (therefore it is called) Kṛita or Perfect. Namely the five Cosmic Devas, Agni &c., (including Vāyu) and the five microcosmic Devas, Speech &c., (including Prāṇa) are all food indeed. सा एषा Sā eṣā, that this (the Lord of the above ten Devas). विराट् Virāṭ, the Over Lord, the Lord Viṣṇu called Virāṭ. अन्नादी Annādi, the Eater of food. तया Tayā, by Him; (the Virāṭ). इदम् Idam, this. सर्वम् Sarvam, all, दृष्टम् Dṛiṣṭam, is seen. He sees all this. He is Omniscient. सर्वम् Sarvam, all. अस्य Asya his. इदम् Idam, this. Dṛiṣṭam, seen. भवति Bhavati, becomes. अन्नादः Annādaḥ, the eater of food, healthy. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows, worships. 'The aspirant who knows Viṣṇu thus as the Highest Eater, and worships Him himself becomes partly a knower of all, according to his capacity.

8. They gave him food. Now these five and the other five make ten, therefore this is called Kṛita or Perfect. Therefore these dwell in the ten directions; and as they are ten, they form a Kṛitam or Perfect number. All this ten is indeed food. That Virāṭ (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food.—254.

Note.—The ten quarters are presided over by these ten devas, Agni, &c. They constitute collectively a Kṛitam or the Perfect number: and are the food of Viṣṇu. In other words the God is the end of all, the Highest Container higher than Prāṇa. The great difference between Madhva and modern Christianity is that he never makes Christ equal to God.

MADHVA'S COMMENTARY.

It is thus in the Prabhañjana:—"Because Vāyu consumes (saṁ-vṛikte) all Devas) at the time of the Great Dissolution, he is called the

Container (Samvarga). Great indeed is his glory because himself not eaten by any (except Viṣṇu) he eats all the Devatâs."

The Śruti says "Ten verily is this all." (This shows that the universe is made on the key-note of ten).

As kṛita or ten is a perfect number, the Five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be Kṛitam or Perfect.

Note.—The devas are really eight, but they are counted as ten, when taken along with Vāyu in his two aspects of Vāyu and Prāṇa. The words pañcha anye pañcha anye of Mantra 8, therefore do not mean that they are different sets of five, but the same five looked at from two points: the subjective and the objective.

As these eight complete the number ten, when Vāyu counted as two, is taken along with them, so all these Devas together with Vāyu dwelling in all quarters are (considered) indeed as food.

[*Note.*—The Vāyu also becomes food and is called Annam.]

The God who is the Eater of this (ten-fold) food is the Lord Virât, namely Viṣṇu Himself.

The word anadyamâna in Mantra 7 shows that Vāyu is not eaten by any (except Viṣṇu); as says the following verse:—

"Vāyu is the Eater of all Devatâs, the Eater of Vāyu is Janârdana. There is no eater of Him. He is called Virât, because He is the Over-lord (adhirâja)."

FOURTH KHANDA.

MANTRA 1.

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकामः Satyakâmaḥ, Satyakâma (by name). **ह** Ha, once upon a time. **जाबालः** Jâbâlah, the son of Jâbâlâ (the name of the mother). **जबालां मातरम्** Jâbâlâm, mâtaram, to (his) mother Jâbâlâ. **आमन्त्रयाञ्चक्रे** Âmantrayañ chakre, addressed (and said); consulted (his mother). **ब्रह्मचर्यं** Brahmacharyam, the life of a religious student, studentship, the going to foreign land, in order to study the Vedas, in the house of the teacher. **भवति** Bhavati, O lady! **विवत्स्यामि** Vivatsyâmi. I wish to dwell (in the family of a teacher) or lead the life **किं** Kim, what, **गोत्रः** Gotrah, family, clan. **नु** Nu, now. **अहम्** Aham, I. **अस्मि** Asmi, am.

1. Once upon a time, Satyakâma son of Jâbâlâ consulted his mother Jâbâlâ, saying "O Lady! I wish to dwell as a Brahmachârin (in the family of some teacher) now (tell me) of what family I am."—255.

Note.—Satyakāma had not yet been invested with the sacred thread, so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to recite one's family. Hence this question.

MANTRA 2.

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्य-
काम एव जाबालो ब्रवीथा इति ॥ २ ॥

सा Sā, she. ह Ha, then. एनम् Enam, to him. उवाच Uvācha, said. न Na, not. अहम् Aham, I. एतद् Etad, this (thing gotra). वेद Veda, know. तात Tāta, O child ; O dear ! यत् Yat, what. गोत्रः Gotraḥ, family, clan. त्वम् Tvam, thou. असि Asi, art. बहु Bahu, many, freely, thought less, unrestricted. चरन्ती Charanti, serving, going about परिचारिणी Parichārini, as a maid servant. यौवने Yauvane, in my young days. त्वाम् Tvām, thee. अलभे Alabhe, I obtained. सा अहम् Sā aham, that I. Etad na veda yat gotraḥ tvam asi, so I do not know of what gotra thou art. जवाला Jabālā, Jabālā. तु Tu, but. नामा Nāma, named. अहमस्मि Aham asmi, I am. सत्यकामः Satyakāma, nāma, by name. Tvam asi, thou art. स Sa, that, सत्यकामः जाबालः Satyakāma Jabālāḥ. ब्रवीथाः Bravithāḥ, tell thou (to thy teacher). Iti, thus.

2. She then said to him “I do not know, O child ! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabālā by name, thou art Satyakāma. Say that thou art Satyakāma Jābāla.”—256.

Note.—Satyakāma appears to be the foster child of Jabālā. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3.

स ह हरिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्या-
म्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he. ह Ha, then. हरिद्रुमतम् Hāridrumatam, to Hāridrumata (the son of Haridrumata). गौतमम् Gautamam, of the family of Gautama. एत्य Etya, going. उवाच Uvācha, said. ब्रह्मचर्यम् Brahmacharyam, studentship. भगवति Bhagavati, with (thee) Venerable Sir. वत्स्यामि Vatsyāmi, I wish to dwell. उपेयां Upeyām, I have come ; may I come. भगवन्तम् Bhagavantam, to (you) Venerable Sir. इति Iti, thus.

3. He then going to Hâridrumata Gautama said to him "I wish to dwell as a Brahmachârin with you, Sir. So I have come to you, Sir."—257.

MANTRA 4.

त॒होवाच किं॑गोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्ब्रह्मं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं
सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. किं Kim, what. गोत्रः Gotraḥ, family. नु Nu, well, now. सोम्य Somya, O friend! असि Asi, thou art. इति Iti, thus. स Sa, he. ह Ha, then. उवाच Uvâcha, said. Na aham etad veda, I do not know this. भो Bho, O Sir. Yad gotraḥ aham asmi, what family I am. अपृच्छम् Aprichchham, I asked. मातरम् Mâtaram, mother. सा Sâ, she. माम् Mâm, me. प्रत्यब्रवीद् Pratyabravît, replied. बहू Bahû, &c., the same as in the last mantra.

4. He said to him : "Of what family art thou, my friend?" He replied : "I do not know, Sir, of what family I am. I asked my mother, and she answered : "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma." I am therefore Satyakâma Jâbâla Sir—258.

MANTRA 5.

त॒होवाच नैतदब्राह्मण्यो विवर्त्त॑मर्हति समिधं सोम्या-
हरोपत्वा नेष्ये न सत्यादगा इति त॒नुप॑नोय कृशानाग्बलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसं॒व्रजे॑ति ता अभिप्र-
स्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्रं संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. न Na, not. एतद् Etad, this. अब्राह्मणः Abrahmaṇaḥ, a non-Brahmaṇ entitled; a person not belonging to the

special Varnas entitled to Brahma-jñāna. वि Vi, always. वक्तुं Vaktum, to say. अर्हति Arhati, is capable. समिधम् Samidham, sacred fuel. सोम्य Somya, O friend! आहर Âhara, bring. उपनेष्ये त्वा Upanesye tvā, I shall invest thee (with the sacred thread), I shall initiate thee. न Na, not. सत्यात् Satyāt, from truth. आगाः Âgāḥ, thou didst swerve. इति Iti, thus. He said to him "A non-Brahmaṇa i. e., a person undeserving of Divine wisdom (Brahman) is not capable of such truthfulness; you are a Brāhmaṇa (a fit candidate for Brahma-jñāna). I will initiate you, as you have not swerved from truth. Bring O child! the sacrificial fuel." तं Tam, him. उपनीय Upaniya, having initiated. कृशानाम् Kṛśānām, of the lean, of the poor (Brāhmaṇas). अबलानाम् Abalānām, of the weak (Brahmaṇas). Or both these epithets may qualify the cows, but then the genitive must be construed in the accusative. Then it would mean his own four hundred lean and weak cows. चतुश् शतम् Chatuś śatam, four hundred. गाः Gāḥ, cows. निराकृत्य Nirākṛitya, having driven out of the cow-pen. उवाच Uvācha, said. इमाः Imāḥ, these. Somya, O friend. अनुसंव्रज Anusamvraja, follow after these, tend them. ताः Tāḥ, them (cows). अभिप्रस्थापयन् Abhiprasthāpayan, driving (towards the forest). उवाच Uvācha, said (Gautama to him). न Na, not. असहस्रेण Asahasreṇa, without a thousand. आवर्तय Âvartaya, do return. Gautama said "Do not come back until these four hundred have multiplied to one thousand." स Sa, he (Satyakāma). ह Ha, then. वर्षगणम् Varsagaṇam, a number of years. प्रोवास Provāsa, dwelt (in the forest). ताः Tāḥ, those (cows). यदा Yadā, so long as. सहस्रं Sahasram, a thousand. संपेदुः Sampeduḥ, became.

5. He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! bring the sacred fuel. I shall initiate thee, since thou didst not swerve from truth."

Having initiated him, he brought out four hundred cows belonging to some poor and weak Brāhmaṇas and said (to Satyakāma) "Tend these." When he was taking them towards the forest, he (Gautama) said further "Do not come back without a thousand." (Satyakāma took them out and) dwelt in the forest for a number of years, till they had become one thousand.—259.

Note.—These years of tending cows were probationary period of silence and self communion. If a person properly and strictly observes this period of silent service, the Devas themselves will reveal to him the truth.

FIFTH KHANDA.

MANTRA I.

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then. When the cows had multiplied to one thousand. ह Ha, verily. एनम् Enam, him, to Satyakâma who was thus endowed with faith and austerity. ऋषभः R̥ṣabhah, a bull. The chief Vāyu (the Christ) in the form of a bull appeared before Satyakâma. अभ्युवाद Abhyuvāda, said, addressed. सत्यकामाः Satyakāmā, O Satyakâma! इति Iti, thus. भगवः Bhagavah, O Lord. इति Iti, thus ह Ha, indeed. प्रतिशुश्राव Pratiśuśrāva, he replied. प्राप्ताः स्मः Prāptāḥ Smah, we have reached सोम्य Somya, O friend! सहस्रं Sahasram, one thousand. Thy pledge is redeemed. प्रापय Prāpaya, take back, lead us. नः Nah, us. आचार्यकुलम् Āchāryakulam, to the home of thy teacher.

1. Then a Bull said to him : “Satyakâma!” He replied : “Master!” The Bull said : “Friend! we have reached the number thousand, lead us to the house of the teacher.”—260.

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवान् ॥ इति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मणः Brahmanah, of Brahman, of the Supreme Brahman. च Cha, and ते Te, to thee पादं Pādam, a foot : a portion called Vāsudeva. ब्रवाणि Bravāṇi, I will tell : may I tell. इति Iti, thus. ब्रवीतु Bravītu, tell. मे Me, to me. भगवान् Bhagavān, Sir. इति Iti, thus. तस्मै Tasmai, to him. स Sa, he. ह Ha, indeed. उवाच Uvācha, said. प्राची दिक् Prāchī dik, the eastern region or direction. कला Kalā, one-sixteenth. प्रतीची Prātichī, the western region. दक्षिणादिक् Dakṣiṇādik, the southern region. कला Kalā, one-sixteenth. उदीची दिक् Udichī dik, northern region. कला Kalā, one-sixteenth. The East is Vāsudeva, the West is Saṅkarṣaṇa, the South is Pradyumna and the North is Aniruddha. The Four Divine Forms dwell in these four regions. एष Eṣa, this. वै Vai, verily. सोम्य Somya, friend. चतुष्कलः Chatuskalah, four-sixteenth. पादः Pādah, a foot, a quarter. ब्रह्मणः Brahmanah, of Brahman. प्रकाशवान् Prakāśavān, Prakāśvat (splendid). नाम Nāma, name. The Mystic name of this aspect of God is the Splendid. The Brahman Himself is looked upon as Four-fold under the names of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. They are called Padas or Quarters of the Supreme Brahman. Each of these Padas is again sub-divided into four

parts called Kalās or four-sixteenths. These Kalās also bear the same names as Vāsudeva &c. Thus the first Kalā of Vāsudeva Pada is called Vāsudeva, the second Kalā of Vāsudeva Pada is Saṅkarṣaṇa, and so on.

2. “ May I tell thee a quarter of Brahman (the Vāsudeva Form) ” “ Tell me Sir.” He said to him. “ The Eastern region is one-sixteenth (Vāsudeva), the Western region is one-sixteenth (Saṅkarṣaṇa), the Southern region is one-sixteenth (Pradyumna), the Northern region is one-sixteenth (Anirudha). This four-sixteenth constitutes one quarter of Brahman, O Friend! The (secret) name of this quarter is Prakāśavat.—261.

MANTRA 3.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he. यः Yah, who. एतम् Etam, this (one quarter of Brahman consisting of four Kalās). एवं Evam, thus (named as Prakāśavat). विद्वान् Vidvān, knowing. चतुष्कलं पादम् ब्रह्मणः Chatuskalam pādam brahmaṇaḥ, the quarter of Brahman consisting of four Kalās. प्रकाशवान् इति Prakāśavān iti, the Prakāśavat thus. उपास्ते Upāste, meditates, worships. प्रकाशवान् Prakāśavān, full of splendour. अस्मिन् लोके Asmin loke, in this world. भवति Bhavati, becomes. प्रकाशवतः Prakāśavataḥ, full of splendour, luminous. ह Ha, indeed. लोकान् Lokān, worlds. The luminous worlds like Vaikunṭha &c. जयति Jayati, conquers, obtains. Yah etam, &c., the same as above.

3. He who knows it thus, and meditates on the quarter of Brahman, consisting of four-sixteenths, by the name of Prakāśavat becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four sixteenths, by the name of Prakāśavat.—262.

SIXTH KHANDA.

MANTRA 1.

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्नेः उपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

अग्निः Agnih, fire. ते Te, they. पादं Pādam, a quarter. वक्ता Vaktā, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said "Thy fire *i.e.*, the deity of fire, will tell one quarter of Brahman." So saying he went away. स Sa, he. ह Ha, then. श्वः Śvāḥ, the morrow. भूते Bhūte, became, came. गाः Gāḥ, the cows. अभिप्रस्थापयाञ् चकार Abhiprasthāpayañ, chakāra, drove (towards the house of the teacher). ताः Tāḥ, they. यत्र Yatra, where, in what place. सायं Sāyam, evening. बभूवुः Babhūvuh, became. तत्र Tatra, there. अग्निम् Agnim, fire. उपसमाधाय Upasamādhāya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows). समिधम् आधाय Samidham, ādhāya, having placed the fuel on the fire. पश्चात् Paśchāt, behind. अग्नेः Agneḥ, of the fire. प्राङ् Prāṅ, (looking) to the east. उपविवेश Upaviveśa, sat down.

1. Thy Agni will declare to you another quarter of Brahman. (Thus saying Vāyu went away). He, when the morrow came, (drove the cows towards the house of the teacher). Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull).—263.

Note.—It appears that the house of the teacher was at a great distance, for it took four days to reach it. Moreover Satyakāma was kind towards the animals and was not driving them hard : but allowed them to walk slowly.

MANTRA 2

तमग्निरभ्युवाद सत्यताम ३ इति भगव इतिह प्रति-
शुश्राव ॥ २ ॥

तम् Tam, him. अग्निः Agnih, the deva of fire (materialising). अभ्युवाद Abhy-
uvāda, said. सत्यकामा ३ Satyakāma 3 O Satyakāma. इति Iti, thus. भगवः Bhaga-
vaḥ, Sir ! इति Iti, thus. ह Ha, then. प्रतिशुश्राव Pratishuśrāva, replied.

2. Then Agni said to him "Satyakāma!" "Sir!" he replied.—264.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवा गीति ब्रवीतु मे भगवानिति
तस्मै होवाच पृथिवी तलान्तरिक्षं कला द्यौः कला समुद्रः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmaṇaḥ somya te pādāṃ bravāṇi iti, 'may I tell thee a quarter of Brahman. ब्रवीतु Bravītu me Bhagavān, iti, He said 'Tell it Sir.' तस्मै स ह उवाच Tasmai sa ha uvācha, he said to him. पृथिवी Pṛithivī, the earth, the physical plane. कला Kalā, one-sixteenth (Vāsudeva sixteenth). अन्तरिक्षम् Antarikṣam, the middle region, the Astral plane. कला Saṅkaraṣaṇa, one-sixteenth. द्यौः Dyauh, the heaven, the mental plane. कला, the Pradyumna sixteenth समुद्रः Samudraḥ, the Great Expanse, the Buddhic plane. कला the Aniruddha one-sixteenth. Eṣa vai somya chatuṣkālāḥ pādāḥ Brahmaṇaḥ, this verily O friend, is a quarter of Brahman, consisting of four-sixteenths. अनन्तवान् Anantavān, the endless. Anantavat. नाम Nāma, named.

3. "May I tell thee, friend! a quarter of Brahman (the Saṅkaraṣaṇa Form)? "Tell me Sir" He said to him "The earth is one-sixteenth: the intermediate region is one-sixteenth, the heaven is one-sixteenth and the great expanse is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths: and called Anantavat.—265.

MANTRA 4.

य य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते
पास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एत-
मेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

इति षष्ठः सूक्तः ॥ ६ ॥

स Sa, he, &c. The same as mantra 3 of the Fifth Khaṇḍa except that the word anantavān is substituted for the Prakāśavān.

4. He who knows it thus and meditates on the (Saṅkaraṣaṇa) quarter of Brahman, consisting of four-sixteenths, under the name of Anantavat, becomes endless in this world. He attains endless worlds (after death) who knowing this meditates on the (Saṅkaraṣaṇa) quarter of Brahman, consisting of the four-sixteenths, under the name of Anantavat.—266.

SEVENTH KHANDA.

MANTRA 1.

ह॒सस्ते पादं व॑क्तेति स ह श्रोभू॒ते गा अभिप्र॑स्थापयांच-
कार ता यत्राभिसा॑यं बभूवुस्तलाभिः प॒समा॑धाय गा उपरु॑ध्य
समिध॑माधाय पश्चादग्नेः प्राडु॒पोप॑विवेश ॥ १ ॥

हंसः Hamsa, a flamingo. The Four-faced Brahmā in the form of a flamingo. ते Te, to thee. पादं Pādam, a quarter. वक्ता Vaktā, will tell, will declare. The Agni said "Lord Brahmā in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khandā.

1 "A flamingo (Brahmā) will declare to you another quarter of Brahman." (Thus saying Agni went away). He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—267.

MANTRA 2.

त॒म ह॒स उप॑ निपत्याभ्यु॒वाद स॑त्यकाम ३ इति भगव
इति ह॒ प्रतिशु॑श्राव ॥ २ ॥

तं Tam, to him. हंसः Hamsa, a flamingo. उपनिपत्य Upanipatya, having flown. अभ्युवाद Abhyuvāda, said. The rest as above in previous mantras.

2. Then a Hamsa flew near and said to him: "Satya-kāma!" He replied: "Sir."—268.

MANTRA 3.

ब्रह्म॑णः सोम्य ते पादं ब्रवा॑णीति ब्रवी॒तु मे भग॑वानिति
तस्मै॑ होवाचाभिः कला सूर्यः कला चन्द्रः कला विद्यु॑त्कलैष
वै सोम्य च॒त्कलः॑ पादो ब्रह्म॑णो ज्योतिष्मान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanah, of Brahman. The words are the same as in the corresponding mantras of the previous two Kandas. The Kalas however here are different. अग्निः Agniḥ, the fire (is one-sixteenth and is called Vasudeva Kala of the Pradyumna Pāda). सूर्यः Sūryaḥ, the sun (the Saṅkaraṣaṇa Kala of the Pradyumna Pāda). चन्द्रः Chandrah, the moon (the Pradyumna Kala of the Pradyumna Pāda). विद्युत् Vidyut, the lightning (the Aniruddha Kala of the Pradyumna Pāda). ज्योतिष्मान् Jyotiṣmān, called Jyotiṣmat (full of light).

3. "May I tell thee, friend! a quarter of Brahman!" (the Pradyumna Form)? "Tell me Sir." He said to him: "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths: and called Jyotiṣmat.—269.

MANTRA 4.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ज्योतिष्मानस्मिल्लोके भवति ज्योतिष्मतो ह लोका-
ज्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he. Yah, who. The words the same as in the previous Khanda.

4. He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths, under the name of Jyotiṣmat, becomes full of light in this world. He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotiṣmat.—270.

KHANḌA EIGHTH.

MANTRA 1

मद्गुष्टे पादं वक्तुं स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुनेः ॥ १ ॥

मद्गुः Madguḥ, a water-bird. Varuṇa, in this form. The words are the same as above.

1. "A water-bird (Varuṇa) will declare to you another quarter of Brahman." (Thus saying Brahmâ went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2.

तं मद्गुरुरपनिपत्या ण्वाव सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him : “Satyakâma.” He replied : “Sir.”—272.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रूवाणीति ब्रूवितु मे भगव । णोति
तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलौष
वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्वा ॥ ३ ॥

प्राणः Prāṇah, the Life Breath (the Vāsudeva Kalā of Aniruddha Pāda).
चक्षुः Chakṣuḥ, the sight, the eye (the Saṅkarṣaṇa Kalā of Aniruddha Pāda). श्रोत्रम्
Śrotram, the hearing, the ear (the Pradyumna Kalā of Aniruddha Pāda) मनः
Manah, the manas, the mind (the Aniruddha Kalā of Aniruddha Pāda).

3. “May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?” “Tell me Sir.” He said to him : “The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Āyatanavat (having a home).”—273.

MANTRA 4.

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनव नि-
ल्पास्त आयतनवानस्मिल्लोने भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानिल्पास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Āyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions ; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Āyatanavat.—274.

KHANḌA NINTH.

MANTRA 1.

प्राप हाचार्यकुलं तन्मात्राष्टौऽभ्युवाद सत्यकाम ३ इति
भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prāpa, reached. Thus taught by the Devas, Satyakāma reached the home of his teacher ह Ha, then. आचार्य-कुलम् Āchārya-Kulam, the teacher's home. तं Tam, to him. आचार्यः Āchāryah, the teacher. अभ्युवाद Abhy-uvāda, said. सत्यकामा ३ O Satyakāma. भगवः &c.

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakāma!" He replied "Sir." —275.

MANTRA 2.

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनु-
ष्येभ्य इति ह प्रतिजज्ञे भगवान्स्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmavid, the knower of Brahman इव Iva, like. वै Vai, verily, clearly. सोम्य Somya, O friend. भासि Bhāsi, thou shinest. कः Kaḥ, who (a Deva or a man). नु Nu, now. त्वा Tva, to thee. अनुशशास Anuśaśāsa, has taught. इति Iti, thus. The teacher said "Thou lookest like a knower of Brahman. Did any human or super-human being teach thee." Satyakāma replied "no man has taught me—beings other than any man have taught me." अन्ये Anye, other than. मनुष्येभ्यः Manusebhyah, than men. इति Iti, thus. प्रतिजज्ञे Pratijajñe, he replied. He replied "Beings other than human have taught me. What *man* would have dared to teach me thy pupil." भगवान् Bhagavān, Sir. तु Tu, but. एव Eva, alone. मे Me, to me, my. कामे Kāme, for welfare. ब्रूयात् Brūyāt, say : should teach.

2. The teacher said: "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva)?" He replied "Beings other than men, (have taught me). But, Sir, for my good, you should teach me."—276.

Note.—The last sentence may also be translated "But Sir you say benediction for the completion of my desire." The blessing is required to make this knowledge complete.

MANTRA 3.

श्रुतं ह्येव मे भगद्दृशेभ्य आचार्याद्धैव विद्या विदित्ता
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचाल ह न किञ्चन वीयायेति
वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुतं Śrutam, I have heard. हि Hi, because. एव Eva, alone मे Me, by me. भगवद्-दृशेभ्यः Bhagavad-dṛiṣebhyaḥ, from great men like you. आचार्यान् Āchāryāt, from the teacher. हि Hi, verily. एव Eva, alone. विद्या Vidyā, knowledge. विदित्ता Viditā, known : learnt. साधिष्ठं Sādhiṣṭham, to real good : the best. प्रापयति Prāpayati, leads. इति Iti, thus. तस्मै Tasmai, to him (Satyakāma). ह Ha, indeed, then. एतद् Etad, this (which was already taught by the Devas). एव Eva, even : alone. उवाच Uvācha, said. अत्र Atra, here, *i. e.*, on account of having learnt from the Devas. ह Ha, indeed. न Na, not. किञ्चन Kiñchana, any. वीयाय Vīyāya, harm occurred. इति Iti, thus. वीयाय Vīyāya, harm, occurred. इति Iti, thus.

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakāma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm.—277.

Note.—The occult truth—"the Vidyā learnt from an Āchārya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakāma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHVA'S COMMENTARY.

Khaṇḍa, Fourth to Ninth.

The Samvarga Vidyā—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Aparā Brahman—has been described in the previous Khaṇḍas. The Śruti now enters into a subject dealing with the Para Brahman exclusively; namely the Vidyā or knowledge about the Divine Quarternary—the Chaturmūrti consisting of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. It introduces the subject by the story of Satyakāma, given in the six Khaṇḍas (from four to nine,)

[Says an objector as it is not possible to know whether a person is a Brāhmaṇa or not unless his Gotra is known ; how is it that Satyakāma was initiated by Gautama, for the initiation of a Śūdra is prohibited. To this the answer is that the straightforwardness of Satyakāma in telling "I do not know my Gotra or clan," shows that he must be a Brāhmaṇa, for truthfulness is the mark of a Brāhmaṇa. Śūdras are not straightforward. The Vedānta Sūtra also refers to this.

But suppose a person is straightforward and truthful, does it necessarily follow that he is a non-Śūdra. To this the Commentator answers with an emphatic yes, by quoting Sāma Samhitā.

It is thus in the Sāma-Samhitā :—"Straightforwardness is the principal characteristic mark of the Brāhmaṇa (i. e. of three castes entitled to the knowledge of Brahman) the mark of the Śūdra is that he is not straightforward. Gautama (acting upon this universal rule and) knowing this initiated Satyakāma."

(How could the Bull, the flamingo and the Diver-bird teach Satyakāma ? These are irrational animals.)

To this the Commentator answers :—

Vāyu assumed the form of a bull, the God of fire appeared himself as Agni, Brahmā the four-faced appeared as flamingo, and Varuṇa as the Diver-bird ; and thus these four Devas taught Satyakāma.

Thus the above, which is also a quotation, shows that the sun is not flamingo nor Prāṇa the diver-bird as explained by Śaṅkara. The Bull, the Agni, the Flamingo and the Water-bird taught Satyakāma one foot of Brahman each ; called respectively *Prakāśavat*, *Anantavat*, *Jyotiṣmat*, and *Āyatanavat*. What are the meanings of these being the four feet of Brahman ?

To this the Commentator replies :—

The four names *Prakāśavat*, *Anantavat*, *Jyotiṣmat* and *Āyatanavat* are the epithets of the Lord Hari, and refer to the four forms of the Quarternary, namely to *Vāsudeva*, *Pradyumna*, *Aniruddha* and *Śaṅkar-ṣaṇa*. These four dwelling in the quarters &c., and ruling over them, are called also by the names of those places which each occupies and rules.

[Thus as the ruler of Kashmir is simply called Kashmir also : the Duke of Devonshire is called Devonshire also. So *Vāsudeva* &c., are called by names of the places also].

Says an objector : If the Bull &c., here are Devas who taught Satyakāma, how is it that Satyakāma who was taught by Devas themselves says to Gautama "You are my only teacher—you only I wish, should teach me." A man taught by a higher Guru, like a Deva, should not ask to be taught again by a lower Guru like a Rṣi. As says a verse "If unsought one gets the best Guru, let him accept him as a Teacher without hesitation." To this the Commentator replies :—

These Devas did not teach Satyakāma thinking that they were his Āchāryas or spiritual Teachers (they did not put themselves forward as regular Teachers : but as casual givers of knowledge.) Hence Satyakāma asked his Guru to teach him again : and begged his permission.

But is it not possible that Satyakāma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama. To this the Commentator answers :—

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching.)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next.

Higher than the Masters (Riṣis) are the Devas, higher than the Devas is Vāyu (the Christ), higher than Vāyu is the Lord Viṣṇu (the God), there is no higher Teacher than God. Thus it is in the Âchârya Samhitâ.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has taken a Deva as his Guru, he cannot pay the same devotion to a Rishi Guru as he does to the Deva. But if a Deva of his own accord teaches him some thing, that does not mean giving up his Rishi Guru.

The ninth Khaṇḍa closes with the words *Atra ha na kiñchana vîyâya iti vîyâya iti*. According to Śaṅkara they mean “Nothing was left out.” But Madhva shows that this is not the real meaning of these words.

The words *atra ha na kiñchana vîyâya* mean “and to him no harm occurred”—for his hearing from the Devas did not cause any harm to him.

The law of occult teaching is that one should not learn from another teacher but from his own Guru. Satyakāma however allowed himself to be taught by these Devas, without previously getting the permission, of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakāma, no harm accrued because he did not wilfully go to these to be taught, but they themselves of their own grace taught him.

TENTH KHANDA.

MANTRA 1.

उपकोसलो ह वै कामलाय नः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाणि ऋत्विग् परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयस्तस्मै न समावर्तयति ॥ १ ॥

उपकोसलः Upakosalah, Upakosala (by name). ह वै Ha vai, mere expletives. कामलायनः Kāmalāyanah, the son of Kāmalāyana. सत्यकामे जाबाले Satyakāme Jābāle, with Satyakāma Jābāla. ब्रह्मचर्यम् Brahmacharyam, for the sake of Brahma-knowledge or as a religious student. उवास Uvāsa, dwelt. तस्य Tasya, his i. e., (of the teacher). ह Ha, a mere expletive. द्वादश Dvādaśa, twelve. वर्षाणि Varṣāṇi, years. अग्नीम् Agnīm, fires. परिचचार Parichachāra, tended. स Sa, he (the teacher). ह Ha, but. स्मा Smā, a past tense denoting particle=did. अन्तेवासिनः Anyān antevāsinah, other boarder pupils. समावर्तयन् Samāvartayan,

allowing to return home after finishing studies ; like the giving of the diploma of the completion of the course of studies in modern times : passing. तं Tam, him (Upakosala)! ह Ha, behold! स्म Sma, a past tense denoting particle. एव Eva, even. न Na, not. समावर्तयति स्म Samāvartayati sma, did not allow to return, did not give him the final certificate, did not pass him.

1. Upakosala, the son of Kâmalâyana dwelt as a religious student in the house of Satyakâma Jâbâla. He tended his fires for twelve years. But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278.

Note.—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years, as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala however mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students.

MANTRA 2.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीं परिचचारी-
त्वाग्नयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवा-
सांचक्रे ॥ २ ॥

तं Tam, him (the teacher). जाया Jāyā, the wife, the teacher's wife. उवाच Uvācha, said. तप्तः Taptah, exhausted through austerities. ब्रह्मचारी Brahma-chârî, the student. कुशलम् Kuśalam, properly, carefully. अग्नीं Agnî, the fires. परिचचारीत् Parichachârî, tended. मा Mā, not. त्वा Tvā, thy. अग्नयः Agnayah, the fires. परिप्रवोचन् Paripravochan, said, blame. प्रब्रूहि Prabrûhi, tell, teach. अस्मै Asmai, to this (pupil). इति Iti, thus. तस्मै Tasmāi, to him (Upakosala). आप्रोच्य Aprochya, without teaching. एव Eva, even, however. प्रवासाञ्चक्रे Pra-vāsāñ chakre, went away on a journey, went to foreign parts.

2. Then his wife said to him “This student is quite exhausted with austerities, because he has diligently tended your fires. (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him.” But Satyakâma, however, went away on a journey, without having taught Upakosala.—279.

MANTRA 3.

स ह व्याधिना नशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारि-
शान किन्तु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा
नानात्यया व्याधिभिः प्रतिपूर्णाऽस्मि नाशिष्यामीति ॥ ३ ॥

स ह Sa ha, he (Upakosala) then. व्याधिना Vyādhinā, from sorrow, from mental dejection at not being passed. अनशितुम् Anaśitum, to leave off taking food, to fast. दध्रे Dadhre, made up his mind. तम् Tam, him. आचार्य-जाया Āchārya-jāyā, the teacher's wife. उवाच Uvācha, said. ब्रह्मचारिन् Brahmachārin, O Student. अशान Aśāna, take food, eat. किं Kim, why. नु Nu, now. न Na, not. अशनासि Aśnāsi, eatest thou. स Sa, he. ह Ha, then. उवाच Uvācha, said. बहवः Bahavaḥ, many. इमे Ime, these. अस्मिन् Asmin, in this. पुरुषे Puruṣe, man. कामाः Kāmāḥ, desires. नाना Nānā, many. अत्ययाः Atyayāḥ, going, directions. व्याधिभिः Vyādhibhiḥ, by diseases, sorrows at not getting the objects of my desires. प्रतिपूर्णाः Pratipūrṇāḥ, completely full. अस्मि Asmi, I am. न Na, not. अशिष्यामि Aśiṣyāmi, I shall eat. इति, thus.

3. Then Upakosala, from sorrow took into his head to leave off eating. Then the wife of the teacher said to him "Student, eat. Why do you not eat?" He said. "There are many desires in this man here, which go in different directions. I am full of sorrows, (and so have no room for food), so I do not take food."—280.

MANTRA 4.

अथ हाग्नयः समृदिरे ततो ब्रह्मचारी कुशलं नः पर्यचारी-
द्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then, when the student had finished speaking. Ha, then, अग्नयः Agnayāḥ, the fires, being moved by pity. समृदिरे Sam-ūdire, said to each other. तप्तः तप्तः ब्रह्मचारी Taptāḥ-brahmachāri, the student exhausted through austerities. कुशलं Kuśalam, carefully, properly. नः Naḥ, us. परिचचारीन् Parichachārit, tended. हन्त Hanta, now. अस्मै Asmai, to this (student). प्रब्रवाम Prabravāma, may we teach (the knowledge about the higher and the lower Brahman). इति Iti, thus: having made up their mind. तस्मै Tasmai, to him. ह Ha, then. ऊचुः Ūchuḥ, they said.

4. Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly. Now let us teach him." Then they said to him.—281.

MANTRA 5.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स ज्ञेया विजानाम्यः
यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाव कं तदेव
खं यदेव खं तदेव कमिति प्राणं च हास्मै तदानीं चोचुः ॥ ५ ॥

इति दशमः खण्डः ॥ १० ॥

प्राणः Prāṇaḥ, strength: endowed with strength. Breath. The Life breath. The Christ. ब्रह्म Brahma, Brahman. The lower or Aparā Brahman. Kam, the Ka the joy. Endowed with independent strength and Joy is Ka. ब्रह्म Brahma, Brahman, the Para or higher Brahman. खं Kham, the Kha the infinite. Endowed with independent strength and wisdom is Kha. इति Iti, thus. स Sa, he (Upokosala). ह Ha, then. उवाच Uvācha, said. विजानामि Vijānāmi, I know. अहम् Aham, I. यत् Yat, what (you have said). प्राणः ब्रह्म Prāṇa Barhma, Prāṇa is Brahman. Brahman is Prāṇa or strength. कं Kam, Ka. च Cha, and. तु Tu, but. खं Kham, kha. च Cha, and. न Na, not. Vijānāmi, I know. Iti, thus. ते Te, they (the fires). ह Ha, then. ऊचुः Ūchuḥ, said. यत् Yat, what. वाव Vava, indeed. कं Kam. तत् Tat, that. एव Eva, alone. खम् Kham यत् Yat, what. एव Eva, even. खम् Kham. तत् एव कम् that is even Ka. Iti, thus. प्राणं Prāṇam, the Chief Breath. The Aparā Brahman च Cha, and. ह Ha, an expletive. अस्मै Asmai, to him (Upakosala). तदा Tadā, then. आकाशं Ākāśam, the Full. Viṣṇu, the Supreme Brahman. च Cha, and. ऊचुः Ūchuḥ, said.

5. “Prāṇa (power) is (lower) Brahman. Ka (Infinite Power and Joy) is Brahman (higher); Kha (Infinite Power and wisdom) is (also higher) Brahman.”

He said. “I understand that Prāṇa is Brahman; but I do not understand Ka or Kha.”

They said: “That which is Ka is indeed Kha; that which is Kha is indeed Ka.” They therefore taught him that the (lower) Brahman was Prāṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu).—282.

Note.—The Power simply is Prāṇa—the Christ principle. But it is under the Suprem . Therefore Prāṇa or power is taught here as the lower Brahman. While the Supreme Brahman is described by the two words Ka and Kha. Now Ka means pleasure, and Kha means ether. Upakosala therefore naturally asks how can pleasure and ether be called Brahman. He took Ka and Kha in their separate senses and hence said “I do not understand Ka and Kha.” The fires therefore taught him that Ka and Kha were not separate entities, but identically one. Ka denotes God as Omnipotent and all Good. While Kha denotes Him as Omnipotent and All-wise. This mantra in fact teaches both about the Aparā Brahman and Para Brahman. The doctrine about Prāṇa is teaching about lower Brahman, the doctrine of Ka and Kha—otherwise Ākāśa—is teaching about higher Brahman.

MADHVA'S COMMENTARY.

Note.—The teaching about Para and Aparā Brahman is again resumed in this and five subsequent Khāṇḍas. They give also the teaching about the death and the Path followed by the soul after death. This is done in the form of a legend of Upakosala. The phrase Prāṇaḥ Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prāṇa or breath: but that Prāṇa means here Power: and it describes that Brahman is All-power. Hence the Commentator says:—

The phrase *prâṇo brahma* means that Brahman is essentially power. *Ka* means that Brahman is essentially Joy. *Kha* that He is Wisdom or Knowledge.

Thus *Prâṇa*, *Ka* and *Kha* describe the three attributes of God—Power, Bliss or Goodness, and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to *Prâṇa* or Chief Breath also : but his power is *under* the control of God. This the commentator proves by an authority :—

The lower Brahman is *Prâṇa* who is the deity of power immediately, while *Hari* Himself is Supreme Brahman essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that *Prâṇa* (the Christ) is Power only and has not Wisdom and Bliss. God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions].

The wise say that *Ka* denotes the independent infinite Power and Bliss : while *Kha* means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word *naija* is used in the verse which literally means “belonging to one's own self” ; not dependent upon another, hence independent. The *pârṇa* is used in the verse and means “full”—but “full” and “independent” are synonymous.

The Supreme *Viṣṇu*, whose essential nature is that (namely it is *Ka*—uncontrolled supreme power and joy ; and *Kha*—uncontrolled supreme power and wisdom) is called *âkâśa*—the All-luminous or All-pervading.

Thus there are said to be two Brahman—*Prâṇa* (the Lower Brahman) and *Âkâśa* (the Higher Brahman). Thus it is said in the same (*Sâma Samhitâ*).

The well-known meaning of the word *Prâṇa* is *Vâyu*. (Therefore *Upakosala*) who was in doubt whether *Ka* and *Kha* denoted two different beings (or one) said “I do not understand *Ka* and *Kha*”.

Note.—It does not mean that he did not know the ordinary meanings of *Ka*=pleasure, and *Kha*=ether. He was in doubt whether *Ka* and *Kha* referred to the same person or to two different persons.

Therefore to show the identity of *Ka* and *Kha*, the fires said “That which is *Ka* is verily *Kha*, that which is *Kha* is verily *Ka*.”

Note.—This establishes the complete identity. All *Ka* is *Kha* ; All *Kha* is *Ka*. Or in modern logic all *A* is *B*, and all *B* is *A* will be true only when *A* and *B* are identical,

ELEVENTH KHANḌA.

MANTRA 1.

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य
एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly). ह Ha, indeed. एनम् Enam, him (Upakosala). गार्हपत्यः The Gârhapatya, Fire. अनुशशास Anu-śaśāsa, taught. पृथिवी Prithivī, the earth. The Vast. The Lord called so because of His all-expansiveness. अग्निः Agniḥ, fire; the Leader of Body. अन्नम् Annam, food, the Eater, the Destroyer. आदित्यः Âdityaḥ, the sun, the Eternal: who exists from the beginning (adi). Iti, thus. यः Yaḥ, who. एषः Eṣaḥ, this. आदित्ये Âditye, in the sun. The Solar Logos. पुरुषः Puruṣaḥ, the spirit, the Lord possessing the six perfections. दृश्यते Dṛiṣyate, is seen (by Divine or clairvoyant vision). सः Saḥ. He. अहम् Aham, I: the Lord called Aham, or Supreme because He is not (a) inferior (ha=heya): and dwelling in the Gârhapatya Fire. अस्मि Asmi, I am. The Lord called asmi="I AM". सः Saḥ, that. एव Eva, indeed. अहम् Aham, I. अस्मि Asmi, I am. इति Iti, thus.

1. After that the Gârhapatya Fire taught him. "Brahman is Vast (prithivī), World Guide (agni), Destroyer (annam) and Eternal (âditya)." As subjective Antaryâmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage). He is the "SUPREME I AM," He indeed is the SUPREME I AM.—283.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he. यः Yaḥ, who. एतम् Etam, this; the all pervading aspect of Brahman: as well as His antaryâmin aspect. एवं Evam, thus. विद्वान् Vidvān, knowing. उपास्ते Upāste, meditates. अपहृते Apahate, on the destruction. पापकृत्याम् Pāpakṛtyām, the sinful deeds. लोकी Loka, dweller of God's world. सर्वं आयुः रति Sarvam āyur eti, attains life eternal. ज्योक् जीवति Jyok Jīvati, lives resplendent. न Na, not. अस्य Asya, his. अवरपुरुषाः Inferior persons, servants. क्षीयन्ते Kṣiyante, perish. वयं Vayaṁ, we (Fires). तं Tam, him (the Knower of this two-fold Lord). उपभुञ्जामः Upa-bhuñjāmaḥ, we guard. We do not allow his servants to perish. अस्मिन् Asmin, in this. लोके Loka, world. अमुष्मिन् Amuṣmin, in that. च Cha, also.

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANDA.

MANTRA 1

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि
चन्द्रमा इति य एष चन्द्रगर्हि पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him. अन्वाहार्यपचनः The Anvâhârya Fire. Anuśaśasa, taught. आपः Âpaḥ the waters, the Protector of all. (आ=All, पा=to protect), दिशः Diśaḥ, the quarters; the Guide (deśana=director, the Teacher). नक्षत्रः Nakṣatraḥ, the stars: the Supreme King (na=not, kṣattra=king. Who has no ruler above him). चन्द्रमा Chandramāḥ, the moon, the Delightful. The rest as above.

1. Then the Anvâhârya Fire taught him:—"Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos. He is verily the "SUPREME I AM." He indeed is the SUPREME I AM.—284.

MANTRA 2.

स य फल्गेऽं विद्वानुपास्तेऽपहृते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योऽजोवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
३. ज्ञामोऽस्मिंश्च लोकेऽस्मिंश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANḌA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति
य एष विद्युते पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीयः The Âhavanīya, Fire. प्राणः Prāṇaḥ, the breath, the Powerful. आकाशः Ākāśaḥ, the ether, the space, the All-pervading. द्यौः Dyauh., the heaven, the Brilliant Shining One. विद्युत् Vidyut, the lightning; the Conscious, the Knower.

1. Then the Âhavanīya Fire taught him :—"Brahman is All-powerful, All-pervading, the Luminous, the Sentiency." (As Self, He is) the SPIRIT who is seen (by the illumined sage) in the Deva of lightning. He is the "I AM." He indeed is the "I AM."—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते गच्छत्यं लोकीभवति
सर्वमायुरेति ऋगेजीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent. His dependents do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him.—287.

FOURTEENTH KHANḌA.

MANTRA 1.

ते होरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु
ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल
३ इति ॥ १ ॥

ते Te, they (the Fires). ह Ha, then, having thus taught him conjointly and severally. ऊचुः Ūchuh, said. उपकोसल O Upakosala ! एषा Eṣā, this. सोम्य Somya, O friend ! ते Te, to thee. अस्मद् विद्या Asmad Vidyā, the secret Doctrine of "I"; the knowledge of the Antaryāmin (the Inner Ruler). च Cha, and. आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence. Thou must know intellectually these two Vidyās, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher. आचार्यः Āchāryaḥ, the teacher. तु Tu, but, alone. ते Te, to thee. गतिम् Gatim, the method, the mode of meditation; and the goal. वक्ता Vaktā, will say. इति, thus. आजगाम Ājagāma, arrived, came back. ह Ha, in time. आचार्यः Āchāryaḥ, the teacher. तं Tam, him. आचार्यः Āchāryaḥ, the teacher. अभ्युवाद Abhyuvāda, said. उपकोसला ३ Upakosala 3. इति, thus.

1. Then they said : "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)". In time his teacher came back, and said to him "Upakosala" !—288.

MANTRA 2.

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहावेव निह्नुत
इमे नूनमीदृशा अन्यादृशा इतीहाम्रीनभ्यूदे किं नु सोम्य किल
तेऽवोचन्निति ॥ २ ॥

भगवः Bhagavaḥ, sir. इति, thus. हा, an expletive. प्रतिशुश्राव Pratiśuśrāva, he replied. ब्रह्मविद् इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend. ते Te, thy. मुखम् Mukham, face. भाति Bhāti, shines. कः Kaḥ, who. नु Nu, now a particle of interrogation. त्वा Tvā, thee. अनुशशास Anuśaśāsa, has taught. Is it a human or a divine being? इति, thus. कः Kaḥ, what (man or asura). नु Nu, now. मा Ma, me. अनुशिष्यात् Anuśiṣyāt, can teach. भो Bho, O Sir ! इति, thus. इहावे Ihaṁve, the dwellers of *this* (iha) and of the *lower* (ava) planes; men and demons. वा Va, indeed. निह्नुतः Nihnutāḥ, hide. Both men and demons hide themselves before thee: are not capable of teaching in thy presence. The Devas alone have taught me. इमे Ime, these (pointing to the fires): the presiding devas of these. नूनम् Nānam, indeed, certainly. ईदृशाः

Idriṣāḥ, like these (visible fires in their colour and brilliancy). **अन्यादृशाः** Anya-driṣāḥ, but unlike these (fires, because they were endowed with an organised form, with hands, head, feet, &c.) **Iti**, thus. **इह** Iha, here (before his teacher). **अग्नीन्** Agnin, the fires, (as his teachers). **अभ्युदे** Abhyūde, said (Upakosala). **किं** Kim, what. **तु** Nu, now. **सोम्य** Somya, friend. **किल** Kila, verily. **ते** Te, to thee. **अवोचन्** Avochaṇ, they said. **Iti**, thus.

2. He answered "Sir." The teacher said : "Friend, thy countenance looks bright as that of a person inspired. Now who has taught thee (a Deva or a lower entity)?" Upakosala said : "What (lower entity) can dare teach me, Sir? Men and asuras hide themselves before thee. The (presiding Devas of) these (fires) verily taught me. They were (refulgent) like these, but unlike these (as they had hands, feet, &c)." Upakosala spoke about the Fires before his teacher. The teacher said : "What, my friend, have these Fires told you?"—289.

MANTRA 3.

**इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं
तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवं-
विदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै
होवाच ॥ ३ ॥**

इति चतुर्दशः खण्डः ॥ १४ ॥

इदम् Idam, this. **Iti**, thus. **ह** Ha, indeed. **प्रतिजज्ञे** Pratijajñe, replied he. Upakosala told him all that the Fires had taught him. **लोकान्** Lokān, the worlds : the supporters of all ; namely (1) the Prāṇa, (2) the All-pervading Cosmic Brahman=**क**, (3) the Subjective Self, the Antaryāmin Brahman=**ख**. **वाव** Vāva, verily. These three certainly ought to be known. **किल** Kila, indeed. **सोम्य** Somya, Friend. **अवोचन्** Avochaṇ, they said. These, of course, thou should *know*, but not meditate upon : nor take as thy goals. **अहं** Aham, I. **तु** Tu, but. **ते** Te, to thee. **तत्** Tat, that. **वक्ष्यामि** Vakṣyāmi, will teach. I will tell thee that who is to be meditated upon, and the path and the goal which is to be reached. He praises the teaching that he is going to give. **यथा** Yathā, as. **पुष्कर पलाशः** Puṣkara (lotus) Palāśa (leaf). **आपो** Āpas, waters. **न** Na, not. **श्लिष्यन्ते** śliṣyante, cling to. **एवं** Evam, thus. **एवं** Evam, thus. **एवंविदि** Evaṁvidi, in (the person who) knows thus. **पापं** Pāpam, the sinful. **कर्म** Karma, deed. **न** Na, not. **श्लिष्यते** śliṣyate, cling. **Iti**, thus. **ब्रवीतु** Bravitu, teach, tell. **मे** Me, to me. **भगवान्** Bhagvān, sir. **Iti**, thus. **तस्मै** Tasmai, to him (to the teacher). **ह** indeed. **उवाच** Uvācha, he said.

3. Upakosala answered : " This " (repeating *all* that the Fires had told him). The teacher said : " My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation). As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus." He said : " Sir, tell me." He said then to him.—290.

FIFTEENTH KHANDA.

MANTRA I.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृ-
तमभयमेतद्ब्रह्मेति तद्यद्यस्मिन्सर्पिर्वोदं वा सिञ्चन्ति वर्त्मनी
एव गच्छति ॥ १ ॥

यः Yah, who. एषः Eṣah, this. अन्तर Antar, within. अक्षिणि Akṣiṇi, (in) the eye. पुरुषः Puruṣa, the spirit, the person. दृश्यते Dṛīsyate, is seen (through divine clairvoyant vision). एषः Eṣah, this. आत्मा Ātmā, the Self (called Vāmana). Iti, thus. ह Ha, indeed. उवाच Uvācha, he said. एतद् Etad, this. अमृतं Amṛitam, the immortal, eternally free in His own nature. अभयम् Abhayam, fear-
less. एतद् Etad, this. ब्रह्म Brahma, the Brahman, the full of all Perfections. एतस्मिन् In this (Lord). न Na, not. किञ्चन Kiñchana, anything. श्लिष्यति Śliṣyati, clings. The Lord is untainted and untaintable : free from all attachments. तत् Tat, therefore. यदि Yadi, if. The Commentator Vedasārintha evidently reads यद् and explains it by यस्माद् Because : *i. e.*, because such an untaintable Person dwells in the eye. अपि Api, even. अस्मिन् in this (eye). सर्पिर् Sarpir, butter. वा Vā, or. उदकम् Udakam, water. सिञ्चति Siñchati, any one drops. वर्त्मनी Vartmani, on two sides. एव Eva, indeed. गच्छति Gachchhati, it goes.

1. (He said). This Person who is seen in the eye is the Self (called Vāmana). This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291.

MANTRA 2.

एत५ संयद्राम इत्याचक्षते एत५ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतम् Etam, this (Person in the Eye called Vāmana). संयद्रामः Saṁyadvāmaḥ, the Saṁyadvāma. इति, thus. आचक्षते Āchakṣate, say (the wise). एतम् Etam, to this. हि Hi, because. सर्वाणि Sarvāṇi, all. वामानि Vāmāni, blessings, beautiful things. अभिसंयन्ति Abhiṣaṁyanti, approach : go towards, enter, Sarvāṇi all, enam, him ; Vāmāni, beautiful things. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

2. The wise call Him the Saṁyadvāma (the Most Beautiful), because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.—292.

MANTRA 3.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this. उ U, indeed. एव Eva, alone. वामनी Vāmāni, the giver of beauty : called Vāmāni. नयति Nayati, leads, causes to be obtained. The word Vāmāni is a compound of Vāma "beauty," and "ni" give. He who gives beauty to all beautiful beings and objects, such as Lakṣmī, &c., is called Vāmāni—the Giver of Beauty.

3. He verily is called Vāmāni (the Giver of beauty) because He alone gives beauty to all. He who knows Him thus gives beauty to all (beings inferior to himself).—293.

MANTRA 4.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनिः Bhāmāniḥ, the Shining, the Resplendent. भाति Bhāti, shines. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all worlds.

4. He is also Bhāmāni (the Resplendent) for He shines in all worlds. He who knows this thus, shines in all worlds—294.

Chandra (moon). These words âpas &c. do not mean here "waters" &c. but are also the names of the Lord. The Âhavaniya fire teaches in Khaṇḍa thirteenth about prâṇa, âkâśa, dyau, vidyut. They also are name of the Lord, and do not mean the breath, the ether, the heaven, the lightning. The commentator shows this by quoting an authority :—

Thus it is in the Tattva Saṃhitâ:—

"The Lord Viṣṇu is called Prithivî, because of His *expansiveness* (prithu = expanse). He is called Agni similarly, because He is the *Leader* (netri) of the *Body* (aṅga = body, microcosmic and macrocosmic). He is called Annam, because He always is the *Eater* (atri = eater, destroyer). He is called Âditya because He exists from *beginning* (Âdi = beginning)."

Note.—The force of the affix tyap in adi tyap is that of "existing."

He is similarly called Âpas, because He *protects* (Pâ = to protect) all *fully* (Â = fully). He is also called Diś because He *directs* (deśana = directing, guiding) all. He is called Nakṣatra, because He has *no* (na = no) *ruler* (Kṣatra = ruler, king) over Him. (He is the Supreme King). He is called Chandramas, because He is bliss (chand = to be happy). He is called Prâṇa, because His form is *power* (prâṇa = power). He is called Âkâśa, because He fills all (â = all, kâśa = to fill, to pervade). He is called Dyau, because His form is *Luminous* (div = to shine). He is called Vidyut, because He knows (vid = to know) all."

Note.—The commentator next takes up the sentences "that which is in the Sun," "that which is in the Moon," and "that which is in the Lightning" and shows that they do not establish the identity of the three fires Gârhapatya &c., with the Puruṣa in the Sun &c., as has been taken by Śaṅkara.

"He who is in the Sun, the Moon and the Lightning, is the Supreme Hari, bearing those names (of Surya, Chandra and Vidyut). He is called Aham, because He is the Supreme (a = not, ham = heyam, inferior). He dwells (as the Antaryâmin) in the Gârhapatya &c." Thus it is in the Tattva Saṃhitâ."

Note.—But may not the Śruti be explained as establishing the identity of the Jīvas in the Gârhapatya &c., with the Jīvas in the Sun &c? That is the Jīva in the Gârhapatya Fire is the same as the Jīva in the sun; the Jīva in the Anvanârya Fire is the same as the Jīva in the moon and so on. To this the Commentator says :—

If the view be taken that the Śruti (intends to) establish the identity of the Jīva (in the fire and the sun &c.); then the separate mention of the Puruṣa in the Sun, the Puruṣa in the Moon, the Puruṣa in the Lightning (all the three used in the Locative case, ya eṣa âditye puruṣaḥ &c.) would not be appropriate; (but the nominative case would have been used—the Puruṣa who is the sun, the Puruṣa who is the moon, the Puruṣa who is the lightning).

Note.—The Locative case would establish only the identity of the Puruṣa in the sun &c., but not of the Puruṣa who is the sun &c. But if the words āditya &c., be taken here as meaning the physical orbs of the sun, moon &c., then the principal meaning of these words has to be needlessly given up. These words āditya &c., denote conscious beings and not the vehicles in which they manifest. But it may be said “the phrase āditye puruṣa means Brahman who is in the Jīva called āditya, and the Śruti intends to establish the identity of the Jīva and Brahman.” Then also arises this difficulty : in the Śruti we find āditya, chandra &c., mentioned in the nominative case also : showing that they refer to separate things. Therefore the Commentator says :—

(The Śruti first says) “Prithivī, agni, annam, ādityaḥ” (IV-11-1), and again further on it says “ya eṣa āditye puruṣaḥ dṛśyate” (IV-11-1), thus the object denoted by the word ādityaḥ must be separate from the object denoted by the phrase “the Puruṣa in the āditya” for the meaning of the word ādityaḥ in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation).

Note.—In fact the word ādityaḥ used in this verse in the nominative case must denote a being different from that referred to in āditye in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra, is not referred to in the second part of the same. If āditya (nominative) means God, then āditye (locative) cannot mean God, (for then it would be absurd to say the “Puruṣa in God”). In fact, we are obliged to take the words āditya, chandra and vidyut in two senses, though occurring in one and the same sentence. Thus in Mantra 1 of Khaṇḍa 11 the word āditya occurs twice, first in the nominative case (in the phrase पृथिव्यग्निरन्नमादित्यः), and again in the locative case (in the phrase य एष आदित्ये पुरुषः). The first āditya is explained as being the name of the Supreme Brahman, the second as the name of the Solar Logos (a Jīva) in which dwells the Brahman. Similarly in Mantra 1 of Khaṇḍa 12, and Mantra 1 of Khaṇḍa 13, where words chandramas and vidyut are similarly used. The general rule of interpretation is, that if one and the same word occurs twice, in the same sentence one meaning alone is to be given to it in both places, unless there be some indication to the contrary. Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used, one being in the nominative case, the other being in the locative case. Hence the Commentator says :—

Therefore it does not establish identity (either of two Jīvas or of the Jīva and Brahman).

Note.—Therefore the phrase “So’ham asmi” of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryāmin), and He says “I am the same Aham the Supreme ; I am free from all limitations.” Therefore the commentator says :—

The Phrase sa eva aham asmi “I am He indeed” is used to express the absence of all differences with regard to the Antaryāmin Lord.

The Ântaryāmin within the Solar Logos and the Ântaryāmin within the Gârhapatya Fire is one and the same Lord, without the slightest difference. Two phrases are used in Mantra 1 of the Khaṇḍas 11, 12 and 13.—Namely (1) so’ham asmi ; (2) sa eva aham asmi ;

The first phrase (so'ham asmi) declares the identity of the Ântaryâmin in the Solar Logos with the Ântaryâmin in the Gârhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slightest shade of difference between these two Ântaryâmins. But would not the first phrase (so'ham asmi) which is in a very emphatic form, be sufficient to indicate absolute identity: what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies:—

Though the first phrase “so'ham asmi” was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely* identical, without the slightest difference).

Moreover the phrases like “so'ham asmi” never denote the identity of the Jîva and Brahman but declare the identity of the Ântaryâmin in all Jîvas. He alone is entitled to say “I am.” All Jîvas have consciousness, because He has uttered in the beginning “I am I.” The Commentator again quotes the Sâma Samhitâ in support of this view.

The words aham “I,” asmi “I am,” and the rest are primarily applicable to the Ântaryâmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jîvas, because every Jîva is in (indissoluble) relation with the Ântaryâmin (the Highest Self of all). Therefore these words (aham “I” asmi “I am”) &c., found in the Vedas denote the Lord Hari (alone), in His aspect as Ântaryâmin.

The Lord Janârdana (has two aspects) one the All-pervading (cosmological), the other the Self or Âtman-aspect (Psychological). This second—the Self dwelling within all souls—is denoted by the words like “I,” “I am” &c. Thus the Fires taught Upakosala these two aspects of Viṣṇu. Thus it is in Sâma Samhitâ.

The Phrase na asya apara puruṣaḥ kṣīyante (Mantra 2 Khaṇḍa 11) is explained by Śaṅkara as meaning “his lower generations—i. e. descendants perish not.” The word apara-puruṣaḥ does not mean descendants but servants.

He never loses his servants—i. e. he has always servants to help him. This is the meaning of the words “na asya apara &c.”

The Phrase “loki bhavati” of the same mantra (IV-11-2) means “he goes to the worlds of the Lord (i. e. to Vaikuṇṭha &c).”

(When Satyakâma returns from his journey he finds Upakosala shining with inspiration, and he asks him “who has taught him.” Upakosala uses the words Ko'nu mā' nuṣiṣyād bho iti. And then are used the words “ihâ veva nihnute.” They are taken to mean by Śaṅkara “he conceals the fact, as it were.” It is not a very happy rendering, as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation).

The word ihâve is a compound of two words iha and ava इह+अव=इहावे (in the dual). इह means ‘here,’ ‘in the physical world, the mortal world.’ It means the dwellers of the physical plane. अव means ‘lower,’ ‘the dwellers of the lower planes.’ इहावे thus means “men and asuras.” (asuras are dwellers of the lower planes like pātāla &c). The whole sentence is इहावे व निहनुतः, it means “the men and demons verily hide themselves before

you Sir; (for they cannot teach in your presence). They are not capable of teaching. Therefore, (men and demon being excluded) Devas alone have taught me." This is what Upakosala meant.

The word *व* in the above means *एव* or alone. The phrase *ईदृशाः अन्यादृशाः* is used in Mantra 2 of Khaṇḍa 14. According to Śaṅkara it is translated "Are these fires other than fires?" This interpretation imputes the motive of concealment to Upakosala—a very unworthy motive. Their real meaning is given by Madhva:—

ईदृशाः "like these"—the Devas who taught me were shining ones like these material fires: their colour being fiery and shining. *अन्यादृशाः* "unlike these"—the Devas however were unlike these physical fires, because they had hands, feet, &c.

This is, of course, a far better explanation than that of Śaṅkara. He says "the meaning is that Upakosala does not actually conceal the fact, nor does he plainly give out what the fires had told him. Upakosala says 'These fires, being tended by me, explained it to me and hence, on seeing you, these are trembling with fear as it were, now, though they were quite unlike this, before'—with this in view, he pointed to the fires, hinting as it were, at what he meant."

This explanation not only implies that Upakosala had a guilty conscience, because he was taught by the fires, but that the fires themselves who are Devas, were afraid of a human being Satyakāma, who belonged to the class of Rīṣis only. The fires, being Devas, belong to a higher order, than Satyakāma a Rīṣi, and a Deva always has a right to teach, where a Rīṣi may teach: though the inverse of this proposition would not be true.

The Commentator now gives a reason why the words Prithivi &c. are names of God.

Because the God has all names like those of Chandra &c., (therefore the words Prithivi &c., are names of God. In the Rig Veda it is said "Who alone has *all* the names which separately belong to each Deva."—which proves that to Viṣṇu belongs all the names.

MADHVA'S COMMENTARY (to 15th Khaṇḍa.)

Note.—This Khaṇḍa shows first that the Lord has His residence in the eye. Since nothing can taint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of untaintability.

Thus it is in the Maṇḍ Kurma:—

"The untaintability of the eye is the result of its being the residence of the untaintable Lord. (Such is the glory of the Lord) that by being His residence, the eye has become untaintable among all things. Adoration therefore to that Lord called Vāmana, the Supreme Self.

Note.—The picture on the retina is certainly very small—a mere miniature only—dwarf (which is also a meaning of the word Vāmana). But it has within it the whole universe. The man does not see the world outside him directly, but this minute image of the world on the retina. No wonder the Rīṣis took this as one of the greatest glories of the Creator. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase *Mānavam Āvartam* of Mantra 6. The word *mānava* does not mean "appertaining to Manu," as explained by Śaṅkara, but has ordinary meaning of "human."

The phrase “ Mānavam Âvartam ” is a compound term, and means “ the place where men (Mānavâh) whirl (âvartante, constantly come and go). ” The ordinary compound would have been Mānavâvartam ; the **म** in the text is a Vedic archaism.

The knowers of this Vidyâ do not come back to this whirl of humanity (*i. e.*, to this Saṁsâra.). As it is said :—“ He who knows the Vâmana residing in the eyes, is not born again. He becomes freed from this Saṁsâra so difficult to cross, and quickly attains the Lord Vâmana.”

SIXTEENTH KHANDA.

MANTRA 1.

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदं सर्वं पुनाति
यदेष यन्निदं सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च
वाक्च वर्तनी ॥ १ ॥

एषः Eṣaḥ, this. ह Ha, indeed. वै Vai, verily. यज्ञः Yajñah, the sacrifice, the sanctifier. यः Yah, who, the Great Vāyu. अयम् Ayam, this. पवते Pavate, purifies. एषः Eṣaḥ, this (Vāyu). यन् Yan, moving, passing. इदम् Idam, this. सर्वम् Sarvam, all. पुनाति Punāti, purifies. यत् Yat, because. एषः Eṣaḥ, this. Yan Idam Sarvam Punāti, moving purifies all this. तस्मात् Tasmāt, therefore. एषः Eṣaḥ, this. एव Eva, alone. यज्ञः Yajñah, the Sanctifier : the Redeemer. तस्य Tasya, his. मनः Manah, the mind. वाक् Vāk, the speech. वर्तनी Vartanī, the two feet ; (the instrument of walk, vart “ to walk, to move.”)

1. Verily, he who purifies (Vāyu) is called the Sanctifier : for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier). His (Vāyu's) two feet are the mind and the speech (of the holy priests).—297.

MANTRA 2.

तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा होताध्वर्यु-
द्गातान्यतरां यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा ० पवदाते ॥ २ ॥

तयोः Tayoh, of these two (feet). अन्यतराम् Anyataram, the one, *i. e.*, the right foot. मनसा Manasā, with mind : by mental activity and by keeping silent. संस्करोति Saṁskaroti, worships. ब्रह्मा Brahmā, the Brahman priest. वाचा Vāchā,

by speech, by the recitation of the mantras. होता Hota, the Hotṛi priest. अध्वर्युः Adhvaryuḥ the Adhvaryu priest. उद्गाता Udgātā, the Udgāṭṛi priest. अन्यतराम् Anyatarām, the other (foot, the left foot). स Sa, he (the Brahmā priest). यत्र Yatra, when. उपाकृते Upākṛite, being commenced (case absolute). प्रातरनुवाके Prātaranuvāke, the Prātaranuvāk-ceremony (case absolute). पुरा Purā, before. परिधानीयायाः Paridhānīyāyāḥ, of the Paridhānīyā hymns : the Japa of these Riks marks the end of the rite. ब्रह्मा Brahmā, the Brahmā priest. व्यापवदति Vya-pavadati, utters speech.

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotṛi, the Adhvaryu and the Udgāṭṛi priests worship the other with words. When the Brahman priest, after the Prātaranuvāka ceremony has begun, but before the mental recitation (japa) of the Paridhānīyā Riks utters speech.—298.

MANTRA 3.

अन्यतरामवे वर्तनि५ स५स्कुर्वति ह्यियतेऽन्यतरा स यथै-
कपाद्भजनूथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञ५ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarām, the other (the left foot) एव Eva, only. वर्तनिम् Vartanim, the foot. संस्कुर्वन्ति Saṁskurvanti, perfect worship (the Hotṛi priests). ह्यियते Hiyate, is lost, is injured : because one part of sacrifice is omitted. अन्यतरा Anyatarā, the other (the right foot). स Sa, that. यथा Yathā. as. एकपात् Eka-pāt, etc. the one-footed person. व्रजन् Vrajan, moving, walking (is Injured). रथः Rathah, a carriage. एकेन चक्रेण Ekena Chakreṇa, by one wheel. वर्तमानः Vartamānaḥ, going. रिष्यति Riṣyati, is injured. एवं Evam, thus. अस्य Asya, his. यज्ञः Yajñah, the sacrifice. Riṣyati, is injured. Yajñam Riṣyantam, the sacrifice being injured. यजमानः Yajamānaḥ, the performer of the sacrifice. अनुरिष्यति Anuriṣyati, is injured as a consequence. स Sa, he. इष्ट्वा Iṣṭvā, by having sacrificed. पापीयान् Pāpīyān, a more sinner, a worse. भवति Bhavati, becomes.

3. Then (the Hotṛi and the others) perfect only the left foot, and the right foot is injured. As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured. The sacrifice being injured, the sacrificer is consequently injured. He having sacrificed becomes a greater sinner.—299.

MANTRA 4.

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा
व्यपवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then : therefore. यत्र Yatra, when. Upākṛite prātar un-
uvāke, the Prātaranuvāka ceremony having commenced. Purā Paridhānīyayāḥ,
before (the silent recitation) of the Paridhānīya Riks. Brahmā, the Brahmā
priest. न Na, not. व्यपवदति Vyapavadaṭi, utters speech. उभे Ubhe, oth. एव Eva,
indeed. Vartanī, the feet. सःस्कुर्वन्ति Samskurvanti, they (the priest) make perfect.
न Na, not. हीयते Hiyate, is injured. अन्यतरा, Anyatarā, the other.

4. Therefore, when after the Prātaranuvāka ceremony
has commenced, and before the silent recitation of the Pari-
dhānīyâ Riks, the Brahmā priest does not speak, then the
priests make perfect both the feet, and neither of them is
injured.—300.

MANTRA 5.

स यथोभयपाद्व्रजनूथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रति-
तिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु
प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa, he. यथा Yathā, as. उभयपाद् Ubhayapāt, a person with two feet
whole. व्रजन् Vrajan, walking. रथः Rathah, a carriage वा Vā, or. उभाभ्याम्
चक्राभ्याम् Ubhābhyam Chakrābhyam, by both wheels. Vartamānaḥ, going.
प्रतितिष्ठति Pratitiṣṭhati, gets on, is firmly established. Evam, thus. Asya, his.
Yajñaḥ, the sacrifice. Pratitiṣṭhati, gets on. Yajñam Pratitiṣṭhantam, the sacri-
fice, getting on. Yajamānaḥ, the sacrificer. Anu, consequently. Pratitiṣṭhati,
gets on. Sah, he. Iṣṭvā, having sacrificed. श्रेयान् Śreyān, holier, better.
Bhavati, becomes.

5. As a man walking on two legs or a carriage mo-
ving on two wheels stands firm, so his sacrifice stands firm,
and the sacrifice being well inaugurated, the sacrificer gets
on; yes, having sacrificed, he becomes better.—301.

MADHVA'S COMMENTARY.

The knowledge about the Apra Brahman,—the Christ—has been taught in the
previous Khandas beginning with “Vāyu is verily the Destroyer, &c.”—“Prāṇa is Brah-
man.” The present Kṣāṇḍa also deals with the same subject, and describes another
method (vidyā) of meditation on the Vāyu.

Now Yajña is a word which means generally "the rites, &c., performed in a sacrifice." In other words it means ordinarily a sacrifice. But the very first mantra of this Khaṇḍa gives another meaning of this word. Yajña means the purifier also: not only a sacrifice but a sacrificer. Yajña thus is the name of Vāyu—the Redeemer, the Sacrifice. The Commentator shows this.

The Vāyu (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the Priya bhṛitya or the "beloved servant" of God.

The word Yajña when meaning the purifier is derived from √ jña, "to be pure." यन् + ज्ञ = यज्ञ ॥ यन् is the present participle of √ या, to move. He who moving (यन्) purifies (Jña)—He who by his passing purifies. The Commentator shows this as the Great Passion.

Because he purifies by his passing, he is called Yajña, which is derived from the root jña 'to be pure'; and yan "passing," "moving along." Hence the Vāyu is called Yajña or the Purifier-by-moving.

He has two feet, which have their foot-stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called Brahmâ (constantly) worships this foot. His left foot rests in the speech, and the three other priests, the Hotṛi, &c., worship it.

(Brahmâ priest worships the foot resting in mind: therefore his prayer is mental, and not uttered. In a sacrifice, he sits silent and mentally enacts the whole sacrifice. He must not speak).

Therefore from the commencement of the matin chant (Prâtar anuvâka) till the final recitation of Ârati (Paridhâniya) (he must keep silence, and worship silently). If Brahmâ utters speech (during this period) he causes the loss of one foot of sacrifice. The Vāyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let Brahmâ become a muni (silent sage), meditating on the Vāyu and the Lord Hari.

The external sacrifice being a symbol of the Vāyu, if the Brahmâ priest speaks, he injures, as if it were, a foot of the Vāyu: makes the Vāyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform strictly to the latter the duty appertaining to his office. The duty of the Brahmâ priest is that of a Silent Watcher; he must not speak, otherwise he imperils the whole ceremony.

SEVENTEENTH KHAṆḌA.

MANTRA I.

प्रजापतिर्लोकानभ्य तपत्तेषा तप्यमानानां रसान्प्राबुद्धिं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापतिः Prajâpatiḥ, the Lord of creatures, the Lord Viṣṇu. लोकान् Lokān, the worlds, the physical, the astral and the mental : and the devas presiding over them. अभ्यतपन् Abhyatapat, brooded over. He cogitated "are these the essence, or the essence is something more subtle than these Devas." तेषाम् Teṣām, of them (the worlds). तप्यमानानाम् Tapyamânânam, so brooded over. रसान् Rasân, essences, something more refined प्राबृहत् Prâbṛihat, he squeezed out, distilled. Knew as the final conclusion. अग्निम् Agnim, the Fire. पृथिव्या Prithivyâ, from the earth or the Physical Plane Deva : from the goddess of earth. वायुम् Vâyum, the lower Vâyu, the breath in the nose. अन्तरिक्षान् Antarikṣât, from the intermediate plane. आदित्यं Âdityam, the sun. दिवः Divaḥ, from the Heaven.

1. The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goddess of) earth, Vâyu from the (god of the) intermediate plane and Âditya from the (god of) the heaven plane.—302.

MANTRA 2.

स एतास्त्रिषो देवता अभ्यतपत्तासां तप्यमानानां रसा-
न्प्राबृहदग्नेर्ऋचो वायोर्यजूंषि सामान् आदित्यात् ॥ २ ॥

सः Saḥ, He, the Lord called Prajâpati. एताः Etâḥ, these. तिस्रः Tisrah, three. देवताः Devatâḥ, the shining ones. अभ्यतपन् Abhyatapat, brooded over, distilled. तासाम् Tâsâm, of them. तप्यमानानाम् Tapyamânânam, being brooded on. रसान् Rasân, the essences ; प्राबृहत्, extracted, squeezed out. अग्नेः Agneḥ, from Agni. ऋचः Rîchah, the laws of the physical plane, the Rîk laws. Brah-mâ, the Lord of the Rîks. वायोः Vâyoh, from Vâyu ; यजूंषि Yajumṣi, the Yajus laws, the laws of the astral plane. ईशः Śiva, the Lord of the Yajus. आदित्यात् Âdityât, from Âditya. सामानि Sâmanî, the Sâman laws, the laws of the worlds of harmony, *i. e.*, of the five higher planes beginning with Svar or heaven. Vâyu (the Christ) the Lord of the higher planes.

2. He brooded over these three devatas, and from them thus brooded on, He extracted their essences :—(Brah-mâ the Lord of) the Rîks from Agni, (Śiva the Lord of) the Yajus from the (lower) Vâyu, and (the Chief Vâyu the Lord of) the Sâmans from Âditya.—303.

MANTRA 3.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्
प्राबृहद्भूरित्यृगभ्यो ऋचरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

सः Sah, He. एताम् Etām, these. त्रयीम् विद्याम् Trayīm vidyām, the lords of the three Vedas. Abhyatapat, brooded over. Tasyaḥ tapyāmanāyāḥ rāsān prābrihat, from them brooded on, he extracted the essence. भूः इति Bhūḥ iti, Bhūḥ thus. The Boar called Bhūḥ. ऋभ्यः Ṛighbhyaḥ, from (Brahmā the Lord of) the Ṛiks. भुवः इति Bhuvāḥ iti, Bhuvāḥ thus. The Man-Lion called Bhuvāḥ. यजुर्भ्यः Yajurbhyaḥ, from (Śiva the Lord of) the Yajusaḥ. स्वर इति Svar iti, Śvaḥ thus. Kapila called Svar. सामभ्यः Sāmabhyaḥ, from (Vāyu the Lord of) the Sāmans.

3. He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhūḥ from (the lord of) the Ṛiks, Bhuvāḥ from (the lord of) the Yajusaḥ, and Svar from (the lord of) the Sāmans.—304.

MANTRA 4.

तद्यद्वृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयाद्वचामेव तद्र-
सेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

तत् Tat, therefore. यत् Yat, if. ऋक्तः Riktaḥ, through the Rik : on account of the Rik. रिष्येत् Riṣyet, is injured. If the sacrifice is injured. भूः स्वाहा इति Bhūḥ svāhā iti, “Bhūḥ Svāhā.” गार्हपत्ये Gārhapatyē, in the Gārhapatya fire. जुहुयात् Juhuyāt, let him (Brahmā) offer. The Brahmā priest should offer a libation to the Lord in the Gārhapatya fire, with the words Bhūḥ Svāhā, meditating on the Boar manifestation. ऋचाम् Ṛichām, (of the Four-faced Brahmā the Lord) of the Ṛiks. एव Eva, even. तत् Tat, then. रसेन rasena, from the essence. ऋचाम् Ṛichām, from the Ṛiks. वीर्येण Viryeṇa, from the powerful (Boar) : from the grace of the Boar. ऋचाम् यज्ञस्य Ṛichām Yajñasya, of the Ṛiks of the sacrifice. विरिष्टम् Viriṣṭim, injury. संदधाति Saṁdadhāti, he (Brahmā priest) cures.

4. Therefore if the sacrifice is defective from the Rik side, let the Brahmā priest offer a libation in the Gārhapatya fire, saying, Bhūḥ Svāhā. Thus he cures through the essence of (Brahmā the Lord of) the Ṛiks, and through the grace (of the Boar the Overlord of) the Ṛiks, any defect in the sacrifice on account of the Ṛiks.—305.

MANTRA 5.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्य-
चामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ५ ॥

अथ Atha, now. Yadi, if. यजुष्टः Yajusṭaḥ, through the Yajus. Riṣyeta, is injured. भुवः स्वाहा Bhuvāḥ Svāhā. Iti, thus. दक्षिणाग्नौ Dakṣiṇāgnau, in the Dakṣiṇa fire. जुहुयात् Juhuyāt, let him offer a libation. यजुषाम् एव तत् रसेन Yajusaḥ eva tat rasena,

then even through the essence of Śiva the Lord of the Yajuṣ laws. यजुषाम् वीर्येण Yajuṣām Viryeṇa, through the grace of (the Man-Lion the Over-lord) of Yajuṣ. यजुषाम् Yajuṣām, of the Yajuṣ. यज्ञस्य Yajñasya, of the sacrifice. Viriṣtim Sandadhāti, he cures the defect.

5. Therefore if the sacrifice is defective from the Yajuṣ side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvah Svâhâ. Thus he cures through the essence of (Śiva the Lord of) the Yajuṣ, and through the grace of (the Man-Lion the Over-lord of) the Yajuṣ, (any) defect in the sacrifice on account of the Yajuṣ.—306.

MANTRA 6.

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साममेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

Atha, now. Yadi, if. सामतः Sâmataḥ, on account of the Sâman. Riṣyeta, is injured स्वः स्वाहा Svaḥ Svâhâ, iti thus. आहवनीये Âhavanîye, in the Âhavanîya fire. Juhuyât, let him offer a libation. साम्नाम् एव तद्रसेन Sâmnâm eva tad rasena, through the essence of Vâyu the Lord of the Sâmans. साम्नाम् वीर्येण Sâmnâm Viryeṇa, through the grace of Kapila the Over-lord of Sâmans. Sâmnâm Yajñasya viriṣtim sandadhāti, he cures the defect of the sacrifice arising from the Sâman.

6. Now if the sacrifice is defective from the side of the Sâman, let him offer a libation in the Âhavanîya fire, saying Svaḥ Svâhâ. Thus he cures through the essence of (Vâyu the lord of) the Sâmans, and through the grace of (Kapila the Over-lord of) the Sâmans (any) defect in the sacrifice on account of the Sâmans.—307.

Note.—The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Sâṅkhya. The Lord as Kapila showed out the type of the highest Man; the Lord as Nṛsiṃha (Man-Lion) showed out the type of the highest astral entity, and he as Varâha (the Boar) is the type of the highest animal or the physical type. Bhûh, Bhuvah and Svaḥ represent the three planes, as well as typify the highest types of organised beings peculiar to those planes.

MANTRA 7.

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that. यथा Yathâ, as लवणेन Lavaṇena, with the salt, with the borax. सुवर्णम् Suvarṇam, the gold. संदध्यात् Saṁdadhyât, (a goldsmith) may cure. सुवर्णेन

Suvarṇena, with gold. रजतं Rajatam, the silver. Rajatena, with silver. त्रपु Trapu, tin. Trapuṇā, with tin. सीसं Sisam, the lead. Sisena, with lead. लोहं Loham, the iron. Lohena, with the iron. दारु Dāruḥ, the wood. दारु Dāruḥ, the wood. चर्मणा Charmaṇā, with leather.

7. As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather.—308.

MANTRA 8.

एवमेषां लोकानामासां देवतानामश्रद्धया विद्याया
वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो
यत्नैर्विद्वद्भ्या भवति ॥ ८ ॥

एवं Evam, thus. एषाम् Eṣām, of these. लोकानाम् Lokānām, of the worlds, the physical, astral &c. आसाम् Āsām, of those. देवतानाम् Devatānām, of the Devas, Agni &c. अस्याः Asyāḥ, of this. त्रय्याः Trayyāḥ, of the threefold. विद्यायाः Vidyāyāḥ, of the knowledge, i.e., Brahmā, Śiva and Vāyu. वीर्येण Viryeṇa, by the Powerful, by the Best having the names of Bhūḥ &c., by the Lord, by the grace of the Lord : of the Almighty. यज्ञस्य विरिष्टं संदधाति Yajñasya Viriṣṭim Sandadhāti, (The Brahmā priest) cures the defect of the sacrifice. भेषजकृतः Bheṣaja Kṛitaḥ, performed by a physician, well-done. ह वै Ha vai, indeed. Eṣa Yajñaḥ yatra evam-vid Brahmā bhavati, this sacrifice, where there is a Brahmā priest who knows thus.

8. Thus does (the Brahmā priest) cure the defect of the sacrifice by means of these World-lords, by these Devatās, by means of the Lords of the threefold knowledge, and by the grace of the Almighty. That sacrifice is well-done where there is a Brahmā priest who knows thus.—309.

MANTRA 9 AND 10.

एष ह वा उदक्प्रवणो यज्ञो यत्नैर्विद्वद्भ्या भवत्येवंविदं ह
वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्चाभिरक्षत्येवंविद्ध वै ब्रह्मा
यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं
कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Eṣaḥ, this. ह वै Ha vai, indeed. उदक् प्रवणः Udaḥ-pravaṇaḥ, inclined towards the north, going towards the higher world ; carrying the sacrifice to the udak or the higher planes. यज्ञः Yajñah, the sacrifice. Yatra, where. Evam vit, thus knowing. Brahmā, the Brahmā priest. Bhavati, is. Evam-vidam about, thus knowing. Ha vai, indeed. Eṣa gāthā, this gāthā. Brahmāṇam, the Brahmā priest. Anu, regarding. यतः यतः Yataḥ, Yataḥ, from what what, from whatsoever place, owing to the defect of the sacrifice. आवर्तते Āvartate, falls back. तत् तत् Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmā priest). मानवः Mānavaḥ, the man, the devotee, the sacrificer. ब्रह्मा Brahmā, the Brahmā priest. एव Eva, alone. एक Eka, one. ऋत्विक् Ritvik, the priest. कुरुन् Kurūn, the performers, the sacrificer and the other priests. अश्वा Aśvā, the quick-witted. आशु Quick, plus वा Vā, wit. Āśu + vā = aśvā, quick-witted. अभिरक्षति Abhirakṣati, thoroughly protects. एवंविद् Evam vid, thus knowing. ह वै Ha vai, verily, indeed. ब्रह्मा Brahmā, the Brahmā priest. यज्ञ Yajñam, the sacrifice. यजमानम् Yajamānam, the sacrificer. सर्वान् च ऋत्विजः Sarvān cha ṛitvijah, and all the priests. अभिरक्षति Abhirakṣati, protects. तस्मान् Tasmāt, therefore. Evam-vidam eva, thus knowing alone. Brahmāṇam, the Brahmā. कुर्वीत Kurvita, appoint. न Na, not. अनेवंविदम् An-evam-vidam, not thus knowing.

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmā priest who knows thus. And with regard to such a Brahmā priest there is the following Gāthā :—

“From wherever it falls back, thither (through the help of such Brahmā) goes the man. The Brahmā alone is the One priest. He the quick-witted saves all the other performers (of sacrifice).”

A Brahmā priest who knows this saves the sacrifice, the sacrificer and all the other priests. Therefore, let a man make him who knows this his Brahmā priest, not one who does not know it, who does not know it.—310, 311.

MADHVA'S COMMENTARY.

If the sacrificial priests Brahmā &c. break the rule of their office, thus if the Brahmā speaks, during the performance of the sacrifice, or the Hotri &c. fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect. To complete it, the Vyāhṛiti Homa is enjoined as a penance. This is done by offering oblations in the fire, reciting the Mantras Om Bhūh Svāhā, Om Bhuvah Svāhā, Om Svaḥ Svāhā. The present Khaṇḍa glorifies these Vyāhṛities, and shows why they are so efficacious.

Thus it is in the same:—“The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vāyu (the Deva of Passion &c.), and the Sun (the Deva of Mind).

“Brahmā the presiding deity of the Ṛig Veda (the physical sciences) is said to be the essence of Agni ; while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vāyu ; while the chief Vāyu the presiding deity of the Sâma Veda (the science of the mental Plane and Harmony) is said to be the essence of Sûrya. The essence of Brahmā is Bhûḥ and (the Lord Viṣṇu as) the Varâha Incarnation ; the essence of Śiva is Bhuvah (the Lord Viṣṇu as) the Simha Incarnation ; the Essence of Vāyu is Svaḥ (the Lord Viṣṇu as) the Kapila Incarnation.

(In fact Bhûḥ, Bhuvah and Svaḥ are the names of the three incarnations of the Lord—namely the Boar, the Man-Lion and Kapila.)

“The Brahmā priest, knowing thus (that the three Vyâḥritis Bhûḥ etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vyâḥritis, because (they are the names of the Lord). Let every Brahmā priest be thus knowing.” Thus it is in the same (book already quoted).

The phrase udak pravaṇah in mantra 9 means “inclined upwards,” “going to the higher worlds.”

The commentator next explains the gâthâ given in that mantra, namely, यतो यत् आवर्तते तत् तद् गच्छति. मानवो ; ब्रह्मैकर्विक् ; कुरुन् अरवाभि रक्षति. He first takes up the phrase yato yata âvartate tat tad gacchhati mânavaḥ.

Owing to faulty performance of a sacrifice, from whatever particular place one comes back (unsuccessful), to that very place he goes with (the help of a) Brahmā priest who knows this (Vyâḥriti Homa).

Note.—The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect, however, is remedied by the learned Brahmā priest.

That Brahmā alone is the one priest who protects the actors (Kurûn=performers of a sacrifice, the sacrificer as well as the other officiating priests).

The “aśvâ” is the “quick-intelligenced,” “the intuitional person.” (It does not mean “a mare” here).

The word aśvâ is derived from the root vâ ‘to go’, with the prefix âśu, quick. It therefore means “the quick moving.” The word “going” always has the secondary meaning of “understanding” also (gati=avagati). “The quick moving”=“the quick understanding.”

Says an objector. आशु + वा = आशुवा, and not अरवा. How do you shorten the आ into अ, and elide the उ of शु? To answer this, the Commentator quotes the following Sûtra :—

“There is optionally the elision of the long vowel, of the visarga, and the rest.” It is by applying this sûtra, that the long vowel is shortened, and the उ is elided, and thus we get the noun अरवा meaning “the quick-intelligenced,” “the wise.”

FIFTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yah, who. ह Ha. वै Vai, expletives. ज्येष्ठम् Jyestham, the oldest. च Cha, and. श्रेष्ठम् Śreṣṭham, the best. च [Cha, and. वेद Veda, knows. ज्येष्ठः Jyesthah, the oldest, श्रेष्ठः Śreṣṭhah, best. भवति Bhavati, becomes. प्राणः Prāṇah, the Prāṇa, the Principal Prāṇa.

Note.—In subsequent parts, words like च, ह, वै, will not be translated. Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1. He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers). The Chief Prāṇa is indeed the Oldest and the Best.—312.

Note.—This praises the Prāṇa and Knowledge of Prāṇa (the Christ), thus showing that Prāṇic Knowledge is very essential.

MANTRA 2.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव
वसिष्ठः ॥ २ ॥

यः Yah, who. Ha, vai. वसिष्ठम् Vasiṣṭham, the best of the dwellers or residents. वेद Veda, knows. स्वानाम् Svānām, among his own people. वाक् Vāk, the speech; the Agni.

2. He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prāṇa working through) Agni is indeed the Best of the Dwellers.—313.

Note.—By speech is meant the Prāṇa as indwelling in Speech, i. e., in Agni the god of speech.

MANTRA 3.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमु-
ष्मिंश्च चक्षुर्वाव प्रतिष्ठ ॥ ३ ॥

प्रतिष्ठाम् Pratiṣṭhām, the firm support or firm rest. प्रति तिष्ठति Prati Tiṣṭhati, becomes firm, remains firm. अस्मिन् लोके Asmin Loke, in this world. अमुष्मिन् Amuṣmin, in that (world) the next world. चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye.

Note.—By eye is meant the Prâṇa as indwelling in the eye, i. e., in Sûrya the Deva of the eye.

3. He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next. (The Prâṇa working through) the Sûrya is indeed the Firm Stay.—314.

MANTRA 4.

यो ह वै संपदं वेद सः॥ह्यास्मै कामाः पद्यन्ते दैवाश्च मानु-
षाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Sampadam, success. अस्मै Asmai, to him. कामाः Kāmāḥ, desires, objects of desire. संपद्यन्ते Saṃpadyante, succeed. दैवाः Daivāḥ, the divine. मानुषाः Mānuṣāḥ, the human. श्रोत्रम् Śrotram, the ear. Indra, the god of ear.

4. He who knows the Success, succeeds in (getting all) his desires, both divine and human. The (Prâṇa working through) Indra indeed is the success.—315.

MANTRA 5.

यो ह वा आरयतनं वेदायतनः॥ स्वानां भवति मनो ह वा
आरयतनः ॥ ५ ॥

आरयतनम् Āyatanam, the home, the refuge. स्वानाम् Svānām, to his people. मनस् Manas, the mind, Rudra.

5. He who verily knows the Refuge, becomes a refuge of his people. (The Prâṇa working through) Rudra is indeed the Refuge.—316.

MANTRA 6.

अथ ह प्राणा अहःश्रेयसि व्यूदिरेऽहः श्रेयानस्म्यः॥ श्रेया-
नस्मीति ॥ ६ ॥

अथ Atha, now. प्राणाः Prāṇāḥ, the senses, the devas of the senses. अहं श्रेयसि Aham Śreyasi, in (the matter of) "I the better," namely, as regards who was the best. व्यूदिरे Vyūdire, quarrelled. अहम् Aham, I. श्रेयान् Śreyān, better. अस्मि Asmi, am.

6. The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best,'—317.

MANTRA 7.

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ
इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरम् दृश्येत
स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. प्राणाः Prāṇāḥ, the sense-devas. प्रजापतिम् Prajāpatim, to the Lord of creatures : Nārāyaṇa. पितरम् Pitaram, the Father. एत्य Etya, going. ऊचुः Ūchuḥ, said. भगवन् Bhagavan, Sir, Lord. कः Kaḥ, who. नः Naḥ, amongst us. श्रेष्ठः Śreṣṭhah, the best. इति Iti, thus. तान् Tān, them. उवाच Uvācha, he said. यस्मिन् Yasmin, in whom, on whose. वै Vai, verily. उत्क्रान्ते Utkrānte, on departure. इदम् Idam, this. शरीरं Śarīram, body, the Brahmā's body. पापिष्ठतरम् Pāpiṣṭhatarā, worse than the worst, like a corpse. इव Iva, like. दृश्येत Dṛiśyeta, is seen, may seem. स Sa, he. वः Vaḥ, among you. श्रेष्ठः Śreṣṭhah, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord! who is the best of us?" He said to them, "He, by whose departure this body (of Brahmā) would seem like a corpse, he is the best of you."—318.

Note.—The experiment is performed on the First Male—Brahmā the Adam Kadmon—the Paradigmatic Man.

MANTRA 8.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शक्तर्ते मजीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रवि-
वेश ह वाक् ॥ ८ ॥

सा Sā, she. Ha. वाक् Vāk, the Speech. Agni. उच्चक्राम Uchchakrāma, went away, departed. सा Sā, she. संवत्सरम् Sānvatsaram, for a year. प्रोष्य Proṣya, being absent; having sojourned. पर्येत्य Paryetya, returning, coming round; going round (to other prāṇas who were in the body). उवाच Uvācha, said. कथम् Katham, how. अशक्त Asākata, have you been able. कृते Rite, without. मत् Mat, me. जीवितुम् Jivitum, to live. इति Iti, thus. यथा Yathā, as. अकलाः Akalāḥ, the mute अवदन्तः Avadantāḥ, not speaking. प्राणन्तः Prāṇantāḥ, breathing. प्राणेन Prāṇeṇa, with the breath. पश्यन्तः Paśyantāḥ, seeing. चक्षुषा Chakṣu-
sāḥ, with the eye. शृण्वन्तः Śṛiṇvantāḥ, hearing. श्रोत्रेण Śrotreṇa, with the ear. ध्यायन्तः Dhyāyantāḥ, thinking. मनसा Manasā, with the brain. एवं Evam, thus. इति. प्रविवेश Praviveśa, entered (into that body). ह Ha, then. वाक् Vāk, the speech.

8. Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other

prâṇas) said. "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived." Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९

चक्षुः Chakṣuḥ, the eye, the deva of the eye. Ha &c. the same as in the last. अन्धाः Andhāḥ, the blind. अपश्यन्तः Apaśyantāḥ, not seeing. वदन्तः Vadantāḥ, speaking. वाचा Vāchā, with the speech.

9. Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said: "How did you manage to live without me?" They replied: "As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind. Thus we lived." Then the Sight re-entered the body.—320.

MANTRA 10.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्
॥ १० ॥

श्रोत्रम् Śrotrām, the ear : hearing : the god of hearing. बधिराः Badhirāḥ, the deaf. अशृण्वन्तः Aśṛiṇvantāḥ, not hearing.

10. Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said: "How did you manage to live without me?" They replied: "As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind. Thus we lived." Then the Hearing re-entered the body.—321.

MANTRA 11.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
मजीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः
॥ ११ ॥

मनस् Manas, the mind. The Deva of mind. बालाः Bālāḥ, children under six months. अमनसः Amanasāḥ, mindless : without the functioning of the Rudra-presided mind, though the Prāṇic mind, is active.

11. Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body.—322.

MANTRA 12.

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पट्वीशशंकून्सखिदेदेव
मितरान्प्राणान्समखिदत्तः हाभि समेत्योचुर्भगवन्नेधि त्वं नः
श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

अथ. Atha, now. ह Ha, then, when the inferiority of all was thus proved. प्राणः Prāṇaḥ, the Chief Breath. उच्चिक्रमिषन् Uchchikramiṣan, wishing to go out. स Sa, he. यथा Yathā, as. सुहयः Suhayaḥ, a spirited horse. पट्वीश Paṭvīśa, the controller (īśa) of the clever (paṭu) i.e., the restrainer of the spirited animal, i.e., the tether-pegs. Max Müller translates paṭvīśa by fetter. शङ्कून् Saṅkūn, the pegs (to which his feet are tethered). सखिदेन् Saṅkhidet, might tear up (when some one trying to test him, rides on him and whips him). एवं Evam, thus. इतरान् Itarān, the others. प्राणान् Prāṇān, the senses. समखिदन् Samakhidat, tore up. तं Tam, him (the Chief Prāṇa). ह Ha, then. अभिसमेत्य Abhisametya, coming round (to him). ऊचुः Ūchuḥ, said. भगवन् Bhagavan, Sir, Lord. एधि Edhi, be ye (great.) त्वं Tvam, thou. नः Naḥ, amongst us. श्रेष्ठः Śreṣṭhaḥ, the Best. असि Asi, art मा Mā, do not. उत्कमीः Utkramiḥ, go out (of this body).

12. Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said :—"Lord, be thou (ever great). Thou art the best amongst us. Do not depart from this body."—323.

MANTRA 13.

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत् य
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then. ह Ha. एनं Enam, to him (the Chief Prāṇa). वाक् Vāk, speech. उवाच Uvācha, said. यत् Yat, what, if. अहम् Aham, I. वसिष्ठः Vasiṣṭhaḥ ; the best of the dwellers. त्वं Tvam, thou. तत् Tat, that, Vasiṣṭhaḥ. असि Asi, art thou. इति, thus. चक्षुः Chakṣuḥ, the sight. प्रतिष्ठा Pratiṣṭhā, the firm stay.

13. Then the Speech (Agni) said to him : "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers." Then the Sight (Sûrya) said to him :—"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

श्रोत्रम् Śrotram, Hearing, Indra. सम्पद् Sampad, Success. मनस् Manas, Mind ; आयतनम् Āyatanam, the refuge.

14. Then the Hearing (Indra) said to him : "What makes me the Successful, is Thy power ; for Thou art the Successful." Then the Mind (Rudra) said to him :—"What makes me the Refuge, is thy power, for thou art the Refuge."—325.

MANTRA 15.

न वै वाचो न चक्षूषि न श्रोत्राणि न मनाः सोऽत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. वाचः Vāchaḥ, the speeches. Na, not. चक्षूषि Chakṣuṃsi, the sights. Na, not. श्रोत्राणि Śrotrāṇi, the Hearings. Na, not. मनांसि Manāṃsi, the minds. इति Iti, thus. आचक्षते Āchakṣate, say the wise. The wise do not say "the Speeches or Sights or Hearings or Mind ; they say

Prâṇas." They use the general word Prâṇa to represent the activity of all the senses: for they know that it is Prâṇa that controls and works through all the senses. प्राणाः Prâṇaḥ, the Prâṇas. इति Iti, thus. एव Eva, even. आचक्षते Āchakṣate, they say. प्राणाः Prâṇaḥ, the Prâṇa. हि Hi, because, therefore. एव Eva, even. एतानि Etāni, these; सर्वाणि Sarvāṇi, all. भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prâṇas. The Prâṇa verily is all these.—326.

SECOND KHANDA.

MANTRA I.

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा श्वभ्य आ
शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं
न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prâṇa). ह Ha. उवाच Uvācha, said. किं Kiṃ, what. मे Me, for me. अन्नम् Annam, food. भविष्यति Bhaviṣyati, will be. इति Iti, thus. यत् Yat, what. किञ्चित् Kiñchit, soever. इदम् Idam, this. आ Â from, up to. श्वभ्यः Svabhyah, to the dogs. आ Â, up to. शकुनिभ्यः Śakunibhyah, the birds. इति Iti, thus. हा Ha. ऊचुः Ūchuḥ, they said. तत् Tat, that. वै Vai, verily. एतत् Etat, this. अन्नस्य Anasya, of the Ana: the Chief Prâṇa. अन्नम् Annam, the food. अन्नः Anaḥ, the Ana, the Chief Prâṇa. ह वै Ha vai. नाम Nāma, indeed. प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa). He dwells in all the senses, therefore Prâṇa is called Pratyakṣa "in every sense." ना, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evaṃvidi, to one who knows thus. किञ्चन Kiñchana, anything, (that the Prâṇa is All-Eater). अन्नन्नम् An-annam, non-food. भवति Bhavati, becomes. This primarily applies to Rudra, who is the best knower of Prâṇa, and hence the All-Eater, namely the great Destroyer.

1. Prâṇa said: "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana. Ana is verily called the Pratyakṣa (the dweller in all the senses). To him who knows Ana thus, there is nothing that is not food.—327.

Note.—Prâṇa said "Your praises, O Devas! are not sufficient. You must make Pûjā to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said: "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."

MANTRA 2.

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
एतदशिष्यन्तः पुरस्ताद्वोपरिस्थित्वाद्भिः परिदधति लम्भुको ह
वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he. उवाच Uvācha, said. किं Kiṃ, what. मे Me, for me. वासः Vāsaḥ, dress. भविष्यति Bhaviṣyati, shall be. इति Iti, thus. आपः Āpaḥ water (drink by all living beings). इति Iti, thus. ह Ha. ऊचुः Ūchuḥ, they said. तस्मात् Tasmāt, therefore, because the waters are the dress of Prāṇa. वै Vai, verily. एतत् Etat, this food. अशिष्यन्तः Aśiṣyantah, when eating; when they go to eat and when they finish eating. पुरस्तात् Purastāt, before. Cha, and. उपरिष्टात् Upariṣṭāt, after. अद्भिः Adbhiḥ, with waters. परिदधति Paridadhati, they surround; they dress, they clothe. लम्भुकः Lambhukaḥ, obtainer, gainer. Ha, indeed. वासः Vāsaḥ, of (heavenly) garment. भवति Bhavati, becomes. अनग्नः Ānagnaḥ, not naked. Ha. Bhavati, becomes.

2. He said: "What shall be my dress?" They answered "All the waters that animals drink." Therefore when the wise people are going to eat food, they surround it before and after with water. (A person who thus sips water thinking that it is the dress of Prāṇa) gains divine dress and is never naked (here or hereafter).—328.

Note.—Because all the waters drunk by living beings go to clothe the Prāṇa, therefore, those learned in Sacred Scriptures, consciously clothe the Prāṇa, by the process of Āpośana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Āpośana or gaṇḍūṣa.

MANTRA 3.

तद्वैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच
अथ येन चक्षुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशानीति ॥ ३ ॥

तत् Tat, that. ह Ha. एतत् Etat, this science of Prāṇa. सत्यकामः जाबालः Satya-kāmaḥ Jābālaḥ. गोश्रुतये Gośrutaye, to Gośruti. वैयाघ्रपद्याय Vaiyāghrapadyāya, son of Vyāghrapada. उक्त्वा Uktvā, having said. उवाच Uvācha, said: i.e. told its fruit thus. यदि Yadi, if. अपि Api, even. एतत् Etat, this (science of Prāṇa). शुष्काय Suṣkāya, to the dry. स्थाणवे Sthāṇave, to the post, stick. ब्रूयात् Brūyāt, (one) may tell. जायेरन् Jāyeran, would sprout up, grow. एव Eva, even. अस्मिन् Asmin, in it. शाखाः Sakhāḥ, branches. प्ररोहेयुः Praroheyuḥ, would spring up. पलाशानि Palāśāni, leaves. Iti, thus.

3. Satyakâma Jâbâla having taught this (occult science) to Gośruti son of Vyâghrapada, said:—"If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves."—329.

Note: Even a dry-as-dust philosopher on learning this science of Christ-love becomes rejuvenated—such is the life-giving power of the Prâṇa—the Lord of Life.

MANTRA 4.

अथ यदि महज्जिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्यां
रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावा-
ज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha, now. यदि Yadi, if. महत् Mahat, greatness (as regards this visible or invisible world). जिगमिषेत् Jigamiṣet, wishes to obtain. अमावास्यायाम् Amāvāsyâyām, on the day of the new moon. दीक्षित्वा Dikṣitvā, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c. keeping vows etc.) पौर्णमास्यां रात्रौ Paurṇamāsyām rātrau, on the night of the full moon सर्वौषधस्य Sarva-uṣadhasya, of all herbs, *i. e.* of the ten kinds of grain, rice, barley &c. मन्थम् Mantham, paste, powder : mash. दधि-मधुनोः Dadhi-madhunoḥ, in curd and honey. उपमथ्य Upamathya, stirring, mixing. ज्येष्ठाय ज्येष्ठाय स्वाहा Jyesthāya śreṣṭhāya svāhā, with the mantra "Svāhā to the oldest and the best." इति, thus. अग्नौ Agnau, in the fire. आज्यस्य Ājyasya, of the ghee : the paste refined with ghee. हुत्वा Htvā, having offered as oblation. मन्थे Manthe, in the paste. संपातं Sampātam, throwing. अवनयेत् Avanayet, let him do

4. Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire reciting "Svāhā to the Oldest and the Best." After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste.—330.

Note.—The offering is called mantha (to stir, to churn) because first a flour is made of ten kinds of corn, rice, barley &c. (technically called sarva-uṣadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste "rises," becomes spongy. Then ghee is poured into it. Taking a ladle (sruva) full of this mixture, it is offered into the fire, with the mantra "Om Jyesthāya Śreṣṭhāya Svāhā." Then the ladle is cleansed and the mixture in it put into the vessel containing the paste. Similarly four other oblations are thrown into the fire with four mantras as given below,

MANTRA 5.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेत्प्रति-
ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेत्संपदे स्वाहेत्य
ग्नावाज्यस्य हुत्वा मन्ये संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
हुत्वा मन्ये संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasiṣṭhāya Svāha “Svāhā, to the best of the settlers.” Iti
agnau, thus in fire. Ājyasya, hutvā, having offered the paste mixed with ghee.
Mauthe sampātām avanayet, let him throw the remains sticking to the ladle
into the vessel containing the paste. Similarly offerings are to be made to
Pratiṣṭha, to Sampad, and to Āyatana.

5. In the same manner let him offer the mixture to
the fire, saying “Svāhā to the Best of the Dwellers.” After
that let him throw the ladle-scraping into the mantha-
vessel. In the same manner let him offer the mixture to
the fire, saying “Svāhā to the Firm Stay.” After that let
him throw the ladle-scraping into the mantha-vessel. In
the same manner let him offer the mixture to the fire saying
“Svāhā to Success.” After that let him throw the ladle-
scraping into the paste-vessel. In the same manner let
him offer the mixture to the fire saying “Svāhā to the
Refuge.” After that let him throw the ladle-scraping in to
the mantha-vessel.—331.

Note.—There are five oblations to be given into the fire. This would show the
quantity of paste to be prepared. The paste which remains after this *homa*, is to be
eaten by the sacrificer with the mantras next given.

MANTRA 6.

अथ प्रतिस्ृप्ताञ्जलौ मन्थमाधाय जपत्यमो नामासु माहि
ते सर्वमिदं हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्येष्ठ्यराज्य
माधिपत्यं गमयत्व मेवेदं रर्षिगणादीन् ॥ ६ ॥

अथ Atha, then after the *homa*. प्रतिस्ृप्य Pratisṛipyā, throwing a little (of the
remaining paste into the fire). अञ्जलौ Añjalau, in the hands : in the hollow of the
hands. मन्थम् Mantham, the paste. आधाय Ādhāya, placing. जपति Japati, he
recites, let him recite (and bow to the Deity of Sacrifice) saying. अमः Amāḥ,
Ama, नाम अस्मि Nāma asi, thou art by name. अमः Amāḥ, immeasurable, infinite.

हि Hi, because ते Te, thy. सर्वं Sarvam, all. इदम् Idam this. The whole of this universe is no measure of thee. Or अनाः हि ते सर्वं इदम् may mean "all this verily dwells with thee" In this sense अनाः does not mean "measureless"; but "those who dwell together," "those who are close together." सः Saḥ, he, the Chief Prâṇa. हि Hi, because. ज्येष्ठः Jyēṣṭhaḥ, the oldest in age. श्रेष्ठः Śreṣṭhaḥ, the best (in qualities). राजा Rājā, the king, the delight-giver. अधिपतिः Adhipatiḥ, the over-lord, sovereign, the great protector. स Sa, he. मा Mā, me. ज्यैष्ठ्यम् Jyaiṣṭhyam, the condition of being the oldest. श्रेष्ठ्यम् Śraiṣṭhyam, the state of being the best. राज्यम् Rājyam, royalty. अधिपत्यम् Âdhipatyam, sovereignty. गमयति Gamayati, make, carry, may he lead to: give. अहम् Aham, I. एव Eva, indeed. इदम् Idam, this. सर्वम् Sarvam, all. असानि Asāni, may I bring under control, may I become.

6. Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites : "Thou (Prâṇa) art named Ama (Measureless) : because all this is no measure of thee. Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers). May I become (or control) all this."—332.

MANTRA 7.

अथ खल्वेतयर्चा पच्छ आचामति तत्सविर्बृषीमहे इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then, after finishing the above japa. खलु Khalu, indeed. एतया Etaya, with the following. ऋचा Rîcha, with the rik. पच्छः Pachchhaḥ, at every line of the stanza ; at the end of each Pâda of the stanza. आचामति Âchâmati, he swallows : let him swallow the paste. तत् सवितुः वृषीमहे Tat Savituh Vṛiṇîmahe, we obtain from the Creator. Iti, thus. Âchâmati, may he swallow. वयम् Vayam, we. देवस्य Devasya, from the God. भोजनम् Bhojanam, protection and pleasure. Iti Âchâmati. श्रेष्ठम् Śreṣṭham, the best. सर्वधातमम् Sarvadhâtamam, the greatest of the supporters of all. Iti Âchâmati. तुरं Turam, the swift : the servant. भगस्य Bhagasya, of the Lord. धीमहि Dhîmahî, we meditate. Iti, thus. सर्वम् Sarvam, the whole. पिबति Pibati, he drinks, let him drink.

7. Then let him swallow the mantha paste reciting this Rik stanza:—"We obtain from the Creator"—here he swallows one mouthful ; "We from God, protection and pleasure,"—here he swallows ; "On the best and all-supporting,—

here he swallows; "The servant of the Lord, we meditate"—here he drinks all.—333.

Note.—The whole stanza runs thus :—"We obtain from God the Creator, all protection and pleasure. We meditate on the best and all supporting servant of the Lord." The servant of the Lord of course, is Prāṇa (the Christ).

MANTRA 8.

निर्णिज्य कंसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा
स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्म-
ति विद्यात् ॥ ८ ॥

निर्णिज्य Nirñijya, having cleansed, having washed. कंसम् Kamsam, made of bell-metal. चमसम् Chamasam, made of uḍumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (uḍumbara). This vessel should be now cleansed. वा Vā, or. पश्चाद् Paśchāt, behind. अग्नेः Agneḥ, of fire. संविशति Saṁviśati, he sits down: let him sit down. चर्मणि Charmaṇi, on a skin. वा or. स्थण्डिले वा Sthaṇḍile vā, or on the bare ground. वाचंयमः Vācham-yamaḥ, with speech-controlled; without speaking. अप्रसाहः Aprasāhaḥ, without making any effort. Without being accompanied by his wife. स Sa, he (sacrificer). यदि Yadi, if. स्त्रियम् Striyam, a woman. पश्येत् Paśyet, he may see (in dreams). समृद्धं Samriddham, has succeeded. कर्म Karma, the rite: the sacrifice. इति, thus. विद्यात् Vidyāt, let him know (as a sign).

8. Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful.—334.

MANTRA 9.

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ॥
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्नविदर्शने तस्मिन्स्वप्ननिदर्शने ॥६॥

इति द्वितीयः खण्डः ॥ २ ॥

तत् Tat, on this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, this verse. यदा Yada, when. कर्मसु Karmasu, in rites, in sacrifices. काम्येषु Kāmeṣu, (which are) Kāmyas, optional performed with the object of attaining any desire. स्त्रियम् Striyam, a woman. स्वप्नेषु Svapneṣu, in dreams. पश्यति Paśyati, he sees. समृद्धिं Samriddhim, success. तत्र Tatra, then. जानीयात् Jāñiyāt, let him know. तस्मिन् Tasmin, in that. स्वप्न-निदर्शने Svapna-nidarśane, in dream-vision.

9. On this there is the following verse :—"If in Kāmya sacrifices, he sees a woman in his dreams, then let

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream.”—335.

MADHVA'S COMMENTARY.

Note.—In the Fourth Adhyāya was described the teaching about Brahman under the heading of Para Brahma-Vidyā, and also the teaching about Vāyu under the title of Aparā Brahma-Vidyā. This Adhyāya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vāyu, for without His grace, release is not possible. Hence the glorification of Vāyu (Christ) in the first two Khaṇḍas. It may be called the Vāyu Vidyā. Hence the Commentator quotes an authority to prove the greatness of Vāyu, and to explain this Khaṇḍa.

It is thus in the Prabhāva :—“ He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

“ He who knows the Vāyu as the Best of the Dwellers (Vasiṣṭha) becomes best among those who dwell near him. He who knows Him as the firm rest (Pratiṣṭha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in *any* place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home.”

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

“ The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun-god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode.” Thus it is in the Prabhāva.

The Commentator next explains the word *pratyakṣa* in the phrase *Ato ha nāma pratyakṣam*. The word here does not mean “that which is the object of perception” but that which is in every sense (*prati+akṣa*) that which is the real agent in all the sense activities.

This Prāṇa alone performs all the functions of every sense, by taking up its residence in them (i.e., it works them from within) : and it is separate also from every sense. (Even without the help of the separate sense, Prāṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prāṇa alone through the *manas* : hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prāṇa alone. Consequently there is no memory, for the ordinary Rudra-dominated mind does not enter in those activities.

“Similarly in the state of Turīya (the Trance and Release) all perceptions take place through Prāṇa alone (and not through different senses.)

[In the state of Mukti, the Sense-Devas vanish. It is through this Universal Sensory Prāṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prāṇa performs all sense-functions without the senses. Next arises the question, since the Rudra-controlled mind is not in Mukti how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

“The memory however (is retained) there (in Release) by controlling the Prāṇa.

(Prāṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prāṇa. But how can any man control Prāṇa who is the highest Being in the universe next to God? To this the Commentator answers.)

“The phrase ‘controlling the Prāṇa’ means getting His grace by entire devotion to Him. When Prāṇa is thus controlled, (*i. e.*, becomes gracious) the manas is controlled, and consequently all the senses.” Thus it is in the same.

[This explains the memory of the Muktas : and telergy and other sense activities of persons in a state of trance or catalepsy.]

The Prāṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa, would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jīva is in his highest vehicle called the Svarūpa indriya, all other vehicles drop down before Mukti is reached. This Svarūpa indriya is the body of the Christ or Prāṇa. It is through it that the Prāṇa works; no lower devas can work through this Svarūpa deha. But the Mukta is one who has obtained the grace of Prāṇa and hence through Prāṇa recovers all his memories of past lives.

The Śruti next says that he who knows Prāṇa thus, to him everything is an object of food—he can eat everything. This is *prima facie* a paradox, for man can never eat everything. The man therefore could not have been referred to in this Śruti passage.

“Rudra is said to be the only person capable of having the full knowledge of Prāṇa principally, therefore he is the real All-eater : other persons can know Prāṇa partially only, according to their capacities, more or less ; and so secondarily they are said to be also all-eaters.” (Ibid.)

The Śruti next mentions that food and garment are given to the Prāṇa by the Devas. Was Prāṇa without food, or dress before ; and does he depend upon the Devas for his food and clothing? To this it is answered, the Prāṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

“As to Viṣṇu belongs all food and raiment and He is Independent of all : but men offer to Him pūja with these, because they stand in need of His help, and not that He has any need of these offerings ; so the Devas

in ancient time offered food and raiment to the Prâṇa." Thus it is in Karmânupûrvî.

The Śruti (mantra 2 khaṇḍa 2) says "Therefore wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *prima facie* would mean that a man who performs the Âpoṣana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says : "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prâṇa Vidyâ is true only if the dry stick had the capacity to understand the Prâṇa Vidyâ. Since the Jîvas are in every object, a dry stick may have also a Jîva. If that Jîva is capable of understanding the Prâṇa Vidyâ then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prâṇa Vidyâ, then his branches would grow and leaves spring: and after that he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it." Thus it is in the Prâṇa Saṁhitâ.

[In khaṇḍa 2 mantra 5 is taught the mantras for offering *homa* to the Prâṇa under the name of Jyeṣṭha and Śreṣṭha. Then it is further said that he who offers oblations to Prâṇa in this manner, becomes the oldest and the best. Lest one should think that he becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Śreṣṭha.]

"Having offered oblation to the Prâṇa with the mantras 'Jeṣṭhâya Śvâhâ,' 'Śreṣṭhâya Śvâhâ,' the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next: there is no question about it." (Ibid.)

[Next comes a mantra addressed to Savitṛi, see khaṇḍa 2 mantra 7. The subject-matter of these two Khaṇḍas is however the Prâṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant. The Prâṇa here is identified with Savitṛi say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Rik "Tat Savitur Vṛiṇīmahe Vayam Devasya Bhojanam," means "We obtain (Vṛiṇīmahe Vayam) from the God Savitṛi, i. e., from the Creator of all, namely from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact the word bhojana is here from the root $\sqrt{\text{bhuj}}$ "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Rik is "Śreṣṭham Sarvadhâtamam, Turam bhagasya Dhîmahî." The word bhagasya means "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."

The word bhaga literally means primarily lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vāyu. Śreṣṭham, the best; Sarvadhātāmam, of all supporters the highest.

The whole Rik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely on Vāyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vāyu the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe." (Ibid).

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्ऋषेयः पञ्चालानां समितिमेयाय तं ह प्रवा-
हणो जैबलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuḥ, Śvetaketu by name. इ Ha. आरुषेयः Āruṇeyaḥ, the son of Āruṇi, who was the son of Aruṇa. पञ्चालानां Pañchālānām, of the (rulers of the land of) Pañchālas. समितिम् Samitim, assembly, committee. एयाय Eyāya, went (in order to display his learning). तं Tam, him, to Śvetaketu. Ha. प्रवाहणः Pravāhaṇa Jaibili. उवाच Uvācha, said. कुमार Kumāra, boy. अनु Anu, a preposition to be joined with the verb aśīṣat. त्वा Tvā, thee. अशिषत् Aśīṣat, the full word is anvaśīṣat, instructed. पिता Pitā, father. इति Iti, thus. अनु हि Anu Hi, did instruct, yes. भगवः Bhagavaḥ, Sir. इति Iti, thus.

1. Śvetaketu Āruṇeya went to the court of the king of the Pañchālas. Pravāhāna Jaibili said to him "Boy, has thy father instructed thee?" "Yes, Sir," he replied.—336.

MANTRA 2.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-
याणस्य च वावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettha, knowest thou. यत् Yat, what (path). इतः Itah, from this (world). अधि Adhi, taking hold. प्रजाः Prajāḥ, creatures. प्रयन्ति Prayanti, go (from this world to the other). इति Iti, thus. न भगवः इति Na bhagavaḥ iti, no sir. Do you know the path on which all creatures go from this world to the next? No sir. वेत्थ Vettha, knowest thou. यथा Yathā, how, by what path. पुनरावर्तन्ते Punarāvartante iti, they return.. न भगवः इति Na bhagavaḥ iti, no Sir. वेत्थ Vettha, knowest

thou. पथोः Pathoh, of the two paths. देवयानस्य Devayānasya, of the Deva-Path. पितृयानस्य Pitṛiyānasya, of the Path of the Pitṛis. व्यावर्तने Vyāvartane, two divergences. न भगवः इति Na bhagavaḥ iti, no sir.

2. “Knowest thou that Path on which the creatures go from this world (to the Brahma’s world or the Chandra’s world)?” “No Sir,” he replied. “Knowest thou by what Path they return?” “No Sir,” he replied. “Knowest thou the cause of the divergence of the two paths the Devayāna and the Pitṛiyāna?” “No Sir,” he replied.—337.

Note.—The third question relates to the causes of the divergence of these two paths. What are the means and acts which make the Jīva take one of these two paths? Why some go on the Devayāna and the others the Pitṛiyāna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा
पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou. यथा Yatha, how. असौ Asau, that. लोकः Lokah, world. न Na, not. संपूर्यते Sampūryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettha, knowest thou. Yathā, how, in what manner. पञ्चम्याम् Pañchamyām, in the fifth. आहुतौ Âhutau, in the libation आपः Âpaḥ, the waters. पुरुष वचसः Puruṣa-vachasaḥ, called man. The Jīva wrapped in waters obtains a body and gets the name of mau.

3. “Knowest thou how that world never becomes full?” “No Sir,” he replied. “Knowest thou how in the fifth libation, the water gets the name of Man?” “No Sir,” he replied.—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्तथ
असोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तश्चोवाचा
अनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now. अनुशिष्टः Anuśiṣṭaḥ, instructed. “I am instructed.” अवोचथा Avochathāḥ, didst thou say. यः Yaḥ, who. हि Hi, because. इमानि Imāni, these. न Na, not. विद्यान् Vid-yāt, does know. कथम् Katham, how. सः Saḥ, he. अनुशिष्टः Anuśiṣṭaḥ, instructed. ब्रवीत Bṛuvita, can say. इति Iti, thus. स Sa, he, Śvetaketu. ह Hā.

आयस्तः Āyastah, being silenced, being put to discomfiture (by Pravāhaṇa). पितुः Pituh, of the father. अर्धम् Ardham, place, house. एयाय Eyāya, went back. तं Tam, to him, to the father. Ha. उवाच Uvācha, said. अनुशिष्य Ananusīṣya, without fully instructing. वाव Vāva. किल Kila, how. मा Mā, me. भगवान् Bhagavān, Sir. अब्रवीत् Abravit, said. त्वा Tvā, thee. अनुशिषस् Anuśiṣam, "I have instructed."

4. Pravāhaṇa said "Then why didst thou say—'I am instructed.' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, your honor said 'I have fully instructed thee.'"—339.

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विव-
क्तुमिति सं होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

पञ्च Pañcha, five. मा Mā, me. राजन्यबन्धुः Rājanyabandhuḥ, the fellow of a Rājanya, the pseudo-kṣatriya. प्रश्नान् Praśnān, questions. अप्राक्षीत् Aprākṣit, asked. तेषां Teṣām, of them. न Na, not. एकं Ekam, one. चन Chana. अशकं Aśakam, I could. विवक्तुम् Vivaktum, to answer. Śvetaketu then told his father the five questions, hearing which his father said. स Sa, he (the father) ha. उवाच Uvācha, said. यथा Yathā, as. मा Mā, to me. त्वं Tvam, thou. तात Tāta, dear boy. एतान् Etān, these. अवदः Avadaḥ, hast told. यथा Yathā, fully, properly. अहम् Aham, I. एषां Eṣām, of these. न Na, not. एकंचन Ekañchana, any one. वेद Veda, know. यदि Yadi, if. अहम् Aham, I. इमान् Imān, these. अवेदिष्यम् Avediṣyam, knew. कथम् Katham, how. ते Te, to thee. न Na, not. अवक्ष्यम् Avakṣyam, I should have told.

5. "That fellow of a Kṣatriya asked me five questions, and I could not answer one of them." The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me. If I knew these questions, why should I not have told thee?"—340.

Note.—Then Gautama said to Śvetaketu. "If thou hast a mind to learn this vidyā, come with me and let us go to the king and remain there as religious students and learn it from him." But Śvetaketu after the rebuff that he had got, did not like to court another discomfiture, and said "You may go. I won't." Then Gautama alone went to the king.

MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाचकार स
ह प्रातः सभाग उदेयाय तः होवाच मानुषस्य भगवन्नौतम
वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं
यामेव कुमारस्यान्ते वाचमभाषयास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha. गौतमः Gautama. राज्ञः Rājñah, of the king. अर्धम् Ardhma, place. एयाय Eyāya, went. तस्मै Tasmai, to him. (Gautama). Ha. प्राप्ताय Prāp-tāya, to the visitor who had come. अर्हाम् Arhām, honor. चकार Chakāra, showed, did. स Sa, he (Gautama). Ha. प्रातर् Prātar, in the morning. सभागे Sabhāge, when (the king) had entered the court room. उदेयाय Udeyāya, went out. तं Tam, him (to Gautama). उवाच Uvācha, said. मानुषस्य Mānuṣasya, of man. भगवन् Bhagavan, O venerable. गौतम O Gautama. वित्तस्य Vittasya, of wealth, like gold &c. वरं Varam, boon. वृणीथाः Vṛṇithāḥ, choose thou. इति Iti, thus. स Sa, he. Ha. उवाच Uvācha, said. तव Tava, thine. एव Eva, indeed. राजन् Rājan, O king. मानुषं वित्तं Mānuṣam vittam, human possessions. याम् Yām, what. एव Eva, even. कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham, speech, questions. अभाषयाः Abhāṣathāḥ, thou didst say. ताम् Tam, that. एव Eva, even. ब्रूहि Brūhi, tell thou. इति Iti, thus.

6. Then Gautama went to the king's place. He (the king) honored his visitor. Next morning when the king had entered the court house, Gautama again went to him. The king said to him "O venerable Gautama! ask a boon of such things as men possess." He replied "O king! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy."—341.

MANTRA 7.

स ह कृच्छ्रीबभूव तः ह चिरं वसेत्याज्ञापयांचका तः
होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या
ब्राम्हणान्वाच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनं भूदिति
तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Kṛichchhri, perplexed. बभूव Babhūva, became : because the questions related to mysteries not yet revealed to the public. तं Tam, to him (Gautama). Ha. चिरं वस Chiram vasa, stay sometime.

इति आज्ञापयाम्बकार Ājñāpayām Chakāra, commanded. तं Tam, to him. ह Ha, then. उवाच Uvācha, said. यथा Yatha, as. मा Mā, to me. त्वं Tvam, thou. गौतम O Gautama. अवदः Avadaḥ, thou hadst said. The King said "Dwell for some-time here, after that, as thou shalt tell me. I will do." According to scriptures, the student must live at least for a year with his teacher, before any instruction could be given to him. The rule could not be relaxed even in favor of Gautama. यथा Yathā, as. इयं Iyam, this knowledge. न Na, not. प्राक् Prak, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purā, before. विद्या Vidyā, knowledge. ब्राह्मणान् Brāhmaṇān, to Brāhmaṇas. गच्छति Gachchhati, goes. तस्मात् Tasmāt, therefore, because it was confined to the Kṣatriyas. उ U. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all the worlds. क्षत्रस्य Kṣatrasya, of the Kṣatriya. एव Eva, even. प्रशासनम् Praśāsanam, the right of ruling or teaching. अभूत् Abhūt, was. इति Iti, thus. तस्मै Tasmai, to him. ह Ha. उवाच Uvācha, said.

7. The king was perplexed : and commanded him, saying : "Stay for sometime here" : and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brāhmaṇa before thee. Therefore the ruling power belongs to the Kṣatriyas in all the worlds." Then (when the probation was over) he said to him.—342.

FOURTH KHAṆḌA.

MANTRA 1.

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life : Asau is locative singular of asu. (The Lord dwelling) in the Chief Prāṇa. वाव Vāva, verily. लोकः Lokah, the luminant : the Luminous (Lord Dwelling in Heaven) : Nārāyaṇa. गौतम O Gautama. अग्निः Agniḥ, the Eater : the Destroyer. He has five forms. तस्य Tasya, of Him, the Lord Nārāyaṇa called Agni and dwelling in heaven and in Prāṇa. आदित्यः Âdityaḥ, the Âditya, the Lord in the sun : called Âditya because He takes up (Âdāna) or attracts everything. एव Eva even समित् Samit fuel. The Highest. स Sam=full. इति It=edha=high. The Lord Viṣṇu is called Samit or the Summit. रश्मयः Raśmayah, the rays : delight and wisdom. र Ra=delight and श Śa=wisdom. Vāsudeva. धूमः Dhūmah, smoke : the shaker ; he who causes trembling. √Dhu=to tremble, the terrible, अहर् Ahar, the day ; Indestructible. अ=not. ह=destroy, that which Nescience cannot

touch or destroy. Saṅkarsaṇa. अर्चिः Archiḥ, the light ; the Much (ar) adored (chita). चन्द्रमाः Chandramāḥ, the Moon : the Delight-giver, Pradyumna. भङ्गाराः Aṅgārāḥ, the coals : the pervader of limbs, aṅga = limbs, ra = pervading The Thriller. नक्षत्राणि Nakṣatrāṇi, the stars : He who has no (न) other rule. (Kṣatra) over him is called Nakṣatra. Aniruddha. विष्फुलिङ्गाः Viṣphulingāḥ, the sparks ; he that causes diverse (vi) intuition (sphurana) of the wise. The Inspirer.

1. O Gautama ! that Luminous (dwelling in Heaven world) and the Prâṇa is the (Lord Viṣṇu indeed called first) Agni. Of Him the form that attracts is called Nârâyana, the Most High ; the form that delights Vāsudeva, the Terrible ; the form which transcends ignorance is Saṅkarsana, the Adorable ; the form which is gladness is Pradyumna, the Thriller ; and the form that is omnipotent is Aniruddha, the Inspirer.—343.

Note.—Literally the verse means :—The Agni is that world, O Gautama ; its fuel is the Sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars. This, however, describes the Heaven world or the Devachan under the simile of a Fire altar. The Lord in Heaven appears as the Sun, which illumines the whole heaven : and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically it is Nârâyana. The terror inspiring form of the Lord in Heaven is Vāsudeva, the Rays that proceed from the Sun ; all evil is destroyed by the vibration of these rays ; the day in Heaven is the Saṅkarsana and called archiḥ or light or the adorable : the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit i.e., Nârâyana.

Dhūma=smoke=the Awe-inspiring i.e., Vāsudeva

Archis=flame or light=the Adorable i.e., Saṅkarsana.

Aṅgāra=the live-coals=the Thriller i.e., Pradyumna.

Viṣphuliṅga=the sparks=the Inspirer i. e., Aniruddha.

The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him, in the Nârâyana, in heaven. एतस्मिन् Etasmin, in that Lord possessing the above five forms. अग्नौ Agnau, in the fire. देवाः Devāḥ, the Devas : the rulers of the Heaven-world. श्रद्धां Śraddhām, the Faith i. e. the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jiva surrounded by water of faith : *i. e.*, the five permanent atoms. जुह्वति Juhvati, sacrifice, offer as a libation. तस्याः Tasyaḥ, from that. आहुतेः Āhuteḥ, from oblation. सोमः Somaḥ, Moon. राजा Rāja, king. संभवति Sambhavati, becomes. That is he enters into the world of Soma king.

2. The Devas (of Heaven) offer in that Fire (Nârâyana) the Faithful soul ; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—
344.

Note.—The Devas carry the soul and present him to the Lord in Heaven : and it is thus that the Soul of the pious enters heaven, where the sun, moon, and stars, mists and light are all forms of the Lord. The soul is here called Śraddhā or Faith. This word also means water, because water is the great vehicle of sacrifice. This is the first oblation of water.

Pravāhana takes up the answer to the fifth question first. The fifth question was “why in the fifth libation the water is called Man.” The five stages in the soul’s reincarnation are meant here. The first stage is the entrance of the soul in the Soma-world the Devānāṃ.

The word Śraddhā generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life journey. The life of faith is the functioning of these atoms.

FIFTH KHAṆḌA.

MANTRA I.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्यु-
दर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्यः Parjanyaḥ, the Father of the Great One, param=great and janya=father : the Lord Vāsudeva called Parjanya. अग्निः Agniḥ, Fire ; altar. तस्य Tasya, his. वायुः Vāyuḥ, the air : the Lord as wisdom and life : Vā=wisdom and Āyus=life. Samit, Nârâyana. अभ्रम् Abhram, the cloud : the Lord as the supporter (bhra) of water (ap). धूमः Dhūmaḥ Vāsudeva. विद्युः Vidyut, the lightning, the Lord as illumining (vidyuta). अर्चिः Archiḥ, light. अशनिः Aśaniḥ, thunderbolt ; the Lord as Eater (aśana=eating). अङ्गराः Aṅgarāḥ, coals. ह्रादुनयः Hrādunayaḥ, the thunderings : the Lord as ever glad (Hrāda=glad).

1. O Gautama ! That Great Father (dwelling in Indra Loka) is (the Lord Vāsudeva indeed called the second) Agni. Of Him (the form which is Intelligent Life is the Most High (Nârâyana), the form which is the supporter of waters is the Terrible (Vāsudeva), the form which is

Illuminating is the Adorable (Saṅkarṣaṇa), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note.—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunders are the elementals and elemental essence of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षं संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. Devāḥ, the Devas of the astral plane. सोमं राजानं Somam rājānam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुतेः Tasyāḥ āhuteḥ, from that oblation. वर्षः Varṣaḥ, the rain : the soul is enveloped in rain, *i. e.* in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vāsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain).—346.

Note.—Thus in the second oblation the jīva gets another coating. The soul has now two sheaths—the mental and the astral : the two atoms now become active.

KHANDA SIXTH.

MANTRA 1.

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव सामेदानाशो
धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विष्फुलिङ्गाः ॥ १ ॥

पृथिवी Prithivī, the earth : the Lord as Vast Expanse. Saṅkarṣaṇa, संवत्सरः Samvatsarah, the year : the Perfect Enjoyer, आकाशः Ākāśaḥ, the ether ; the Perfect Light. रात्रि Rātri, the night : the giver of joy. दिशः Diśaḥ, the quarters : the Teacher of Supreme wisdom ; अवान्तरदिशः Avāntaradiśaḥ, the intermediate quarters, the Teacher of the Secondary wisdom.

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Saṅkarṣaṇa indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyana), the perfect light is the Terrible (Vâsudeva), the joy-giver is the Adorable (Saṅkarṣaṇa), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha.—347.

Note.—The (Lord Sâkarṣaṇa in) the earth is the Agni O Gautama, in the year itself is the Highest (Nârâyana) in the ether is the Awe-inspiring (Vâsudeva), in the night is the Adorable (Saṅkarṣaṇa), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha).—347.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नः
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varṣam, the soul enveloped in astral matter. अन्नम् Annam, food. The soul gets a physical body *i. e.* the etheric body.

2. The Devas (of the Physical plane) offer in that fire (Saṅkarṣaṇa) the Rain (the soul enveloped in astral matter). From that oblation (the soul) arises with an etheric body (lit. the food).—348.

Note.—In the third oblation, the soul enters the plants, &c., which are food of man.

KHAṆḌA SEVENTH.

MANTRA 1.

पुरुषो वाव गौतम! अस्मिन्नेतस्य वागेव समित्प्राणो धूमो जिह्वा-
र्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣaḥ, the man, the Lord as giver of abundance. Pradyumna. वाक् Vāk, speech, the word. प्राणः Prāṇaḥ, breath : the Life. जिह्वा Jihvā, tongue, the Sacrificer. चक्षुः Chakṣuḥ, the eye : the All-seeing. श्रोत्रं Śrotram, the ear : the All-hearing.

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyana), the Life is the Terrible (Vâsudeva), the Sacrificer is the Adorable (Saṅkarṣaṇa), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha).—349.

Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nârâyana), in the breath is the awe-inspiring (Vâsudeva), in the tongue is the adorable (Saṅkarṣaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food ; the soul dwelling in food. रेतः Retah, seed : the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिधदुपमन्त्रयते
स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः१

योषा Yoṣā, the woman : the Worshipped by all, the Served by all, the Loved one by all. वाव Vāva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all. उपमन्त्रयते Upamantrayate, persuades, coaxes. The Lord is the great conciliator. योनि Yoni, womb, the union. The Lord is the great uniting Force. अन्तः करोति Antah karoti, draws in. The Lord draws everyone within Himself in the Great Latency. अभिनन्दाः Abhinandāḥ, joys : The Lord is the Great Joy.

1. O Gautama ! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nârâyana), the Conciliator is the Terrible (Vâsudeva), the Uniter is the Adorable (Saṅkarṣaṇa), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha).—351.

MANTRA 1.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

2. On that Agni, the devas (in the body of Man) offer seed. From that oblation rises the germ (the etherial man is now coated with a physical body).—352.

Note.—Thus Man called Śraddhā or water of faith, in the fifth oblation becomes Man *i. e.*, endowed with a physical body. The sacrificers are Devas here. They are the true hotās here. The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth, the fourth to the Lord as He is in Man, and the fifth to the Lord as He is in Woman.

KHANḌA NINTH.

MANTRA 1.

इति तु पञ्चम्याग्निहोताऽपः पुरुषवचसो भवन्तीति स
उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाय
जायते ॥ १ ॥

इति तु *Iti tu*, thus. पञ्चम्याम् *Pañchamyām* āhuta, in the fifth oblation. आपः *Apah*, the waters, the permanent atoms that go with the Jīva when he throws off his bodies at death. पुरुषवचसः *Puruṣa-vachasaḥ*, man-styled, called man. भवन्ति *Bhavanti*, become. इति *Iti*, thus. सः *Saḥ*, that Jīva. उल्बावृतः *Ulbā vṛitaḥ*, covered by the placenta. गर्भः *Garbhaḥ* the germ, the foetus. Daśa, ten. वा *Vā*, or. मासान् *Māsān*, months. अन्तः *Antaḥ*, within the womb. शयित्वा *Śayitvā*, having slept, dwelt, lain. यावद् वा *Yavad Vā*, or so long as *i. e.* ten or more or less months as are necessary. अथ *Atha*, then. जायते *Jāyate*, is born.

1. For this reason is the Water in the fifth oblation called Man. That jīva, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born.—353.

MANTRA 2.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हर-
न्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः खण्डः । ९ ॥

स *Sa*, he. जातः *Jātaḥ*, being born. यावत् आयुषम् *Yavat Ayuṣam*, so long as is his life-period: the allotted span of life. जीवति *Jīvati*, lives. तं *Tam*, him. प्रेतं *Pretam*, departing one; dead ghost. दिष्टम् *Diṣṭam*, like, in the same manner. इतः *Itaḥ*, from this world, अग्नये *Agnaye*, to the Fire. एव *Eva*, even. हरन्ति *Haranti*, carry, The Devas carry. यतः *Yataḥ*, from where, *i. e.*, from

the Fire of Heaven, of astral plane, and of other. एव Eva, even. इतः Itah, to this place : *i. e.*, physical plane. यतः Yataḥ, to where, *i. e.*, to the Fire in Man and Woman. संभूतः Sambhūtaḥ, born, spring. भवति Bhavati, becomes.

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354.

Note.—Going back is in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Sankarṣaṇa) by the ether Devas where the etherial corpse is consumed and the astral set free; the astral corpse is taken to the astral Fire Vāsudeva who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nārāyaṇa who disintegrates the mental body.

TENTH KHANDA.

MANTRA 1 & 2.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि -
षमभिसंभवन्त्यर्चिषोऽहरहन् आदूर्यमाणपक्षमापूर्यमाणपक्षान् वि-
दुदङ्ङेति मासाश्स्तान् ॥ १ ॥

मासेभ्यः संवत्सरश्संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Now an answer is being given to the first and third questions. तत् Tat, therefore; because the performance of all Kāmya Karmas (self-regarding acts), lead to repeated births and deaths : one should become disgusted with such Karmas. ये Ye, who (have become indifferent, Virakta). इत्थं Ittham, thus, this secret of the Five Fires, and the Jivas being born through them. The five aspects of the Lord. विदुः Viduḥ, know. ये Ye, who. च Cha, and. इमे Ime, these. अरण्ये Aranye, in the forest, in a pleasant spot. श्रद्धा Śraddhā, faith. तपः Tapas, austerities *i. e.*, nivritti Karmas. इति Iti, thus. उपासते Upāsate, follow, practise : namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddha). ते Te, they. अर्चिषम् Archiṣam, to light. अभिसंभवन्ति Abhisambhavanti, go : attain. अर्चिषः Archiṣaḥ, from light. The rest of the words up to the end of mantra 2, ending with Devayānaḥ panthāḥ are the same as in Adhyāya Fourth, Khaṇḍa Fifteenth, mantra 5.

1 & 2. Those who know this thus, and those who perform works of faith and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahman. This is the path of the Devas.—355, 356.

MANTRA 3.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाः स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha; now. ये Ye, who. इमे Ime, these (Kāmya-doers) ग्रामे Grāme, in a village. इष्टापूर्ते Iṣṭā-pūrte, sacrifices and works of public utility (such as digging of tanks). दत्तं Dattam, alms. इति Iti, and the rest, *e. g.*, Śraddha, &c. उपासते Upāsate, practise. ते Te, they. धूमम् Dhūmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhavanti, go to, reach. धूमाद् Dhumād, from smoke. रात्रिम् Rātrim, to the deva presiding over night. रात्रेः Rātreḥ, from night. अपरपक्षम् Aparapakṣam, to the deity of dark fortnight. Aparapakṣāt, from the dark half of the moon. यान् Yān, to those. षट् Ṣaṭ, six. मासान् Months. दक्षिणैति Dakṣiṇaiti, goes to the south. तान् Tan, them. न Na, not. एते Ete, these. संवत्सरम् Samvatsaram, year. अभिप्राप्नुवन्ति Abhiprāpnuvanti, reach.

3. But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord.—357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्तं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Masebhyah, from the months. पितृलोकं Pitṛilokam, to the world of the Pitṛis. पितृलोकाद् Pitṛilokāt, from the world of the Pitṛis. आकाशम् Ākaśam, to ether, the world of Vināyaka. आकाशाद् Ākaśāt, from the world of

Vinâyaka. चन्द्रमसम् Chandramasam, the moon. एष Eṣa, that. सोमः Somaḥ, the Soma. राजा Rājā, the king : the sparkling. तत् Tat, that moon : or Soma-juice. देवानाम् Devānām, of the devas. ते Iam, that moon or elixir. देवाः Devāḥ, the Devas. भक्षयन्ति Bhakṣayanti, eat.

4. From the Lord of the southern months, he goes to the world of the Pitṛis, from the world of the Pitṛis to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon. That moon is verily the sparkling Soma (elixir). That is the food of the Devas : the Devas eat that.—358.

Note.—The Moon world is the place where the Devas drink the ambrosia, and the Soul that reaches the Lunar World drinks Soma in the company of the gods.

MANTRA 5.

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५ ॥

तस्मिन् Tasmin, in that Lunar Plane. यावत् Yāvat, so long as : till. संपातम् Sampātam, the consumption of good works. उषित्वा Uṣitvā, dwelling. अथ Atha, then. एतम् Etam, that. एव Eva, very. अध्वानम् Adhvānam, path, way. पुनरावर्तन्ते Punarāvartante, return again. यथा Yathā, by what. इतम् Itam, went (to the moon.) आकाशम् Ākāśam, to ether, Ākāśād from ether. वायुम् Vāyum, to the air. वायुः भूत्वा Vāyuḥ Bhūtṡvā, becoming air, *i. e.*, dwelling in air. धूमो भवति Dhūmaḥ Bhavati, becomes smoke, *i. e.*, dwells in smoke. धूमः भूत्वा Dhūmaḥ Bhūtṡvā, becoming smoke. अभ्रम् भवति Abhram Bhavati, becomes cloud, *i. e.*, dwells in cloud.

5. Having dwelt there, till the finish, they return again by that very way by which they had gone up. (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vāyu, from the Vāyu-loka to the world of smoke, from the smoke world, they enter the mist.—359.

Note.—The return from the Moon is either by the same path by which one had ascended. Or by a different path altogether. The alternative path is mentioned in order to produce disgust with the Moon-World. It is not like the Svarga, from which the descent is by the same path as the ascent. This alternative path of descent from the moon is beset with difficulties, as will appear later on ; and so Moon ought not to be the goal of any wise person. The Kāmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake, and performed well.

MANTRA 6.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-
यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्नि-
ष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६॥

अभ्रम् भूत्वा Abhram bhūtvā, become a mist. मेघः भवति Meghaḥ bhavati, be-
comes a cloud, i.e., dwells in the cloud. मेघः भूत्वा Meghaḥ Bhūtvā, after dwelling
in the cloud. प्रवर्षति Pravarṣati, he rains down, that is enters into the falling
rain. ते Te, they, the performers of kāmya works. इह Iha, here, on this earth.
व्रीहियवाः Brihi yavāḥ, rice and barley. ओषधि-वनस्पतयः Oṣadhi vanaspatayaḥ,
herbs and tress. तिल माषाः Tila māṣāḥ, sesamum and beans. जायन्ते Jāyante
are born. ततः Tataḥ, from that. वै Vai, verily. खलु Khalu, verily. दुर्निष्प्रपतनम्
Durniṣprapatanam, difficult escape : always fall into lower depths, constantly
falling. यः यः Yaḥ Yaḥ, whatever male. हि Hi, indeed. अन्नम् Food. अत्ति Atti,
eats. यः Yaḥ, who. रेतः Retāḥ, seed. सिंचति Siñchati, sprinkles. तद् Tat, that.
भूयः Bhūyaḥ, again. एव Eva, even. भवति Bhavati, enters : becomes.

6. Having been in the mist, he enters the cloud, hav-
ing been in the cloud, he enters the rain (and falls down).
Then he is born as a rice or barley, herbs or trees, sesamum
or beans, &c. From this point there is constant (tantalising)
rise and fall. For whoever eats the food and begets off-
spring, (the jīva) is there in that food and that seed.—360.

Note :—The jīva does not become rice or barley, &c., but is a co-tenant with the jīvas
of rice &c. It is an unconscious dwelling in rice &c.

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-
मापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह
कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं
वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तद् Tat, that, among these. ये Ye, who. इह Iha, here. रमणीयचरणाः Rama-
ṇīya charaṇāḥ, good conduct, whose conduct had been good on earth, whose
physical acts had been good. अभ्याशः Abhyāśaḥ, quickly on finishing their time.
इ Ha, verily. यत् Yat, what. ते Te, they. रमणीयां योनिम् Ramanīyām yonim, good
birth. आपद्येरन् Āpadyeran, attain. ब्राह्मणयोनिम् Brāhmaṇa, yonim, the birth of a
Brāhmaṇa, क्षत्रिययोनिम् The birth of a Kṣatriya. वा Vā, or. वैश्ययोनिम् The birth
of a Vaiśya. अथ Atha, but. ये Ye, who. इह Iha, here. कपूयचरणाः Kapūya
charaṇāḥ, of evil conduct. Kapuyām yonim, on evil birth. श्व Śva yonim, a dog.
सूकर Sūkara yonim, a hog. चण्डाल Chaṇḍāla yonim, a Chaṇḍāla.

7. Of these, whose conduct here has been good, will quickly attain some good birth, the birth of a Brāhmaṇa, or a Kṣatriya, or a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, or a hog or a Chaṇḍāla.—361.

Note.—This shows the necessity of rebirth on a physical globe (generally on this very earth). Emotional and intellectual acts, good or bad are expiated in the invisible worlds, the Svarga or the Moon worlds. The acts done physically on the earth must be expiated on this plane. Moreover the period of rebirth is not delayed *ad infinitum*. The jīva must be reborn within one year from its fall from heaven or any other higher world. Hence the Śruti use the word “quickly”—the rebirth may be delayed, but never for a period longer than a year from the downward fall.

MANTRA 8.

अथैतयोः पथोर्न कतरेण चन तानीमानि क्षुद्राण्यसकृदावर्तीनि
भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ
लोको न संपूर्यते तस्माज्जुगप्सेत तदेष श्लोकः ॥ ८ ॥

अथ Atha, now. एतयोः पथोः Etayoḥ pathoḥ, of these two paths—the path of knowledge (vidyā) and the path of karma. न Na, not. एकतरेण Ekatareṇa, by any one (of the two). च Cha, and. तानि इमानि Tāni imāni, those these. क्षुद्र-मिश्राणि Kṣudra-miśraṇi, small mixed; men of small deeds mixed with pleasure and pain: the majority of men who never rise to any height of action or wisdom, the lukewarm. असकृद् आवर्तीनि Asakṛit āvartini, continually returning. भूतानि Bhūtāni, beings. भवन्ति Bhavanti, are. जायस्व म्रियस्व इति Jāyasva mriyasva iti (of whom it is said) “be born and die.” Who are born quickly and die quickly—between whose death and rebirth there is no interlude of heaven world. एतत् Etat, this (neither svarga loka nor chandra lokas). तृतीयं Tṛitiyam, third. स्थानम् Sthānam, place. तेन Tena, therefore. असौ Asau, that. लोकः Lokah, world. न Na, not. संपूर्यते Sampūryate, becomes full. तस्मात् Tasmāt, therefore. जुगुप्सेत Jugupseta, let him despise it. This answers the question why the next world does not become full, for some do not go there at all, others come back from it. The whole object of this description is to teach Vairāgya—tasmāt jugupseta—let one learn to despise this low living, but have high aspirations and perform altruistic deeds.

8. On neither of these two ways those men of small (hearts) and mixed deeds go: who are returning continually (to rebirth) and of whom it is said, “Live and die.” Theirs is the third place. Therefore that world never becomes full. So let him despise (such rebirth).—362.

MANTRA 9.

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पत-
न्ति चत्वारः पञ्चमश्चाचरस्तैरिति ॥ ६ ॥

तत् Tat, on this subject : *i.e.*, on the point that the knower of this Pañ-
chāṅga vidyā is never tainted by the evil of bad company. They may mix with
the greatest sinners and will not be defiled. एषः Eṣaḥ, this. श्लोकः Ślokaḥ,
verse. स्तेनः Stenaḥ, a thief. हिरण्यस्य Hiranyasya, of gold. सुरां पिबन् च Surāṃ
piban cha, and drinking spirits. गुरोः तल्पम् आवसन् Guroḥ talpam āvasan, dis-
honoring the bed of his teacher. ब्रह्महा Brahmahā, who kills a knower of Brahman.
एते Ete, these. पतन्ति Patanti, fall. चत्वारः Chatvāraḥ, four. पञ्चमः Pañchamaḥ,
the fifth. आचरन् Ācharan, associating. तु Tu, but. तैः Tai, with these. Iti,
thus.

9. On this is the following stanza :—“The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them.”—363.

MANTRA 10

अथ ह य चेतानेवंपञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०
इति दशमः खण्डः ॥ १० ॥

अथ Atha, but. ह Ha, verily. यः Yaḥ, who. एतान् Etān, these. एवं Evam,
thus. पञ्चाग्नीन् Pañchāgnīn, the five Fires. वेद Veda, knows. न Na, not. (स Sa,
he. ह Ha, indeed) or सह Saha, with. तैः Taiḥ, with these (four kinds of evil-
doers). अपि Api, also, even. आचरन् Ācharan, associating. पाप्मना Pāpamanā, with
evil or sin. लिप्यते Lipyate, defiled. शुद्धः Śuddhaḥ, pure outside. पूतः Pūtaḥ,
clean within : or pure himself, or purifying others. पुण्यलोकः Punya-lokaḥ (a
dweller of) the world of the pious. भवति Bhavati, becomes. यः Yaḥ, who. एवं
Evam, thus. वेद Veda, knows.

10. But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners). (On the contrary,) being (himself) pure, he purifies (them); and obtains the world of the pious : he who knows thus, yea, he who knows thus.—364.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, has been thus taught the Prāṇa Vidya appertaining to the *apara* Brahman. Now will be taught the doctrine of Five Fires, appertaining to the *Para* Brahman, in order that men may acquire *vairāgya* or indifference: The two paths—the *Devayāna* and the *Pitriyāna*, will also be now described in these six Khaṇḍas (from Khaṇḍa three to Khaṇḍa ten). The five Agnis are not *Svarga*, &c., but the Lord Himself in His five aspects. If the Five Fires meant *svarga*, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a *Brahmavidyā*. But the *Upaniṣad* says that it is a *Brahmo vidyā* for the knower of it goes to *Devayāna* from which there is no return (see Khaṇḍa tenth *ye ittham viduḥ*, &c.) and so Agnis here cannot mean *Svarga*, &c. This *Pañcāṅg Vidyā* relates to the Supreme Lord and this the Commentator proves by quoting the well-known *Sāma-Samhitā*.

It is thus written in the *Sāma Samhitā* :—“ The words *Dyu*, *Parjanya*, *Varṣā*, *Puruṣa* and *Yoṣā* are the five forms of the Lord, namely *Nārāyaṇa*, *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha* respectively. These are called the Five Agnis. The word *Agni* is derived from \sqrt{ad} to eat, or from $\sqrt{aga} + ni$ the mover of the immobile, or from $\sqrt{a} + gani$ never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving.)

Thus (1) अद्+नि=अग्+नि=अग्नि the eater. (2) अग (that which by itself is immobile), +नि=अग्नि the Mover of the Immobile. (3) अ (not) +गम्+ इ+नि=अ+ग्+नि=अग्नि Unmoving.

Every *Agni* has *samit*, *dhûma*, *archis*, *aṅgāra* and *viṣphuliṅga*—namely fuel, smoke, flame, live-coal, and spark. But as *Agni* does not mean here the physical fire, but God; so these words *samit*, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely *Nārāyaṇa*, *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*.

Viṣṇu is called *Samit*, because He is super-excellent. (*Sam*=super, *it*=edha=excellent). He is called *dhûma* because He causes all evil-doers to tremble. (*dhû*=to tremble). He is called *archis*, because He is the most adored. (*Aram*=most, *chita*=adored). He is called *aṅgāra* because He delights in the bodies of all *jivas*. (*Aṅga*=limb or body. *Rati*=delight or because He takes delight in his own body). He is called *viṣphuliṅga* because he flashes on the wise in diverse ways (*vi*=diverse, *sphuraṇa*=flashing on the mind).

Thus *samit*—which by the bye is the same word etymologically as the English word *Summit*—means the Highest or the Most High; *dhûma*=the Awe-inspiring, the Terrible; *archis*=the Ever Adored; *Aṅgāra*=the Thriller; *viṣphuliṅga*=the Inspirer.

Moreover Lord *Viṣṇu* has again five forms, as *Nārāyaṇa*, (*Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*).

Every *Agni* has five forms. Thus the five forms of the first *agni* are called *āditya*, *raśmi*, *ahar*, *chandra* and *nakṣatra*, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya because He takes up or attracts every thing (such as the lives of men &c). He is called raśmi because He is joy and delight (ra=delight, śa=joy or wisdom) He is called ahar because ignorance cannot overpower Him. (A=not. Ha=to kill or overpower, from /han to kill). He is called chandra because He is supreme happiness (chand=to gladden). He is called nakṣatra, because He has no ruler above Him. (Na=not, Kṣatra=protector, ruler).

Thus aditya=the Attractor; raśmi=the delight-giver ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful, nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely All-beautiful (attractor), all compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly the words vāyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vāyu because He is essentially wisdom and life. (Vâ=wisdom âyus=life). He is called abhra because He is the support of waters. (Ap=water, bharâṇa=support). He is called vidyut because He enlightens all. (Vidyotana=enlighten, illuminating). He is called aśani because He eats up all. (Aśana=to eat) He is called hrâduni because He is always cheerful.

Thus Vāyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly five words are used, namely samvatsara, âkâśa, râtri, dik, and avântara dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But as appellations of God they have different meanings.

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all. (Sam=all, Vasa=dwell, Ra=enjoy: or Sam=all, Vatsa=Calf or child, Ra=delight). He is called Âkâśa because He illumines all (Â=fully, Kâśa=illumining). He is called Râtri because He gives delight. (Ra=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth. Avântara-Diś=the Teacher of the lower truth.

Similarly with regard to the fourth Agni the five words used are vâk, prâṇa, jihvâ, chakṣu, and śrotra, ordinarily meaning the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord they have different meanings.

He is called vâk because He is the Word, He is called prâṇa, because He is the Life and Leader (prâṇa=to lead forward). He is called Chakṣu because He is All-seeing, He is called Śrotra because He

hears all, He is called Jihvâ because all oblations (*homa*) are offered to him or because He is the Great Sacrificer.

Thus *vāk*=the Word, *Prâṇa*=the Guide, *Chakṣu*=the All-seeing, *Śrotra*=the All-hearing, *Jihvâ*=the offering, the sacrifice. Similarly the words mentioned in the fifth *Agni* have different meanings.

He is called *Upastha*, because He is near to all. (*Upastha*=standing near because He is in the heart of all *jīvas*). He is said to persuade, because He is the great Conciliator. He is called *Yoni* because He unites (*Yuj*=to unite) all. He is called *Antakṛit* because He draws every one within himself at *Pralaya*. He is called *Nandana* because He is delight.

Five things are mentioned as five *Agnis*: namely *Asau Lokah*, *Parjanya*, *Prithivî*, *Puruṣa* and *Yoṣâ*, ordinarily meaning that World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord *Keśava* called *Asau Lokah* because He is in *Prâṇa* (*asu*=*Prâṇa* and *asau* is locative singular of *asu*), and because He is illuminer (*loka*=to illumine). He is called *Parjanya* because He is the Creator of the Great (*jan*=to produce, *param*=great). He is called *Prithivî* because He is vast (*pratha*=vast, expanse). He is called *Puruṣa* because He is abundance, and from Him is all abundance (*puru*=abundance). He is called *Joṣâ* because He is served or worshipped by all. (*Joṣya*=served, loved or worshipped). Thus it is in the *Sâma Saṃhitâ*.

In *khaṇḍa* tenth, mantra six, is described the descent of the soul from higher planes. It is said there: "Having become a mist He becomes a cloud, having become cloud, He rains down." Apparently it would mean that the soul had become a cloud, a mist &c. The Commentator corrects this misconception.

The phrases like "He becomes smoke," "He becomes a cloud" mean that the soul (*jīva*) dwells in smoke, dwells in the cloud, &c. (He moves when the smoke, or cloud, &c., moves, He remains stationary when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud &c. (The *Mukta Jīva* alone becomes an *Adhikârî Puruṣa*—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word *Parjanya* has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how *Parjanya* means etymologically the Great Father.

The word *Parjanya* means the Creator (*janya*) of the Great (namely of the four-faced *Brahmâ*, hence He is called the Great Father.

The Lord *Hari* in His five-times five forms dwells in the Sun &c. The heaven and the rest get their names of *dyu*, &c., because the Lord by dwelling therein gives His name to it.

(The Lord, for example, is called dyu "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchâgni Vidyâ, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God ; in other words as rūḍhi words they are God-names. Secondly they are names of objects).

ELEVENTH KHANDA.

MANTRA 1.

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रयुम्नो भाल्ल-
वेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला
महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति १

प्राचीनशालः औपमन्यवः Prâchînaśâlah, aupamanyavaḥ, Prâchînaśâla son of Upamanyu. सत्ययज्ञः पौलुषिः Satyayajñah Pauluṣiḥ, Satyayajña son of Puluṣa. इन्द्रयुम्नः भाल्लवेद्यः Indradyumnaḥ Bhallaveyaḥ, Indradyumna son of Bhallava. जनः शार्कराक्ष्यः Janaḥ Śârkarâkṣyaḥ, Jana son of Śârkarâkṣa. बुडिलः आश्वतराश्विः Buḍilāḥ Āśvatarâśviḥ, Buḍila son of Āśvatarâśva. ते Te, they. ह Ha, verily. एते Ete, these. महाशालाः Mahâśâlāḥ, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रियाः Mahâśrotriyāḥ, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together : having met. मीमांसांचक्रुः Mîmâṃsâṁ chakruḥ, held a discussion. कः Kaḥ, who, what marks has he. न Naḥ, our. आत्मा Ātmâ, the Ātman, the Lord called Vaiśvânara, who is adored by us. किं Kiṁ, what. ब्रह्म Brahma, Brahman.

1. Prâchînaśâla son of Upamanyu, Satyayajña son of Puluṣa, Indradyumna son of Bhallava, Jana son of Śârkarâkṣa, and Buḍila son of Āśvatarâśva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman.—366.

MANTRA 2.

ते ह संपादयाञ्चक्रुर्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तञ् हन्ताभ्यागच्छामेति तञ् हाभ्या-
जग्मुः ॥ २ ॥

ते Te, they. ह Ha indeed. संपादयाञ्चक्रुः Saṁpâdayâṁ chakruḥ, reflected, came to the conclusion. Not having come to any decision by discussing among themselves, they concluded to go to Uddâlaka to settle their dispute. They

thus expressed their this decision :—उद्दालकः आरुणिः Uddālakah Āruṇih, Uddālaka-son of Aruṇa भगवन्तः Bhagavantah, O Sirs. अयम् Ayam, this. संप्रति Saṁprati, at present. इमम् Imam, this. आत्मानम् वैश्वानरम्, The Lord called Vaiśvānara. अध्येति Adhyeti, knows most. तं Tam, him. हन्त Hanta, well. अभ्यागच्छामः Abhyāgachchhāmah, we may go. तं Tam, him. ह Ha, so. अभ्याजग्मुः Abhyājagmūh, they went.

2. They decided (to go to Uddālaka, saying): “Sirs there is that Uddālaka son of Aruṇa, who at present knows best this Ātman called Vaiśvānara. Well, let us go to him.” So they went to him.—366.

MANTRA 3.

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानी-
ति ॥ ३ ॥

स Sa, he, Uddālaka. ह Ha, then. संपादयांचकार Saṁpādayām, Chakāra, (knowing the object for which they had come) decided (that the fit teacher of those is some one else). प्रक्ष्यन्ति Prakṣyanti, will examine. मां Mām, me. इमे these. Mahāśālāḥ mahāśrotriyaḥ, the great sacrificers, the great scholars. तेभ्यः Tebhyah, to them. न Na, not. सर्वं Sarvaṁ, all. प्रतिपत्स्ये Pratipatsye, I shall tell. हन्त Hanta, well. अहम् Aham, I. अन्यम् Anyam, another. अभ्यनुशासानी Abhy-anuśāsāni, let me recommend as teacher.

3. But he decided: “Those great sacrificers and scholars will put questions to me and I can not tell them all: therefore let me recommend another teacher to them.”—367.

Note.—Query. Was Uddālaka unable to answer their questions, or was he under some pledge not to reveal the answer? The first view is more likely.

MANTRA 4.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं
वैश्वानरमध्येति तहन्ताभ्यागच्छामेति तहाभ्याजग्मुः ॥ ४ ॥

तान् Tān, to them. ह Ha, indeed. उवाच Uvācha, he said. भगवन्तः Bhagavantaḥ, O sirs. अश्वपतिः कैकेयः Aśvapati king of Kekaya country. Saṁprati, at present. Imam this. Ātmanam Vaiśvānaram the Lord called Vaiśvānara. Adhyeti, knows best. Tam, him. Ha, well. Abhyāgachchhāmah, let us go. Iti, thus. Tam, him. Ha, indeed, then. अभि-आ-जग्मुः Abhy-â-jagmūh, they went,

4. He said to them: “Sirs, Aśvapati king of Kekaya knows at present best this Ātman called Vaiśvānara. Well let us go to him.” They went to him.—368.

MANTRA 5.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-
हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ
हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो
दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्यः Tebhyah, to them. ह Ha. प्राप्तेभ्यः (to them) who had arrived. पृथक् Prīthak, separately, to each. अर्हाणि Arhāṇi, honors. कारयांचकार Kārayāṁ chakāra, caused to be shown or made. स Sa, he. ह Ha. प्रातः Prātaḥ, in the morning. संजिहानः Sañjihānaḥ, on rising, on leaving the bed. उवाच Uvācha, said. न Na, not. मे Me, my. स्तेनः Stenaḥ, thief. जनपदे Janapade, in kingdom न Na, not. कदर्यः Kadaryaḥ, a miser. न Na, not. मद्यपः Madyapaḥ, drunkard. न Na, not. अनाहिताग्निः Anāhitāgñiḥ, without fire-sacrificial altar. न Na, not. अविद्वान् Avidvān, ignorant. न Na, not. स्वैरी Svairi, adulterer. स्वैरिणी Svairiṇī, an adulteress. कुतः Kutah, how. (When there is no adulterer, where can be the adulteress). यक्ष्यमाणः Yakṣyamāṇaḥ, going to perform a sacrifice. वै Vai, verily. भगवन्तः Bhagavantah, O sirs. अहम् Aham, I. अस्मि Asmi, I am. यावत् Yāvat, as much. एकैकस्मै Ekaikasmai, to each one. ऋत्विजे Ritvije, to priest. धनं Dhanam, wealth. दास्यामि Dāsyāmi, I shall give. तावत् Tāvat, so much. भगवद्भ्यः Bhagavadbhyaḥ, to you sirs. दास्यामि, I shall give. वसन्तु Vasantu, dwell please, stay. भगवन्तः Sirs. इति Iti, thus.

5. When they arrived, the King caused proper honors to be paid to each of them separately. In the morning, after leaving his bed, he said to them : “(What makes you come here? Are you troubled by bad men? But there are no such people in this land). In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs ; and I shall give you, Sirs, as much wealth as I give to each Ritvij priest. So stay here please.”
—369.

MANTRA 6.

ते होचुर्योनैवार्थेन पुरुषश्चरेत्तद्वैव वदेदात्माग्नेवेऽं वैश्वा-
नरः संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

वे Te, they. ह Ha. ऊचुः Uchuḥ, said. येन ह एव अर्थेन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c. पुरुषः Puruṣaḥ, a man. चरेत् Charet, may go, may attain to release &c. ते Tañ, that. एव Eva, indeed. वदेत् May say: your honor may say. आत्मानम् एव इमं वैश्वानरं Ātmānam, eva imam Vaiśvānaram, that Vaiśvānara Self, even. संप्रति Samprati, at present. अध्येसि Adhyeṣi, thou knowest best. ते Tañ, that. एव Eva, alone. नाह, to us. ब्रूहि Brūhi, tell. इति Iti, thus.

6. They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvānara. Tell us that."—370.

Note.—Or the mantra may be translated: "Every man ought to say for what purpose he comes. You know at present that Vaiśvānara Self, tell us that."

MANTRA 7.

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
पूर्वाह्णे गतिच्छत्रदिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥
इत्येकादशः खण्डः ॥ १२ ॥

तान् Tān, to them. ह Ha. उवाच Uvācha, he said. प्रातः Prātaḥ, to-morrow. वः Vaḥ, to you. प्रतिवक्तास्मि Prativaktāsmi, I shall give answer. इति Iti, thus. ते Te, they. ह Ha. समित् पाणयः Samit pāṇayaḥ, with fuel in hand. पूर्वाह्णे Pūrvāhṇe, in the fore-noon. प्रतिचक्रीरे Pratichakramire, they approached; went again. तान् Tān, to them. ह Ha. अनुपनीय Anupaniya, without making them undergo the ceremony of pupilage. एतत् Etat, this. उवाच Uvācha, said.

7. He said to them: "I shall give you an answer to-morrow." They went again to him next morning, with sacrificial fuel in their hands. And he, without ceremony, said this to them.—371.

TWELFTH KHANDA.

MANTRA I.

औपमन्यव कं त्वमात्मानमुपास्ते इति दिवमेव भगवो राज-
न्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मान् पास्ते
तस्मात्तव सुतं प्रजुष्टासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava; कं Kañ, whom, under what name. त्वं Tvam, thou. आत्मानम् Ātmānam, the Vaiśvānara Self. उपास्ते Upāste, thou worshippest. इति Iti, thus. दिवम् Divam, Heaven. एव Eva, only. भगवः Bhagavaḥ, sire. राजन् Rājan, O king. इति Iti, thus. ह Ha. उवाच Uvācha, he said. एव

Eṣaḥ, this. वै Vai, verily. सुतेजाः Sutejaḥ, Sutejas. Great Refulgence. आत्मा वैश्वानरः Ātmā Vaiśvānara, the Vaiśvānara Self. अयम् Ayam, that. त्वम् Tvam, thou. आत्मानम् Ātmānam, Self. उपास्ते Upāste, thou worshipping. तस्मात् Tasmāt, therefore. तव Tava, in thy family. सुतं Sutaṁ, son. प्रसुतं Prasutaṁ, grandson. आसुतं Āsutaṁ, great grand son. Or these words may mean every kind of Soma libation called by these names. कुले Kule, in the house, family. दृश्यते Dṛīsyate, is seen.

1. "Aupamanyava! Under what name dost thou worship the Lord Vaiśvānara?" He replied: "As Dyu only (sportful), O holy King;" He said. "The Lord Vaiśvānara that thou worshipping is called Sutejas. Therefore in thy house there are seen sons, grandsons and greatgrandsons."—372.

Note.—The Lord under the name of Dyu the Sportful, upholds the heaven. Aupamanyava meditates on this particular aspect of the Lord only. He worships the Father in Heaven only: therefore his conception of God is incomplete. For Vaiśvānara means "pervading the whole humanity." The humanity functions on all the three planes, and not in heaven only. The worship of God, however imperfect, has its fruit, and so Aupamanyava has sons &c. But it has its drawbacks also. The next mantra mentions that.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन
इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अत्सि Atsi, thou eatest. अन्नम् Annam, food: *i.e.*, thou art healthy and can digest food. पश्यसि Paśyasi, thou seest. प्रियं Priyaṁ, pleasant things (like son &c.) अत्ति Atti, he eats. Annam, food. पश्यति Paśyati, he sees. प्रियम् Priyaṁ pleasant. भवति Bhavati, becomes. अस्य Asya, his. ब्रह्म-वर्चसम् Brahma-varcha-sam, Vedic glory. कुले Kule, in house. यः Yaḥ, who. एतम् Etam, this. एवम् Evam, thus. आत्मानम् वैश्वानरम् Ātmānam Vaiśvānaram, the Lord Vaiśvānara. विष्णु Viṣṇu. उपास्ते Upāste, meditates upon, worships. मूर्धा Mūrdhā, head. तु Tu, but. एषः Eṣaḥ, this. आत्मनः Ātmanaḥ, of the Self, of the Lord. इति इ इवाच Iti ha uvācha, thus he said. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen. Thou wouldst have been humiliated in discussion. यत् Yat, if. मां Māṁ, to me. न Na, not. आगमिष्यः Āgamiṣyaḥ, thou hadst come.

2. 'Therefore thou eatest food (*i.e.*, art healthy) and seest pleasant objects (prosperous). Whoever worships thus

that Lord Vaiśvânara becomes healthy, and prosperous and has Vedic glory in his house. But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me.'—373.

Note.—Any eligible who worships Viṣṇu thus gets this reward. But this aspect called Dyu and Sutejas is only the head of the Lord called Vaiśvânara the Universal Man. No one should think this knowledge is enough; for otherwise he would be humiliated in a discussion.

THIRTEENTH KHANDA.

MANTRA I.

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मान-
मुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप
आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं
कुले दृश्यते ॥ १ ॥

अथ Atha, then. ह Ha. उवाच Uvâch, he said. सत्ययज्ञं पौलुषिं To Satyayajña Pauluṣi. प्राचीनयोग्य Prâchinayogya, O thou elect from eternity. कं त्वं आत्मानम् उपास्से Kaṁitvaṁ âtmânam upâsse, under what name thou dost meditate on the Lord. आदित्यम् एव Âdityam eva, as the Attractor only, the Lord in the sun. विश्वरूपः Viśvarûpa, All-seeing. बहु Bahu, much.

1. Then he said to Satyayajña Pauluṣi: “O thou eternally elect! under what name dost thou worship the Lord Vaiśvânara?” He replied: “As Âditya (the Lord in the sun and attracting all): O holy King!” He said, the Lord Vaiśvânara that thou worshippingest is called Viśvarûpa the All-seeing. Therefore, in thy house is seen much and manifold wealth.—374.

MANTRA 2.

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽस्त्यन्नं पश्यसि प्रियमत्त्यन्नं
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वा-
नरमुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-
गमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

प्रवृत्तः Pravṛttaḥ, en. अश्वतरीयः Aśvatarī rathaḥ, a car with two mules. दासी Dāsī, slaves. निष्कः Niṣkaḥ, jewels. तु Tu, but. चक्षुः Chakṣuḥ; eye. अन्धः Andhaḥ, blind.

2. There are cars yoked with pairs of mules, slaves and jewels. Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me.—375.

FOURTEENTH KHAṆḌA.

MANTRA 1.

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स
इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वा-
नरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्वलय आयन्ति पृथग्र-
थश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vaiyāghrapadya! वायुम् Vāyum, the Lord in the Air: called Wisdom-Life (vā=knowledge; āyus=life). पृथग्वर्त्मा Prīthagvartmā, having diverse course, for the Lord as Vāyu can perform that which Vāyu simply can never do. पृथक् Prīthak, diverse. बलयः Balayaḥ, offerings. आयन्ति Āyanti, come. रथश्रेणयः Rathaśreṇayaḥ, rows of cars. अनुयन्ति Anuyanti, follow.

1. Then he said to Indradyumna Bhāllaveya: "O Vaiyāghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Vāyu (the Lord in Vāyu and called Knowledge-Life), O holy King!" He said: "The Lord which you meditate on is the Lord Vaiśvânara, called Prīthagvartmā (the unusual, the mysterious). Therefore offerings come to you in mysterious ways and rows of cars follow you.—376.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आ-
त्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति । २
इति चतुर्दशः खण्डः ॥ १४ ॥

प्राणः Prāṇah, the life breath. उदक्रमिष्यत् Udakramiṣyat, would have gone out.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous : has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me.—377.

FIFTEENTH KHANDA.

MANTRA 1.

अथ होवाच जनः शार्कराक्ष्यं कं त्वमात्मानमुपास्ते इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥१॥

आकाशः Ākāśah, the Lord in Ākāśa, and called also Ākāśa because He is all (ā) luminous (Kāśa). बहुलः Bahulah, much : full. प्रजया Prajayā, with offspring. धनेन Dhanena, with wealth.

1. Then he said to Jana : “ O Śārkarākṣya ! Under what name dost thou worship the Lord Vaiśvânara ?” He replied : “ As Ākāśa (All-light and support of ether) : O holy King.” He said : “ The Lord that thou worshippest is the Lord Vaiśvânara called Bahula (full). Therefore, you are full of offspring and wealth.—378.

MANTRA 2.

अत्स्यन्नं पश्यति प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेष आत्मन इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोहः Sandohah, the trunk : the middle part of the body. व्यशीर्यद् Vyasiyat, would have perished.

2. Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me.—379.

SIXTEENTH KHANḌA.

MANTRA 1.

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं रयिमान्पुष्टिमानसि॥१॥

अपः Apah, water : the All-pervading रयिः Rayih, wealth : the giver of
delight (rati). रयिमान् Rayimān, possessing wealth. पुष्टिमान् Puṣṭimān, flourish-
ing.

1. Then he said to Buḍila Āśvatarāśvi : “O Vaiyâ-
ghrapadya ! Under what name dost thou worship the Lord
Vaiśvânara ?” He replied, “As Apas (the Lord pervading
the water, and called Apas or All-pervading : O holy king !)
He said “The Lord, that thou worshipping is the Lord Vaiś-
vânara called Rayi (the Delight-maker). Therefore thou
art wealthy and flourishing.”—380.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेष आत्मन
इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वस्तिः Vastih, bladder : the loins. भेत्स्यद् Bhetsyat, burst : broken.

2. Therefore thou art healthy and prosperous.
Whoever, worships thus that Lord Vaiśvânara becomes
healthy and prosperous, and has Vedic glory in his house.
That however, is but the loins of the Lord : and your loins
would have broken, if you had not come to me.—381.

SEVENTEENTH KHANḌA.

MANTRA 1.

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठाता वैश्वानरो

यं त्वमात्मानमुपास्ते तस्मात् प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

पृथिवी Prithivī, earth. The Lord supporting the earth, and called Prithivī because all expansive or Vast. प्रतिष्ठा Pratiṣṭhā, firm rest or support.

1. Then he said to Auddālaka Âruni "O Gautama! Under what name dost thou worship the Lord Vaiśvânara?" He replied : "As Prithivī (the Lord supporting the earth, and so-called because He is vast), O holy King." He said : "The Lord that thou worshippest, is the Lord Vaiśvânara called Pratiṣṭhā (firm stay)". Therefore, thou standest firm with offspring and cattle.—382.

MANTRA 2.

अतस्यन्नं पश्यसि प्रिययत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Pādaū, two feet. व्यम्लास्येताम् Vyamlāsyetām, would have broken : shrunk.

2. Therefore, thou art healthy and prosperous. Whoever, worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me.—383.

EIGHTEENTH KHANDA.

MANTRA 1.

तान्होवाचैते वै खलु यूयं पृथग्विमनात्मानं वैश्वानरं विद्वा-
ः सोऽन्नमात्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नः ति
॥ १ ॥

तान् Tān, to them. ह Ha. उवाच Uvācha, he said. एते Ete, these. वै Vai, indeed. खलु Khalu, verily. यूयं Yūyañ, you. पृथक् Prīthak, separate, many. इव Iva, like, as if for there is in reality no difference in the various parts of Lord's body. इमम् Imam, this. आत्मानम् Ātmanam, Self, Lord. वैश्वानरम् Vaiśvānaram. विद्वांसः Vidvāṁsaḥ, ye knowing. अन्नम् Annam, food. अत्थ Attha, ye eat. But he who worships the Lord in His entirety has the following fruit. यः Yaḥ, who, the eligible. तु Tu, but. एतम् Etam, that Ātman. एवम् Evam, thus. प्रादेशः Prādeśa, a span : the size of the heart. मात्रम् Mātram, measure. अभिविमानम् Abhivimānam, boundless, limitless, immeasurable : abhi=all round, vi=lost, not having : mānam=measure, whose all circumscribing limits are gone. In other words, all-pervading. आत्मानम् वैश्वानरं Ātmānam Vaiśvānaram, the Lord of Universal Humanity. उपस्ते Upaste, meditates, worships. स Sa, he. सर्वेषु लोकेषु Sarveṣu lokeṣu, in all worlds. सर्वेषु भूतेषु Sarveṣu bhūteṣu, in all beings. सर्वेषु आत्मसु Sarveṣu Ātmaṣu, in all Selves. अन्नम् अन्ति Annam atti, eats food.

1. Then he said to all six of them :—"Now you verily, knowing this Vaiśvānara Lord as if many, eat your food (*i. e.*, have got your small reward). But he who worships this Lord Vaiśvānara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selves.—384.

Note.—Man can worship the Lord best in his heart, while Devas worship Him as Limitless. The reward above mentioned is more appropriate for Devas than Men. But Men may rise to the rank of Devas.

MANTRA 2.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्वि-
श्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो वस्तिरेव रयिः पृथि-
व्येव पादावुर एव वेदिलोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहा-
र्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. ह Ha. वै Vai, verily. एतस्य Etasya, of this. आत्मनः Ātmanah, of the Self. वैश्वानरस्य Vaiśvānarasya, of Vaiśvānara. मूर्धा Mūrdhā, head. एव Eva, even. सुतेजा Sutejas. चक्षुः Chakṣuḥ, eye. विश्वरूपः Viśva-rūpa. प्राणः Prāṇaḥ, Life breath. पृथग्वर्त्मा Prīthagvartmān. संदोहः Sandohaḥ, the trunk. बहुलः Bahulaḥ. वस्तिः Vastiḥ, bladder, loins. एव Eva, even. रयिः Rayiḥ, rayi. पृथिवी Prīthivī, the earth. एव Eva, even. पादौ, Padau, two feet. उरः Uraḥ, the chest. एव even. वेदिः Vediḥ, the altar. लोमानि Lomāni, the hairs. बर्हिः Barhiḥ, the grass. हृदयं Hṛidyañ, the heart. गार्हपत्यम् the Gārha-patyam, fire. मनः Manaḥ, the mind. अन्वाहार्यपचनः the Ānvahārya, fire. आस्यं Āsyam, the mouth. आहवनीयः the Āhavanīya, fire.

2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvâhârya-fire and the mouth the Âhavanîya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvânara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Gârhapatya, Anvâhârya and Âhavanîya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयः स यां प्रथमामाहुतिं जुहु-
यात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Tat, then, at the time of eating. यद् Yat, what. भक्तम् Bhaktam, food. प्रथमम् Prathamam, first. आगच्छेन् Âgachchhet, may come (towards the mouth). तत् Tat, that. होमीयम् Homîyam, the homa material. सः Sah, he, the eater. यां Yâm, what. आहुतिम् Âhutim, oblation. प्रथमां Prathamâm, first. जुहुयात् Juhuyât, may offer. तां जुहुयात् Tām Juhuyât, let him offer that. प्राणाय स्वाहा इति Prâṇaya Svâhâ iti, with the mantra “Svâhâ to Prâṇa.” प्राणः Prâṇah, the Prâṇa. तृप्यति Tripyati, is satisfied.

1. At the time of eating, the first morsel that is taken (should be considered as) a Homa material. The first oblation that he offers, let him do so with the mantra “Prâṇâya Svâhâ,” Then Prâṇa is satisfied.—386.

MANTRA 2.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादितस्तृप्य-
त्तद्विष्टे तृप्यति दौस्तृप्यति दिवि तृप्यन्तं यत्किंच यौश्चादि-
त्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

प्राणे Prāṇe, when the Prāṇa. तृप्यति Tripyati, being satisfied. चक्षुः Chakṣuḥ, the eye : another name of Prāṇa. तृप्यति Tripyati, is satisfied. चक्षुषि तृप्यति Chakṣuṣi Tripyati, when the eye is satisfied. आदित्यः Âditya, the sun, another name of Prāṇa. Tripyati, is satisfied. Âditye tripyati, the sun being satisfied. द्यौः Dyauḥ, the heaven: The wife of Vāyu. दिवि तृप्यन्ताम् Divi Tripyantyām, the wife of Vāyu being satisfied. यत् किम् Yat kim, Brahmā called Yat Kim. Yat = wisdom. Kim = Pleasure, intelligence and bliss. च Cha, and द्यौः च आदित्यः च Dyauḥ cha Âdityaḥ cha, the wife of Vāyu and the sun. अधितिष्ठतः Adhitiṣṭhataḥ, rule over (the eastern gate of the heart). तत् Tat, that (Brahmā). तृप्यति Tripyati is satisfied. तस्य Tasya, His (Brahma's). तृप्तिं Triptim, satisfaction. अनु Anu, after, following. तृप्यति Tripyati, is satisfied (the sacrificer). गजया Prajaya, with offspring. पशुभिः Paśubhiḥ, with cattle. अन्नाद्येन Annadyena, with health, with power to confer beatitude on another, magnanimity. तेजसा Tejasā, energy, with brightness, with bliss. ब्रह्मवर्चसेन Brahmavarchasena, with Vedic glory.

2. When the Prāṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vāyu (Dyau) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied. The Dyau (consort of Vāyu) and the Sun rule (the Eastern gate). When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health, and energy and intellectual splendour.—387.

Note.—Thus the Eastern gate-keepers are the Wife of Vāyu and the Sun—Dyau and Âditya. The three words Prāṇa, Eye and the Sun refer to one and the same entity. But Prāṇa is an aspect of Vāyu. So practically the Eastern gate-keeper is Vāyu and his wife, here called Dyau.

TWENTIETH KHANḌA.

MANTRA I.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यान-
स्तृप्यति ॥ १ ॥

अथ Atha, then. यां Yāñ, what. The words are the same as in mantra 1 of the last Khanḍa, except that व्यान is substituted for प्राणः.

1. Then when he offers the second oblation let him offer it saying : “Apanaya Svâhâ,” The Apana is satisfied.—388.

MANTRA 2.

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दि-
शश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुवृत्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyāne Tṛipyati, Vyāna being satisfied. श्रोत्रम् Śrotram, the Ear. Tṛipyati, is satisfied. श्रोत्रे तृप्यति Śrotre Tṛipyati, the Ear being satisfied. चन्द्रमाः Chandramāḥ, the Moon. तृप्यति Tṛipyati, is satisfied. चन्द्रमसि तृप्यति Chandramasi Tṛipyati, the Moon being satisfied. दिशः Diśaḥ, the quarters : the spouse of Vāyu called Diśaḥ. तृप्यन्ति Tṛipyanti, are satisfied. दिक्षुः तृप्यन्तीषु Dikṣu Tṛipyantiṣu, the quarters being satisfied. यत्किञ्च Yat kim cha, the Lord of Wisdom and Bliss. दिशः च चन्द्रमाः च अधितिष्ठन्ति Diśaḥ cha chandramāḥ cha Adhi-tiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति : Tat tṛipyati, He the Lord being satisfied. The rest as above.

2. When the Vyāna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vāyu (Diś) is satisfied, when the the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss (Vāyu) is satisfied. The (Diś) consort of Vāyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour.—389.

Note.—The Southern gate-keepers are the Wife of Vāyu and the Moon. But Vyāna. Ear and Moon are identical, being the same as Vyāna, and Vyāna is an aspect of Vāyu, Thus the Southern gate-keeper is also Vāyu along with his consort, here called Diśaḥ.

TWENTY-FIRST KHANDA.

MANTRA 1.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

तृतीयां Tṛityām, in the third. अपानाय स्वाहा Svāhā to Apāna.

1. Then when he offers the third oblation let him offer it saying "Apânâya Svâhâ." The Apâna is satisfied.—390.

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी
चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vāk, speech. अग्निः Agniḥ, fire. पृथिवी Prithivī, the earth : Śrī, the consort of Vāyu. Prithivī cha agniḥ cha adhiṣṭhah the Earth and Fire rule (the Western-gate).

2. When the Apâna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Prithivī is satisfied, when the Prithivī is satisfied, the Lord of Wisdom and Bliss (is satisfied). Prithivī and Fire rule (the Southern gate). When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—391.

Note.—The Western gate-keepers are the Fire and the consort of Vāyu. But Apâna, Agni and Vāk are identical. And Apâna himself is an aspect of Vāyu. Thus the Western gate-keeper is also Vāyu along with his consort, here called Prithivī. I am however, doubtful about this. Śrī identified with Prithivī, may be the Śrī (wife of Viṣṇu). The Western gate-keepers would be Apâna and Śrī. Out of the five gates, the consort of Vāyu is certainly in the three—East, South and North. The doubt is about the Western and the Central gates—where Śrī and Lakṣmī are introduced.

TWENTY-SECOND KHAṆḌA.

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समा-
नस्तृप्यति ॥ १ ॥

चतुर्थीम् Chaturthim, fourth. समानाय स्वाहा Svahā, to Samāna.

1. Then when he offers the fourth oblation, let him offer it saying "Samânâya Svâhâ." Thus the Samâna is satisfied.—392.

MANTRA 2.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samāne, the Samâna being satisfied. मनः Manah, the mind. पर्जन्यः Parjanya, Indra. विद्युन् Vidyut, the lightning : the consort of Vāyu.

2. When the Samâna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vāyu) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied. Vidyut (the consort of Vāyu) and Indra rule the Northern gate. When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—393.

Note.—The Northern gate-keepers are Indra and the consort of Vāyu. But Samâna, Manah and Indra are identical : and Samâna itself is a form of Vāyu. Thus the Northern gate-keeper is also Vāyu along with his consort, here called Vidyut.

TWENTY-THIRD KHANDA.

MANTRA 1.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीम् Pañchamīm, the fifth. उदानाय स्वाहा Udānāya Svahā, Svahā to Udāna.

1. Then when he offers the fifth oblation let him offer it saying "Udânâya Svâhâ." Then the Udâna is satisfied.—394.

MANTRA 2.

उदाने तृप्यति त्वकूतृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधि-
तिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायुः Vāyuh, Vāyu. आकाशः the Ākāśa, the wife of Vāyu.

2. When the Udāna is satisfied, the Vāyu is satisfied, when the Vāyu is satisfied, the Ākāśa is satisfied, when the Ākāśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vāyu and ĀKĀŚA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour.--395.

Note.—Vāyu and Ākāśa are not different but one and the same—identical. In the Devasūi Vidya (III 13-5) Udāna, Vāyu and Ākāśa are taught as identical. In conformity with that passage, Vāyu and Ākāśa and Udāna are taken here also as identical. But in the phrase “Vāyu and Ākāśa rule the Upper gate”—Ākāśa is to be explained as separate from Vāyu. This Ākāśa is Vāyu—Lakṣmi, and therefore different from that Ākāśa which is identical with Vāyu.

The Central gate-keepers are similarly Udāna and Vāyu's consort. For Udāna, Vāyu and Ākāśa are identical. But Udāna himself is an aspect of Vāyu. Thus the Central gate-keeper is also Vāyu along with his consort here called Ākāśa. I am doubtful here also. Does Ākāśa mean here the consort of Vāyu, or Lakṣmi the wife of Viṣṇu. I am inclined to the latter view.

TWENTY-FOURTH KHAṆḌA.

MANTRA 1.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक् तत्स्यात् ॥ १ ॥

स Sa, he. यः Yaḥ, who. इदम् Idam, this, Vaiṣvānara. अविद्वान् Avidvān, not knowing. अग्निहोत्रम् Agnihotram, Agnihotra, prāṇa offering. जुहोति Juhoti, offers oblation. यथा Yathā, as. अङ्गारान् Aṅgārān, live coals. अपोह्य Apohya, removing. भस्मनि Bhasmani, in ashes: on dead ashes. जुहुयान् Juhuyāt, may offer oblation. तादृक् Tādṛik, so, like that. तत् Tat, that. स्यात् Syāt, may be, will be,

1. He who, not knowing this Lord Vaiśvânara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु
सर्वेषु भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but. यः Yaḥ, who. एतद् Etad, that Lord, that form of Vaiśvânara. एवम् Evam, thus विद्वान् Vidvân, knowing. अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra. तस्य Tasya, his, of him. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. सर्वेषु Sarveṣu, in all. भूतेषु Bhûteṣu, in beings. सर्वेषु Sarveṣu, in all. आत्मसु Âtmasu, in Selves. हुतम् Hutam, offered. भवति Bhavati, becomes.

2. But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds.—397.

Note.—By offering Prâṇic oblation to the Vaiśvânara within himself, he in a way offers it to all egos.

MANTRA 3.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवःहास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तत् Tat, that यथा Yathâ, as. इषीका Iṣikâ, the Iṣikâ reed. तूलम् Tûlam, fibre, the upper part or point of the reed. अग्नौ Agnau, in fire. प्रोतं Protam, thrown; entered. प्रदूयेत Pradûyeta, is burnt, turned to ashes. एवं Evam, thus. ह Ha, indeed. अस्य Asya, his. सर्वे Sarve, all. पाप्मानः Pâpmânaḥ, sins. प्रदूयन्ते Pradûyante, are burnt. यः Yaḥ, who. एतद् Etad, that. एवम् Evam, thus. विद्वान् Vidvân, knowing. अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra.

3. As the tuft of the Iṣikâ reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra.—398.

MANTRA 4.

तस्मादु हैवविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि
हैवास्य तद्वैश्वानरे हुतस्यादिति तदेष श्लोकः ॥ ४ ॥

तस्माद् Tasmât, therefore. उ U. ह Ha. एवंविद् Evamvit, who knows thus. यद्यपि Yadyapi, if even. चण्डालाय to a chaṇḍâla. उच्छिष्टम् Uchchhiṣṭam, the offals, the remaining food. प्रयच्छेद् Prayachchhed, were to give. आत्मनि Âtmani,

in the Self. इ Ha. एव Eva. अस्या Asya, his, of the chaṇḍāla. तत् Tat, that stale food. वैश्वानरे In the Vaiśvānara. हुतं Hutaṁ, offered. स्यात् Syāt, will be.

4. Therefore indeed, if such a knower gives what is left of his food to a chaṇḍāla even, it would be offered in the Vaiśvānara Self of the Chaṇḍāla.—399.

Note.—The food once consecrated by being offered to the Lord, by a person who knows the Prāṇa-Agnihotra retains its purity even when eaten by an ignorant savage. The Lord, who is in the chaṇḍāla even, is satisfied by that food; and such food produces spiritual results in the body of the chaṇḍāla.

MANTRA 5.

यथेह चुधिता बाला मातरं पर्युपासत एव५ सर्वाणि भूता-
न्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

षष्ठोऽध्यायः ॥ ६ ॥

तद् Tat, that, on this point. एष Eṣa, this. श्लोकः Ślokaḥ, stanza. यथा Yathā, as. इह Iha, here. चुधिताः Kṣudhitāḥ, hungry. बालाः Balāḥ, children. मातरम् Mātaram, to mother. पर्युपासते Paryupāsate, surround, entreat. एवं Evam, thus. सर्वाणि Sarvaṇi, all. भूतानि Bhūtāni, beings. अग्निहोत्रं Agnihotra. उपासते Upāsate, sit round; have recourse.

5. On this is the following Stanza:—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.—400.

Note.—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge: otherwise it is waste of energy and time—pouring ghee on ashes and not on fire. It is the Lord in His Five-fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-ātmic Guide—who must be the only object of worship: under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvānara—the Humanity.

MADHYA'S COMMENTARY.

Thus in the previous Khaṇḍas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme. The same subject is taught in the subsequent khaṇḍas also, but under the name of Vaiśvānara Vidyā.

The word Mahāśāla (XI. I) does not mean a lord of a big house; nor does the word Māhāśrottriya (XI. I) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvānara Vidyā:—

“He who performs fully a great sacrifice every year is called Mahāśāla; while he is styled Mahāśrottriya who fully knows the Vedas and their meaning.

The names like Dyu, Sutejās, &c., are applied to Vaiṣvānara. They do not mean heaven, &c., but are epithets of God, called here Vaiṣvānara. Aupomanyava said he worships, Dyu: to which the king said this is Vaiṣvānara Sutejās. These two words Dyu and Sutejās (XII. I) are explained now.

“The Lord is called Dyu because He is sportful ($\sqrt{\text{divu}}$ to play), and because He is the support of heaven (dyu=heaven), He is called Sutejās because He is extremely refulgent, or full of great energy (tejas=heat). The head of Viṣṇu is the support of heaven—(i.e., the heaven is contained in the head of the Lord).

In khaṇḍa 13, Satyajajña says, he worships, Âditya: to which the king replies, this is Viśvarûpa form. These two words Âditya and Viśvarûpa are now explained.

“The eyes of Viṣṇu are called Viśva rûpa because they see fully all forms (Viśva=all, rûpa=forms: nothing is concealed from the sight of the Lord). The Lord is called Âditya because He takes up all lives, (âdâna=attracts, seizes), and because He is the refuge of the sun (Âditya=sun) for ever.

Indradyumna says, he worships Vāyu. To which the king replies: he is Prithagvartmân. These two words (XIV. I) are now explained.

“The breath (Prâṇa) of Hari accomplishes that which can never be attained by the breath of Vāyu &c., hence He is called Prithagvartmân—of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called Vāyu, because He is Intelligence and Life (vâ=wisdom, âyus=life): and because Vāyu is ever refuged in Hari and (made capable through Him to accomplish that which he otherwise would not have been able to do: in other words, God is called Vāyu because He gives the power to Vāyu to perform all deed).

Jana Śārkarākṣya says, he worships âkâśa. The king says that âkâśa is bahula. These two words (XV. I) are now explained.

“The Lord is called Bahula because He is full (bahu=all, full). He is named Âkâśa because the middle portion of the body of Viṣṇu, the Lord of Ramâ, is shining (kâśa=light).

Buḍila Aṣvatarāṣvi says that he meditates on Apas. The king says, it is Rayi form of Lord. The two words (XVI. I) are now explained.

“The Lord is called Apas, because He is all-pervading (ap=to pervade). He is called Rayi because He causes delight (ra=joy). The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called Âkâśa and Apas. He is called Pṛithivî because of His vastness (prathana=expanse). He is called Pratiṣṭhâ because He is the firm stay (pra=best, sthâ=support, stay). The Pṛithivî is so called because it rests in or within the two feet of the Lord Viṣṇu. (The earth is His foot stool).

Thus all the cosmos is contained within the body of the Lord—heaven in his head, the sun in His eyes, the ether in His lungs, the waters in His bladder, the earth in His feet—the five worlds in these five portions of His body. Says an objector: The Śruti says, tad Viṣṇoḥ paramam^a padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this, the Commentator says:—

“The word pāda (foot) is sometimes used to denote the whole body (—a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ the word padam denotes the head &c. (That is the whole body of Viṣṇu is spread in space: the heaven being in His head). See Māṇḍukya Upaniṣad where the word pāda is used to denote the whole body of Vaiśvānara.

• “The words Prāṇa, Chakṣuḥ, and Āditya (in XIX 2) refer to one and the same deity who is the door-keeper of the eastern gate of Viṣṇu: similarly Vyāna, Śrotra and Chandramās (20-2) are the names of the deity who is the southern door-keeper of Viṣṇu; similarly Vāk, Apāna and Agni are the names of the western door-keeper: so also Samāna, Indra and Mind are names of northern door-keeper. Udāna and Vāyu and Ākāśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note.—The five door-keepers mentioned in Adhyāya Third, Khaṇḍa Thirteenth are referred to in this Adhyāya, Khaṇḍas 19 to 23. Now in Adhyāya Third, the Prāṇa, Chakṣus and Āditya are applied to one and the same person, namely to the eastern gate-keeper; the same words used in V. 19 must therefore refer to the same gate-keeper. Similarly with the others. The Third Adhyāya merely mentions these gate-keepers: here in the Fifth Adhyāya, oblation to these is taught. The following table will remind the readers as to the names of these gate-keepers:—

Directions.	Third Adhyāya.	Fifth Adhyāya.
East.—The sun	... Called the Eye and Prāṇa also	... Dyau.
South.—The moon	... Called the Ear and Vyāna also	... Diś.
West.—The Fire	... Called the Speech, and Apāna also	... Prithivī.
North.—Indra	... Called the Mind and Samāna also	... Vidyut.
Central—Vāyu	... Called the Ojas and Udāna also.	

But in v. 23 it is said Vāyus^a cha Ākāśas^a cha adhiṣṭhataḥ “Vāyu and Ākāśa rest.” This shows that Vāyu and Ākāśa are two entities and not one and the same. The Commentator removes this doubt.

“The Vāyu here is indwelt by Lakṣmī and so is different (from the Vāyu mentioned in the first part of this khaṇḍa).

In these khaṇḍas, 19 to 23 there occur the words Dyau, in conjunction with Āditya, Diś with Chandramās, Prithivī with Agni, and Vidyut with Parjanya. To whom do these four words Dyau, Diś, Prithivī and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the “wife of Vāyu” while Prithivī means Śrī.

“By the word Prithivī (XXI. 2) reference is made to Śrī only. The words Dyau and Diś—and Vidyut refer to Vāyu’s wife indeed,

Note.—The Śrī mentioned here is also the consort of Vāyu, and not the Highest (?).

It is said in these khaṇḍas (19 to 23) “if Âditya being satisfied, Dyū is satisfied &c.” How the satisfaction of A can satisfy B? To this the Commentator answers.

“These gate-keepers (of the respective quarters and called Prithivī &c.) are all founded in the scatheless faultless Lord Nârâyaṇa—He is their support (and hence when they are satisfied the Lord is satisfied).

In these khaṇḍas (19 to 23) the words. यत् किम् occur, several times. They do not mean “whatever,” but refer to the Lord.

“Viṣṇu is called yat, because his form is Intelligence (yâ=to go, to know): He is kim because he is essentially bliss. (ka=joy).

The five phrases ‘tat tripyati’—‘That (Lord) is satisfied’—are now explained; when these (gate-keepers) are satisfied, Hari is satisfied; for He is the Beloved of these.

The sacrificer gets not only reward in this world, but in mukti also he is happy.

“Men obtain the Lord Keśava through the grace of the Sun the gate-keeper of the east. (They enter the Divine Presence by the east). The Pitris reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Agni by the Western gate, the Rîṣis reach Him through the help of Indra by the Northern gate; the higher Suras like Śiva, &c., reach Him by the Central gate through the grace of Vāyu. It is not only the grace of the five gate-keepers which is necessary to obtain entrance into the Presence, but the grace of the Supreme is also necessary.” Through the grace of Viṣṇu called Vaiśvânara, and by right knowledge is obtained always entrance to the Divine Presence.”

Can all obtain this full knowledge of Vaiśvânara? To this, the Commentator answers.

“The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvânara: (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitris, Gandharvas, and Rîṣhis) according to their competency.” Thus it is in the Vaiśvânara-Vidyâ.

Note.—The doctrine of Vaiśvânara must refer to the Supreme Brahman and not to Fire called Vaiśvânara. In fact, Vaiśvânara here means the Supreme Lord.

The section (khaṇḍas 11 to 24) starts with the question “Who is our Âtman? Who is Brahman?” The answer to it is. “Vaiśvânara.” (Therefore Vaiśvânara, must mean here, Brahman, and not Fire).”

(Similarly in the Māṇḍukya Upaniṣad the term Vaiśvânara is applied to the Lord).

“This Âtman has four feet. The Eater of the gross, Vaiśvânara is the first foot.” (M. Up. I.)

Similarly the Vedânta Sûtras also explain Vaiśvânara to mean Viṣṇu, in this passage (Vedânta Sûtras I. 2. 24.)

“Vaiśvânara is Brahman only on account of the common term being qualified by a distinguishing epithet.”

Note.—The term Vaiśvânara applies both to Agni and Viṣṇu, but in this passage it denotes Viṣṇu only, because of the epithet Âtman applied to it.

Similarly in the Gitâ, the Lord says the same.

“I as Vaiśvânara, dwelling in the bodies of all men.” (Gitâ XV 14).

From all these and other passages we conclude that Vaiśvânara means the Lord Viṣṇu.

So the Vaiśvânara Vidyâ is really Brahma-Vidyâ; and no inferior Vidyâ. See the *Puruṣa Sūkta* of the *Rig Veda*: where also Heaven is said to be the head of the Lord, and so on. The allegory of the *Puruṣa Sūkta* is reproduced in this *Vaiśvânara Vidyâ* of the *Chhândogya Upaniṣad*.

Says an objector :—

In *khaṇḍa* 23 mantra 2 it is said ‘Vâyus̥ cha Âkâśas̥ cha adhiṭiṣṭhataḥ.’ Here the verb is in the dual number, showing that Vāyu and Âkâśa are *two* different things. But in the same mantra, in a previous passage, Vāyu and Âkâśa are said to mean one and the same thing. How do you explain this anomaly? To this the Commentator answers.

In the *Deva-Suṣi-Vidyâ* (Third *Adhyâya* 13 *Khaṇḍa* Mantra 5) we read: “He is Udâna, He the Vāyu, He the Âkâśa.” This shows that Vāyu and Âkâśa are *identical*; and therefore in the previous passage (v. XXIII. 2) we have explained it so, in conformity with the former passage (XIII 5). But in the subsequent passage (Vâyus̥ cha Âkâśas̥ cha adhiṭiṣṭhataḥ) Vāyu is separate from Âkâśa, for the same Vāyu when permeated (âviṣṭa) by Lakṣmî is called âkâśa.

Thus Vāyu is both Âkâśa and not Âkâśa. The Lakṣmî—permeated Vāyu is Âkâśa; of the second passage the simple Vāyu is not so. In fact, the word Âkâśa has several meanings :—

The *Vighneśa* (*Ganeśa*) is called Âkâśa, the Vāyu is called Âkâśa, Lakṣmî is called Âkâśa, and the Supreme Lord Hari is also called Âkâśa. Thus in the *Śabda Nirṇaya*.

Note.—Thus in mantra v. 23.2. Âkâśa is used in the first passage as identical with Vāyu, in the second as meaning Lakṣmî.

But it is said all the limbs of the body of the Lord are identical, there is no difference between them. The body of the Lord is a homogeneous substance with no differences in it. How is it then that different names like *Sutejâs*, &c., are given to the various limbs of the body of the Lord? To this the Commentator answers.

The various limbs of the body of the Lord of Lakṣmî (*Hari*) are named here as *Sutejâs*, *Viśvarûpa*, &c., (not because there is any difference between these) but because in the sight of ordinary people, they appear to be different. In reality there is no difference—all is one substance. (*Ibid*).

SIXTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ श्वेतकेतुर्हारीण्ये आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मितकुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

श्वेतकेतुः Śvetaketuh. इ Ha, Indeed, verily, once. आरुणेयः Āruṇeyaḥ, son of Āruṇa or grandson of Aruna. आस Āsa, was. तं ह Tam ha, to him, once. पिता Pitā, father. उवाच Uvācha, said. श्वेतकेतो Śvetaketu, Oh Śvetaketu. वस Vasa, dwell. ब्रह्मचर्यम् Brahmacharyam, as a student *i.e.*, living in the house of Gurū in order to study the vedas. न Na, not. वै Vai, verily. सोम्य Soma, O child. अस्मत् Asmat, in our. कुलीनः Kulīnaḥ, belonging to one's family or race. अननूच्य Ananūchya, not without studying (the Vedas). ब्रह्मबन्धुः Brāhma bandhuh, a Brāhmaṇa by birth. He is a Brāhma-bandhu who has Brāhmaṇa as or kinsman. इव Iva, like. भवति Bhavati, becomes, इति Iti, thus.

1. There lived once Śvetaketu Āruṇeya. To him his father said “Śvetaketu, go to the house of a teacher to study the Vedas; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brāhmaṇas.—401.

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तं ह पितोवाच श्वेत-
केतो यन्तु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत
तदादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed. द्वादश-वर्ष Dvādaśa-varṣaḥ, being twelve years old. उपेत्य Upetya, having arrived at the house of Gurū. चतुर्विंशति Chaturviṃśati, twenty-four. वर्षः Varṣaḥ, years. सर्वान् Sarvān, all. वेदान् Vedān, vedas. अधीत्य Adhītya, having studied. महामनाः Mahāmanāḥ, self-conceited. अनूचानमानी Anūchānamāni, thinking I have nothing to study. स्तब्धः Stabdhah, stern, arrogant. एयाय Eyāya, returned. तं Tam, to him. इ Ha, verily. पिता Pitā, father. उवाच Uvācha, said. यत् Yat, that, when. नु Nu, now. सोम्य Somya, O child. इदम् Idam, this. महामनाः Mahāmanāḥ, self-conceited. अनूचानमानी Anūchānamāni, considering well-read. स्तब्धः Stabdhah, arrogant. असि Asi, thou art. उत Uta, well. तम् Tam, that. आदेशम् Adeśam, instruction. अप्राक्ष्यः Aprākṣyaḥ, have you asked,

2. Having gone when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him ; “Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction.—402.

MANTRA 3.

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥३॥

येन Yena, by which, by hearing which. अश्रुतम् Aśrutam, unheard, the devas and the karmas not learnt from any body. श्रुतम् Śrutam is heard, becomes known. भवति Bhavati, does become. अमतम् Amatam, not thought of inconceivable. मतम् Matam, understood, conceivable. अविज्ञातम् Avijñātam, not known, not meditated. विज्ञातम् Vijñātam, meditated, known. इति It, thus. कथम् Katham, how, and what. नु Nu, now. भगवः Bhagavaḥ, O Sir. स Sa, that. आदेश Aśeṣaḥ, teaching, instructions. भवति Bhavati, is इति Iti, thus.

3. By hearing about which we hear (learn about) that which was never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before. Śvetaketu replied “What is that instruction, Sir.”—403.

MANTRA 4.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं
वेकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥४॥

यथा Yathā, as. सोम्य Somya, O child, O son. एकैक Ekena, by one. मृत्पिण्डेन Mṛtipiṇḍena, by a clod of earth or clay. सर्वम् Sarvam, all. मृन्मयम् Mṛinmayam, made of earth, made of clay. विज्ञातम् Vijñātam, known. स्यात् Syāt, becomes. वाचा Vāchā, by speech, by the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikāraḥ, modification, change. नामधेयम् Nāmadheya, the name. मृत्तिका Mṛittikā, (the word mṛitikā). इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, eternal.

4. The father replied “My dear child, as by knowing one clod of clay, all that is made of clay is made known, (by its similarity to clay), so is that instruction : or as by knowing the true word Mṛittikā all other words (like mitti,

mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—404

MANTRA 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं
विकारो नामधेयं लोहमिति सत्यम् ॥ ५ ॥

यथा Yatha, a- सोम्य Somya, O' child एकेन Ekena, by one लोहमणिना Lohamaṇinā, by the best of metals, by gold. सर्वम् Saivam, all लोहमयम् Lohamayam, things made of metals (like pail, pots or ornaments) विज्ञातम् Vijnātam, known स्यात् Syāt becomes वाचा Vāchā, by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance. विकार Vikārah, modification, change. नामधेयम् Namadheyam, the name. लोहम् Loham, metal: loha इति Iti, thus एव Eva, alone सत्यम् Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohā, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech — 405.

MANTRA 6

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव
सोम्य स आदेशो भवतीति ॥ ६ ॥

यथा Yatha a- सोम्य Somya O child एकेन Ekena by one नखनिकृन्तनेन Nakhanikṛntanena, nail scissors. सर्वम् Saivam all, कार्णायसम् Kārṣṇāyasam, made of iron. विज्ञातम् Vijnātam, known. स्यात् Syāt becomes वाचा Vāchā, by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance विकार Vikārah, modification, change नामधेयम् Namadheyam, the name कृष्णायसम् Kṛṣṇāyasam, iron, (Kṛṣṇāyasam) इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct एवम् Evam, thus सोम्य Somya, O child. स Sa, that आदेश Ādeśah, teaching, instruction भवति Bhavati, is इति Iti, thus.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction: or as by knowing the correct word Kārṣṇāyasam one knows all other words, which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.

MANTRA 7.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे
 अवक्ष्यन्निति भगवांस्त्वेवमेतद्ब्रवीत्विति तथा सोम्येति
 उवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. नूनम् Nūnam, certainly. भगवन्तः Bhagavantah, the venerable ones, my teachers. ते Te, they. एतत् Etat, this, which thou hast said. अवेदिषु Avedīṣuḥ, knew. यत् Yat, if. हि Hi, certainly, because. एतद् Etat, this. अवेदिष्यन् Avedīṣyan, if they had known it. कथम् Katham, how, why. मे Me, to me. न Na, not. अवक्ष्यन् Avakṣyan, they should have told it. इति Iti, thus. भगवान् Bhagavān, Sir. तु Tu, but. एव Eva, even, alone. मे Me, to me. तत् Tat, that. ब्रवीतु Bravītu, say. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, verily. उवाच Uvācha, he said.

7. The son said : "Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, Sir, tell me that." 'Be it so,' said the father.—407.

MADHVA'S COMMENTARY.

In the previous books, have been taught the various kinds of meditations, which lead to Release and other inferior rewards, for persons who know the Lord who is the Best of all, the most compassionate and possessing all auspicious qualities and who is different from the Jīvas and the inanimate world-stuff. This sixth book establishes, by arguments, the great difference between the Lord and Souls and Matter. It removes the doubt as regards the difference (bheda) between God and man. Śvetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Śvetaketu, when a boy, was sent by his father to learn Vedas. After studying for twelve years, Śvetaketu returned home when he was twenty-four years of age. The text says "Śvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas." The phrase in the original is "Sa Dvādaśa Varṣa Upetya" which is generally translated as "when he was twelve years old, then he commenced his apprenticeship." But a Brāhman boy is to be initiated at an earlier age : and further Śvetaketu's father was remiss in his duties towards his son, in not initiating him earlier. To remove this misconception, the Commentator shows that the phrase "dvādaśa-varṣa" is not to be taken as showing the age at which he was sent to Gurukula. Śvetaketu was sent to the Guru at the proper age of eight (or seven), and returned at the age of twenty-four. Out of the sixteen years passed with his Guru, Śvetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-year-old Śvetaketu, because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old, though he was initiated at the proper age of eight, and passed his earlier years in reading with his father.

Thus it is written in the Vākya Nirṇaya :—

“Śvetaketu is called in the Bhārata Dvādaśa-Varṣa twelve-year-old because he studied for twelve years only. It does not mean that Śvetaketu was apprenticed (Upanayana) at the age of twelve.”

Note—Twelve years is the time necessary for mastering one Veda, and 48 years to master all the four. Śvetaketu however seems to have mastered all the Vedas in twelve years, and so got the epithet of “twelve-year-old.” In other words he was a precocious youth; with all the conceit of a precocious person.

According to Saṅkara this sixth Adhyāya is but an expansion of what was taught in the previous ones. In Khaṇḍa. III 14. 1 it was taught Sarvam Khalvidam Brahma—all this is verily Brahman, then further on in VI 24. 2 it is said that when a man who knows Brahman takes his food the whole universe is satisfied, because the Âtmā being one, the satisfaction of the Jñānī is the satisfaction of the whole world. Uddālaka teaches the same doctrine to his son, by the three illustrations of a clod of clay, a nugget of gold (Lohamani) and a pair of nail-scissors. Uddālaka, also teaches that all is Brahman. These four Mantras VI. 1. 3 to 6 are thus translated, according to Advaitins :—His father said to him, “Śvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive, what cannot be perceived, by which we know what cannot be known?” “What is that instruction, Sir?” he asked. The father replied : “My dear, as by one clod of clay is known all that is made of clay, the difference being only a name, arising from speech but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus my dear, is that instruction!”

The Advaitins take this to be a text strongly in their favour. According to them, all the three illustrations have the same sense. Madhva shows that the three illustrations teach three kinds of similarity and difference; and this passage is far from teaching Advaita. The first illustration shows that as by knowing a clod of clay, every other object made of clay is known, *through similarity* so also here. By knowing that the Lord is existent and *real*, we know that this world is also real; for the law of similarity works here also. If Viṣṇu, the Creator is *real*, the world, His creation cannot be unreal.

As by knowing a clod of clay, through the very fact of this similarity alone, all objects made of clay are known, so from the similarity with the reality of Viṣṇu is known that the world is also real.

The world and the God are both equal so far as they are both real. But the Lord is infinitely superior to the world. The second illustration shows this superiority.

For when gold is known, then its superiority over iron is necessarily known. So when the Lord is known, His superiority over the world is necessarily known.

As by the knowledge of gold one knows that everything made of iron is inferior to it, so by knowing the Lord Viṣṇu, it is at once known that He is superior to the world.

The similarity here consists as between a superior and inferior; as gold is superior to iron, so the Lord is superior to the world.

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know, by the law of analogy, the attributes of that in which that substance exists in a large quantity. As by knowing a small quantity of iron, one knows the larger mass of iron; so by knowing man, as having a small quantity of happiness, wisdom and sentience and consciousness, one knows the Lord in whom these qualities exist in their infinity.

Since by knowing a thing, which is very small in quantity, one can know analogy, the same substance when it is in very large quantity, as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man, there is the knowledge of Viṣṇu).

But says one objector—This is not a fit illustration. Viṣṇu is vast, the world is small: to judge the big from the small is wrong. The Commentator says, “true: it is not always good to judge the great from the small. It is not always true that the knowledge of the small gives a complete knowledge of the large. But it is always true that the knowledge of the big includes the knowledge of small.” Therefore he says:—

Since even by knowing a small thing, by analogy we can know the big, as by knowing a pair of scissors made of iron we can know all iron; how much more must it be true that by knowing Brahman who is large and (All-Infinite) we can know this world which is so small.

In other words the knowing of the Lord includes knowing the world. He who knows the Lord, must *a fortiori* know the world. He who knows the whole, knows the part; he who knows the large, knows the small.

In fact by knowing Him who depends upon none, is similarly known that which depends upon him: as by the knowing the Sanskrit names *mṛittikā* Ayas, &c., one comes to know all the corruptions from these words such as *Mitti*, *Mud*, &c. Thus it is in *Sâmasaṁhitâ*.

The Sanskrit names are eternal, and it being the universal language of man and gods, he who knows Sanskrit, has all the advantages and more, which a person knowing a particular dialect has. All non-sanskrit words are either corruptions of Sanskrit as ‘cow’ of ‘go,’ ‘heart’ of ‘hṛid;’ ‘father’ of ‘Pitṛi’ and so on. Or such words are conventional creations; but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province, in order to make himself understood. In ancient times, Sanskrit was the *esperanto* of the world, and all could understand it.

The word “*Lohamani*” in V. 1.5 means gold, as we find it so explained in the *Śabda-Nirṇaya*:—“The words *Svarna*, *Loha Maṇi* and *Puraṇa* all mean Gold.”

The word Lohamani is a Yoga-ruḍhi word. It means etymologically "the best (maṇi) of the metals (Loha)," therefore Gold.

The Commentator now shows how the explanation of this khaṇḍa, as given by Śaṅkara is wrong. The latter takes this khaṇḍa as teaching that all vikāra or variety or modification is false. But if the Śruti meant to teach that all vikāra is false, then it would not have used the words eka, piṇḍa, and maṇi, for they are then not only redundant, but positively misleading :—And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said :—"by knowing clay all that is made of clay is known," and instead of saying :—"by knowing one nugget of gold all that is made of gold is known," it would have said :—"by knowing gold all that is made of gold is known," and instead of saying :—"by knowing one pair of nail-scissors all that is made of iron is known," it would have said :—"by knowing iron, all that is made of iron is known."

Thus the word eka repeated thrice is useless. Similarly the word piṇḍa (clod) maṇi (nugget) and nakha-nikrintana (nail-scissors) are also redundant. While the word sarva (all), thrice repeated, is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one clod of clay or of one pair of nail-scissors. Moreover the theory of advaita is that the world is superimposed on Brahman, as a snake is superimposed on rope. But this khaṇḍa does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says :—

If the Śruti meant to teach modification (vikāra), the words eka, piṇḍa and maṇi would be useless.

While according to our explanation the words eka (one) and sarva (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this khaṇḍa to teach sâdṛśya [similarity, and not vikāra (modification)]. Thus the word piṇḍa is used to show the similarity of two things as far as the sattva-hood is concerned, both are real, and none false. The word maṇi is used to show pre-eminence of one over the other, for maṇi means pre-eminence. While a nail-scissors which is a very small thing shows the inferiority of the universe as compared with Brahman.

The Advaitins explain the next passage vâchârambhana, &c., thus :—"the vikāra (difference) is only a name, arising from speech, but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistencies of this explanation :—

Moreover the word "iti" repeated thrice, as mṛttikâ iti, lohamani iti, kârṣṇâyasam iti, is useless ; and similarly the word nâmadheya, used thrice. Had the Śruti meant to teach that the vikāra (modification or difference) was false, it would have said :—"the clay alone is true, the gold alone is true, the iron alone is true," and not the words nâmadheya and iti.

For then the meaning would be :—"the difference is a matter of speech only, the clay is true ; the difference is a matter of speech only, the gold is true ; the difference is a matter of speech only, the iron is true." The words nâmadheya and iti would be useless. For according to Śaṅkara the word nâmadheya means "a name only." Now a name only and the phrase "a matter of speech" vâchârambhanam have the same significance, and one or the other is redundant. The word 'iti' is a mark of quotation, and is

used to denote words and not substances, of which the words are names. Therefore the "mr̥ittikā iti" cannot denote the substance clay but the word form mr̥ittakā meaning clay. In fact, without using the word 'iti' the substance clay would have been denoted, by using merely the word mr̥ittikā. Thus iti is useless according to Śaṅkara. But according to our explanation, the word 'iti' is not useless, for we explain that iti points to the word-form mr̥ittikā, and say: "The word-form mr̥ittikā is the true, namely, the correct word, while words like mud, miṭṭi, māṭi, &c., are vernacular corruptions (vikāra) of it. Moreover there is no word in this khaṇḍa which shows that difference is 'false,' for the word false occurs nowhere in it. The word vāchārambhana cannot be taken to mean false. For neither technically, does nor etymologically this word mean false. Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (mātra) in the above sentence. It is not vāchārambhana mātram, (so you cannot say it means by implication falsehood).

Thus the word vāchārambhana does not mean arising from speech, but utterance through the organ of speech. All corruptions of pure Sanscrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. Vāch means the organ of speech, i. e., the larynx and ārambhana means utterance.

The word ārambhana does not mean arising, but it denotes an action. Thus vāchārambhana means "the change (vikāra) of pure words into dialects, is due to the utterance (ārambhana) through different organs of speech." The word vikāra means the varieties (vi) of corruptions (kāra). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word satyam qualifies nāmadheyam. Thus satyam nāmadheya means the original word is the true or the eternally existent. The meaning is that the Sanscrit words like mr̥ittikā, &c., are eternally existent, but not their corruptions. The word satya means 'eternal,' because the wise know (ya) it as pervading (tatam) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam. All other words, foreign or vernacular are either corruptions or mere conventions made by men. Since these words are conventional or symbolic only, therefore they are vikāra or modified forms of the originals.

Says an objector:—the word vikāra is masculine. how can it be construed with ārambhanam, a neuter noun? To this the Commentator says:—

The word vikāra, being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase ārambhanam vikāraḥ is, as good as, the well-known phrase Vedaḥ pramānam. Moreover it is not correct to say that the words māṭi, &c., are Vikāra of the original word mr̥ittikā. Strictly speaking no word is a Vikāra of another word, every word is vikāra of ākāśa. The whole khaṇḍa describing the pre-eminence of Sanscrit over non-sanscrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next khaṇḍa is also for the sake of teaching the superiority of the Lord.

SECOND KHANDA.

MANTRA 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहु-
रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥१॥

सत् Sat, the True, the Good, the Being, the Best, Narāyaṇa. एव Eva, alone. सोम्य Somya, O Child. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit, was. एकम् Ekam, one, hom geneous, not separated in members. एव Eva, alone. अद्वितीयम् Advitiyam, without a second, without an equal. तत् Tat, that. ह Ha, indeed. एके Eke, some. आहुः Âhuḥ, say. असत् Asat, the non-being, the void, the chaos. एव Eva, alone. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit was. एकम् Ekam, one. एव Eva, alone. अद्वितीयम् Advitiyam, without a second, without an equal. तस्मान् Tasmāt, from that. असतः Asataḥ, from the void. सत् Sat, the true, the plenum. जायत Jâyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat).—408.

Note :—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of Śūnya Vāda which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कश्मसतः
सजायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुतः Kutah, how. तु Tu, but. खलु Khalu, certainly. सोम्य Somya, O Child. एवम् Evam, thus. स्यात् Syāt, it can be. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. कथम् Katham, how. असतः Asataḥ, from the void. सत् Sat, the Plenum. जायेत Jâyeta, be born. इति Iti, thus. सत् Sat, true. तु Tu, but. एव Eva, alone, only. सोम्य Somya, O Child. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit, was. एकम् Ekam, one. एव Eva, only. अद्वितीयम् Advitiyam, without an equal, without a second,

2. 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum. Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal.—409.

MANTRA 3.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु
स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क च शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तत् Tat, that the Lord called Sat, Brahman. ऐक्षत Aikṣata, thought, cogitated. बहु Bahu, many, assuming many forms in order to control the universe. स्याम् Syām, let me be. प्रजायेय Prajāyeya, let me create living-beings. इति Iti, thus. तत् Tat, here, then. तेजः Tejah, fire, the Goddess Ramā along with Fire, or light; of which she is the presiding deity. असृजत Asṛijata, He created. तत् Tat, that, Goddess Ramā called Tejas and having the form of fire. तेजः Tejah, Fire, Goddess Ramā. ऐक्षत Aikṣata, thought, cogitated. बहु Bahu, many. स्याम् Syām, may I be. प्रजायेय Prajāyeya, may I create. इति Iti, thus. तत् Tat, She, Goddess Ramā. आपः Āpah, water, the Prāṇa called waters and the presiding deity of water. असृजत Asṛijata, created. तस्मान् Tasmāt, therefore. यत्र, Yatra, wherever. क Kva, whenever. च Cha, and. शोचति Śochati, is hot, is sorrowful, weeps. स्वेदते Svedate, perspires. वा Vā, or. पुरुषः Puruṣaḥ, man. तेजसः Tejasah, from fire. एव Eva, indeed, alone. तत् Tat, that. अधि Adhi, over, verily, another reading is हि hi 'indeed.' आपः Āpah, waters. जायन्ते Jāyante, are produced.

3. He thought 'I shall assume many forms (in order to govern the world) and create beings.' He created Fire. The Goddess of Fire thought, 'I shall assume many forms and create beings.' She created the Waters (Vāyu). Therefore, wherever and whenever any body weeps or perspires, water comes out; for it is from fire that water is produced.—410.

MANTRA 4.

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र क च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नावं
जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

ताः Taḥ, they. आपः Āpah, waters, Prāṇa. ऐक्षन्त Aikṣanta, thought. बह्व्यः Bahvyah, many. स्याम Syāma, Let us be. प्रजायेमहि, Prajāyemahi, and create beings. इति Iti, thus. ताः Taḥ, they, Prāṇa called the Waters. अन्नम् Annam, food, the God Ṛudra, the presiding deity of food, the food here means the element earth. असृजन्त Asṛijanta, created. तस्मात् Tasmāt, therefore यत्र Yatra, wherever. क्व Kva, whenever. च Cha, and. वर्षति Varṣati, it rains. तत् Tat, then, there. एव Eva, alone. भूयिष्ठ Bhūyiṣṭham, much. अन्नम् Annam, food. भवति Bhavati, is produced. अद्भ्यः Adbhyaḥ, from waters: from Vāyu. एव Eva, alone. तत् Tat, that. [हि hi verily.] अधि Adhi, over, after. अन्नाद्यम् Annādyam, eatable food. जायते Jāyate, is produced.

4. The (God of) water thought 'may I multiply and create beings.' He created (Ṛudra the God of) Food (Earth). Therefore, wherever and whenever it rains, much food is produced; therefore from Water alone is produced all food fit for eating.—411.

Note:—Apparently this is a geological conception clothed in mythological language.

MADHVĀ'S COMMENTARY.

The creation of the world is now being taught, in order to establish the greatness of the Lord. The second khaṇḍa begins with the famous passage:—*Sad eva somya idam agra āsit ekam eva advitīyam.* This is the key-stone of the advaita edifice, and naturally Madhva takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes the three words *ekam*, *eva* and *advitīyam*, as negating the three sorts of *bhedas*, namely the *svagata*, the *sajātiya*, and the *vijātiya*, *bhedas*. Thus in a tree, the difference that exists in it, between its branches, leaves, &c., is a *svagata* *bheda* or difference *inter se*. There is no such difference in Brahman. It is homogeneous. The difference that exists between one tree and another of a different class, such as between an apple and a mango tree is *sajātiya* *bheda* or class difference. There is no class difference in Brahman. As is the difference between a tree and a stone, things belonging to different classes altogether and which is *vijātiya* difference, or extreme difference, there is no such difference in Brahman. The word *eka* or one shows, that Brahman is the sole cause of the universe, and not like the clay which is the material cause of the pot, but whose efficient cause is the potter and the instrumental cause is potter's wheel, &c. Brahman is the material and the efficient cause as well. The word *advitīyam* shows that there is no other substance in existence than Brahman. It is the only substance that exists. This view of Śaṅkara is set aside by our Commentator:—

The words *ekam eva advitīyam* mean that the Lord is free from *svagata* *bheda*, *i. e.*, He is homogeneous; and is free from *sajātiya* *bheda*, that is, He has no one equal to Him. He is one homogeneous substance and is peerless. As says the text:—"He is called *ekam eva advitīyam*, because He is devoid of any equal or superior, and because, He has no differences *inter se*, being a homogeneous mass. Such is the Eternal Brahman." This is in the *Pravritta*.

“The word ‘eva’ is used in order to exclude the theory of *bhedā-bheda* (which teaches that Brahman has difference and is differenceless also.) The word ‘advitīyam’ shows that He is free from equality and superiority:—for there is no one equal to Him or superior to Him. (Had the word ‘eva’ not been used, then ‘*ekam advitīyaṃ*’ would have meant one and peerless, which need not be homogeneous, as one pot, &c. For so far as the pot is concerned), it is one, but it has differences in its various parts. The *bhedā-bheda* theory would have come in, but for the word *eva*. Therefore this Śruti *sadeva*, etc., says that the Lord Nārāyaṇa is ‘*ekam eva*,’ ‘one only.’ The word *dvitīyam* means ‘equal.’ This word is used in the sense of ‘equal’ in the *Mahābhāṣya*.

The *Mahābhāṣya* reference is:—*asya gor dvitīyena bhāvyaṃ iti ukte sadriśo gaur eva up ādiyate na aśvaḥna gardabhaḥ*. This shows that *dvitīyam* has the meaning of *sadriśa* or equal also.

‘The word *advitīyam*, therefore, means without ‘equal’. How can any one be superior to Him, when no one can even come up to Him. Thus this great text shows that the Lord is one and peerless. Thus it is in the *Sāma Samhitā*.

Nor is the absence of *vi-jātiya* *bheda* a well-known thing; (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of *vi-jātiya* *bheda*. The word *advitīya* does not mean the absence of *vi-jātiya* *bheda*. As says another text:—“When it is said the Lord is *eka eva advitīya* it means that there is no one equal to Him or greater than He.” So also another text:—‘The Lord is one, there is no one equal or greater to Him.’

If it be said there is nothing else than the Lord and all that exists is the Lord, and so there is no such thing as *vi-jātiya*, and consequently the absence of *vi-jātiya* *bheda* is the most natural thing in the world; then the whole context becomes absurd.

For the question put by Uddālaka is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman, the knowledge of Brahman will give us the knowledge of nothing, and not of every thing; for nothing else exists. Therefore the Commentator says:—

If there exists no *vi-jātiya* object, but all is Brahman, then the very question of Uddālaka becomes purposeless, for he asks what is that by knowing which every thing else becomes known, by which we hear what cannot be heard, by which we perceive what cannot be perceived, &c. The very question takes for granted the existence of other things which are to be heard or perceived, &c. And since every thing is Brahman, the knowledge of any thing, (of a pot even) would be the knowledge of Brahman. Not only this, but ignorance would be as good as, nay the very acme of

knowledge ; for there being no vijâtiya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood ; for the recognition of such difference amounts to the giving up of the advaita position ; and admission that vijâtiya bheda is not a fiction of the moralists but an absolute something.

Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these "this is truth; this is false" cease to have any meaning, so it is as much true to say that the Jiva and the Īśvara are identical as to say that they are different. In other words, the proposition that the Jiva and the Īśvara are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable.

Another absurdity of this position is that Brahman itself becomes false, for there being no difference between truth and falsehood, it is as much true to say that Brahman is ; as to say that it is not. Even if we admit that this Great Text *ekam eva advitīyam* declares that there is no bheda in Brahman, whether svagata or sajâtiya or vijâtiya, we explain it in this way :—

This text prohibits sajâtiya and svagata bheda and that kind of vijâtiya bheda which asserts the existence of any vijâtiya object greater than Brahman. (In other words, Brahman is a homogeneous substance, has no svagata bheda ; He is unique,—has no other substance of his class, has no sajâtiya bheda ; and lastly there is no one greater than Him, and thus He has no vijâtiya bheda also, in this sense only ; that is there is no vijâtiya object greater than He.

The Commentator now explains the whole khaṇḍa in the very words of a well-known book.

The Lord Nārāyaṇa Hari is called Sat ; because He is the best of all ; (the Good par excellence). He created (emitted) in the beginning (the chaste Goddess Śrī) the eternally existing Shining One called Tejas or Light. (She is the presiding deity of Fire or light). She is called tejas either because she resides in the All-pervading (सते in the all-pervading) and is Unborn (aja unborn ; te+aja). Or She is called tejas because the creation (ja) is by her, with the Lord (tata) as efficient cause. In other words She is called Tejas because Her creative form, called vidyâ, is born (ja) from the Lord Hari (ta.)

From Her is born even the Prâṇa called also Manu, and named also water or Apas. From Her also comes out the Lord Brahmâ, the presiding deity of the four-castes of Brâhmaṇas, &c.

In fact, the birth of Prâṇa and Brahmâ is simultaneous, and Prâṇa always in turn becomes Brahmâ, therefore, the birth of Prâṇa is said first. Moreover Prâṇa is more important of the two. Therefore His creation is mentioned first.

From Prāṇa is born the Lord Hara, who is called annam or Food.

These three Devatās—Śrī, Prāṇa and Brahmā, and Hara are called here by the names of three elements—light, water and earth, and they are the presiding deities of these. In fact, this Khaṇḍa teaches the creation of these three Devatās and of these three elements as well.

That Shining One—Śrī dwells in light, and Prāṇa even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration). The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prāṇa). In fact, the earth is the food of this passage, for all food is but a form of earth.

THIRD KHANDA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यङ्गं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषाम् Teṣām, of them. खलु Khalu, verily. एषाम् Eṣām, of these., of the elements to be described later on. भूतानाम् Bhūtānām, of the elements or beings. त्रीणि Trīṇi, three, the triad of Light, Water and Earth. एव Eva, only. बीजानि Bijāni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are. अण्डजम् Āṇḍajam, born of egg, oviparous, as birds, &c. जीवजम् Jīvajam, born of living being, viviparous as men. उद्भिज्जम् Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. इति Iti, thus.

1. Of these beings verily there are three sources only (namely the Fire, the Water and the Earth). All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note:—This Khaṇḍa describes the greatness of the Triad of Light, Water and Earth (Śrī, Vāyu and Rudra) as the sources of all other beings.

MANTRA 2.

सं देवतक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेना-
त्मनानुगदिष्ट नारूपे व्याकरवाणीति ॥ २ ॥

स Sa, he. इयम् Iyam, this, the God called Sat. देवता Devata, the God. ऐक्षत Aikṣata, thought, after having produced the Divine Triad of Śrī, Vāyu and Rudra, along with their Elements Light, Water and Earth. हन्त Hanta, well. अहम् Aham, I. इमाः Imāḥ, these, (the Fire, the Water and the Earth created by me already). तिस्त्रः Tisraḥ, three. देवताः Devataḥ, the Gods, Lakṣmī, Prāṇa, and Rudra. अनेन Aneṇa, through this. जीवेन Jīvena, by the living, by my aspect

called Jiva or Aniruddha. आत्मना Âtmanā, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler. नामरूपे Namarūpe, the names and forms. व्याकरवाणि Vyākaraṇi, I shall evolve, I shall reveal or develop. इति Iti, thus.

2. That God thought “these three Devatās are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jīva-âtman, Aniruddha) and shall develop name and form.—413.”

MANTRA 3.

तासां त्रिवृतं त्रिवृत्तमेकैकां करवाणीति सेयं देवतेमास्तिस्त्रो
देवता अनेनैव जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासाम् Tāsām, of these Devatās. त्रिवृतम् Trivṛitam, trinary, tripartite. त्रिवृत्तम् Trivṛitam, trinary, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water. एकैकाम् Eka-ekām, each other. करवाणि Karavāṇi, may I do. इति Iti, thus सा Sa, that. इयम् Iyam, this. देवता Devatā, God. इमाः Imāḥ, these. तिस्राः Tisraḥ, three. देवताः Devatāḥ, Gods. अनेन Anena, by this. एव Even, alone. जीवेन Jivena, by the living. आत्मना Âtmanā, by the spirit. अनुप्रविश्य Anupraviśya, having entered through them. नामरूपे Namarūpe, names and forms, like Indra, &c. व्याकरोन् Vyākaroṭ, developed.

3. Then that God said “I shall make these three tripartite, by making each of them enter into the other.” Then that God having entered into these three Devatās, with His Living Spirit, developed names and forms (like those of Indra, &c.)—414.

MANTRA 4.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्ते त्रो
देवताः त्रिवृत्तमेकैकां भवति तन्मे विजानी ीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासाम् Tāsām, of them. त्रिवृतम् Trivṛitam, tripartite. त्रिवृत्तम् Trivṛitam, tripartite. एकैकम् Eka-ekam, each other. अकरोद् Akarot, He made. यथा Yathā, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. तिस्राः Tisraḥ, three. देवताः Devatāḥ, Gods. त्रिवृत् Trivṛit, tripartite. त्रिवृत्तम् Trivṛitam, tripartite. एकैका Eka-ekā, each. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijānihi, learn thou. इति Iti, thus.

4. He made each of them tripartite. Learn now from me, O child, how each of these is tripartite.—415.

MADHVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmī and the rest, with that form of mine which is called Jīva, and which is the name of Aniruddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sūrya.

Note :—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jīva Ātmā. This word Jīva Ātmā is generally understood to mean the human soul or the individual soul ; but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmī, &c., are made to evolve other Devatās as Indra and the rest ; who in their turn evolve Agni, Moon and Sūrya. The three Devatās Lakṣmī, Vāyu and Rudra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHAṆḌA.

MANTRA I.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what. अग्नेः Agneḥ, of fire. रोहितम् Rohitam, red. रूपम् Rūpam form, colour. तेजसः Tejasah, of Tejas or Lakṣmī. तत् Tat, that. रूपम् Rūpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, That. अपाम् Apām, of waters, of Vāyu. यत् Yat, what. कृष्णम् Kṛṣṇam, Black. तत् Tat, that, अन्नस्य Annasya, of food : Rudra. आपागात् Apāgāt, vanishes : the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater. अग्नेः Agneḥ, of fire. अग्नित्वम् Agnitvam, fieryness : the etymological application of the word Agni or Eater. वाचा Vāchā, by speech, owing to the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, modification conventional, such as the name Lakṣmī is the true name of the Goddess Lakṣmī but conventionally it is a name given to many women also. When a woman is called Lakṣmī, it is conventional use of the word and not the principle use of it. नामधेयम् Nāmadheyam, the name. त्रीणि Trīṇi, three. रूपाणि Rūpāṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

Note :—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmī. Secondarily it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmī may

be the name of a woman. This conventional use is called Vikâra, a mere form of speech (Vâchârambhana). Primarily three forms namely the Tejas, Apas, and Annam are the true forms, to whom these words are really applicable.

1. The red color of fire is the color of Tejas (Lakṣmî), its white color is the color of Water (Vâyû), the black color of fire is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Agni to fire. The fire is called Agni conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—416.

MANTRA 2.

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाददित्यादादित्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् Yat, what. आदित्यस्य Âdityasya, of the sun. रोहितम् Rohitam, red. रूपम् Rûpam, color. तेजसः Tejasah, of Lakṣmî. तत् Tat, that. रूपम् Rûpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat that: अपाम् Apâm, waters: of Vâyû. यत् Yat, what. कृष्णम् Kṛiṣṇam, black. तत् Tat, that. अन्नस्य Annasya, of food: of Rudra. अपागात् Apâgât, vanishes, the name Âditya is not the primary name of the sun, but of the Lord who is the real Âditya, or seizer or attractor. आदित्यात् Âdityât, from the sun, the nature of being Âditya. आदित्यत्वम् Âdityatvam, the nature of being the sun, the etymological application of the word Âditya or attractor. वाचा Vâcha, by speech. आरम्भणम् Ârambhaṇam, utterance. विकारः Vikârah, conventional use. नामधेयम् Nâmadheyam, the name. त्रीणि Trîṇi three. रूपाणि Rûpâṇi, forms. इति Ii, thus. एव Eva, alone. सत्यम् Satyam, true.

2. The red color of the sun is the color of Tejas (Lakṣmî), the white color of the sun is the color of Water (Vâyû), the black color of the sun is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Âditya to the sun. The sun is called Âditya conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—417.

MANTRA 3.

चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापाश्चन्द्रस्त्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what. चन्द्रमसः Chandramasah, of the moon. रोहितम् Rohitam, red. रूपम् Rûpam, colour. तेजसः Tejasah, of Lakṣmî. तत् Tat, that. रूपम् Rûpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that. अपाम् Apâm, waters : of Vâyu. यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that. अन्नस्य Annasya, of food. अपागान् Apâgât, vanished. चन्द्रात् Chandrât, from the moon. चन्द्रस्त्वम् Chandratvam, the reason of being called Chandra. वाचा Vâchâ, by speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, conventional use. नामधेयम् Nāmadheyam, the name. त्रीणि Trîṇi, three. रूपाणि Rûpâṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

3. The red colour of the moon is the colour of Tejas (Lakṣmî); its white color is the color of Water (Vâyu), the black color of the moon is the colour of Earth (Rudra). Thus vanishes (the reason for the application of the word) Chandramas to the moon. The moon is called Chandramas conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true.—418.

MANTRA 4.

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what. विद्युतः Vidyutah, of the lightning. रोहितम् Rohitam, red. रूपम् Rûpam, color. तेजसः Tejasah, of Tejas or Lakṣmî. तत् Tat, that. रूपम् Rûpam, form, color. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that. अपाम् Apâm, waters 'Vâyu.' यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that. अन्नस्य Annasya, of food. अपागान् Apâgât, vanished. विद्युतः Vidyutah, from the lightning. विद्युत्त्वम् Vidyuttvam, the reason of being called Vidyuta. वाचा Vâchâ, by speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, conventional use. नामधेयम् Nāmadheyam, the name. त्रीणि Trîṇi, three. रूपाणि Rûpâṇi, colors, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

1. The red colour of the lightning is the colour of Lakṣmī, the white of Vāyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5.

एतद्वस्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतगत्तविज्ञातः दाहरिष्यतीति ह्येभ्यो
विदांचक्रुः ॥ ५ ॥

एतत् Etat, this. इ Ha, verily. स्म Sma, a mere particle. वै Vai, indeed. तद्विद्वांसः Tad-vidāṁsah, the knowers of this. आहुः Āhuḥ, say. पूर्वे Pūrve, in former days. महाशालाः Mahāśālāḥ, great performers of annual sacrifices. महाश्रोत्रियाः Mahāśrotriyaḥ, the great knowers of all the Vedas with their meaning. न Na, not. नः Naḥ, of us: amongst us. अद्य Adya, to-day. कश्चन Kaśchana, any one. अश्रुतम् Aśrutam, unheard. अमतम् Amatam, unconceived, not considered. अविज्ञातम् Avijñātam, unknown. दाहरिष्यन्ति Udāharīṣyanti, shall mention. इति Iti, thus. हि Hi, indeed. एभ्यः Ebhyaḥ, from them, from the learned men who had realized Brahman. विदांचक्रुः Vidāṁchakruḥ, they knew.

5. Verily knowing this, the great sacrificers and the great theologians of yore said “From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known.” For of a truth, others in present times have learnt everything from these teachers of yore.—420.

MANTRA 6.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु
शुक्लमिवाभूदित्यपाः रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद् उ Yat U, what verily. रोहितम् Rohitam, red. इव Iva, like, अभूत् Abhūt, was. इति Iti, thus. तेजसः Tejasah, of Tejas, of Lakṣmī. तत् Tat, that. रूपम् Rūpam, colour. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidāṁchakruḥ, they knew. यदु Yadu, what, verily. शुक्लम् Śuklam, white. इव Iva, like. अभूत् Abhūt, was.

इति Iti, thus. अपांश्च Apāṁ, of Vāyu, of Water. रूपं Rūpam, color. इति Iti, thus. तत् Tat, that. विदामचक्रुः Vidāṁchakruḥ, they knew. यद् Yadu, what verily. कृष्णं Kṛṣṇam, black. इव Iva, like. अभूत् Abhūt, was. इति Iti, thus. अन्नस्य Annasya, of Rudra: of Earth. रूपं Rūpam, color. इति Iti, thus. तत् Tat, that. विदामचक्रुः Vidāṁchakruḥ, they knew.

6. Whatever appeared to them red they knew to be due to Lakṣmī, whatever appeared to them white they knew to be due to Vāyu; and whatever appeared to them dark they knew to be due to Rudra.—421.

MANTRA 7.

यद्विज्ञातमिवाभूदित्येतासामे देवतानां समास इति
तद्विदामचक्रुः यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य
द्विष्टिद्विष्टदेकैका भवति तन्मे विजानीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यत् Yat, what. उ U, verily. अविज्ञातम् Avijñātam, unknown, inscrutable. इव Iva, like. अभूत् Abhūt, was. इति Iti, thus. एतासाम् Etāsām, of these. एव Eva, even, alone. देवतानां Devatānām, of the deities. समासः Samāsaḥ, combination. इति Iti, thus. तत् Tat, that. विदामचक्रुः Vidāṁchakruḥ, they knew. यथा Yathā, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. तिस्रः Tisraḥ, three. देवताः Devatāḥ, deities. पुरुषं Puruṣam, man. प्राप्य Prāpya, reaching. त्रिवृत् Trivṛt, three-fold, tripartite. त्रिवृत् Tirvṛt, threefold, tripartite. एकैका Eka-ekā, each one. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijānihi, learn thou. इति Iti, thus.

7. Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man.—422.

MADHYA'S COMMENTARY.

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrī:—Whatever is white is produced from the color of Vāyu (Prāṇa); and know that the black is born from the colour of Śiva (Hara).

(Since Agni thus depends upon Śrī, Vāyu and Śiva) therefore that which is the all-devouring power of Agni, and which is why it is called Agni (ag+niḥ = agni) really belongs to this Triad of Śrī, &c. Therefore Agni has no fieriness in its own nature, but owes it all to them. Similarly all power of attraction (ādadāna) belongs primarily to this Triad,

who are the true Âditya (attractor) while the sun is âditya derivatively only. Similarly the power of giving joy (chand) belongs primarily to this Triad, who are the true Chandra or Gladners, the moon is called Chandra secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlightners, the lightning is called Vidyut secondarily only. Thus this Triad has all names and all forms, all other objects are but reflections of these ; therefore, these Agni, &c., also assume all forms and colors, red, white, &c., in turn. (In themselves Agni, &c., have no form of their own, nor any color.)

Now the Commentator explains the phrase vâchâ ârambhaṇam vikâraḥ namadheyam trîṇi rupâṇi eva satyam.

Therefore calling of one thing by the name belonging to another, as fire is called Agni, a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such vikâra or secondary names employed, the eternal name is that which refers to the Triad.

As the names Lakṣmî, Vâyu, &c., primarily belong to the devatâs of the Triad, but secondarily apply to men and women also ; and in the case of the latter the name being symbolical only is a mere matter of speech ; the human names being secondary only and not primary ; so all the names of the Vedas are primarily the names of these three deities. Therefore they are called satyam : for satya means the primary ; the principal.

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities : derived from the names of the Triad ; and as these names principally belong to these Three ; because Indra, &c., as they are subordinate to this Triad, and as the Triad is superior to them in power, &c., so the names of Śiva and his forms are the primary names of Vâyu, they are applied secondarily to Śiva ; similarly the names of Vâyu and his forms are the primary names of Lakṣmî, and are secondarily applied to Vâyu. Similarly the names of Lakṣmî and her forms are the primary names of the Lord Hari, and His forms. Therefore He is alone the Lord of all, He is all forms, He is all.

He alone is all-name, because every name is His name ; and so also He is alone the all-power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless, and consequently, the best of all. He being the chief is called the Sat or Good ; He is called the Satyam because He is good (Sat), He is all-pervading (Tati) and He has knowledge (Ya.)

Thus Satya is the name of the Lord Viṣṇu ; a tat tvam asi Śvetaketo thou art not that O Śvetaketu. Why art thou, therefore, so conceited and stern. The gods Indra and the others are higher than thou in wisdom and power, yea higher than they are the Triad Śrī, Prāṇa and Śiva : while the highest of all is the Lord Viṣṇu ; so never be conceited. Never think thyself the wisest or the greatest. Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart ; for none can ever remain stern, who come to know the power of Viṣṇu : for the knowledge of Viṣṇu cannot be the cause of pride. Thus it is in the Sāma Saṁhitā.

FIFTH KHANDA.

MANTRA 1.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
पुरीषं भवति यो मध्यमस्तन्मांसं सं योऽणिष्ठो ह्यनमनः ॥ १ ॥

अन्नम् Annam, food, the God Śiva in the food. अशितम् Aśitam, when eaten, when taken as one's support. त्रेधा Tredhā, three fold. विधीयते Vidhiyate, becomes. तस्य Tasya, of his, of it. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, Grossest. धातुः Dhātuḥ, portion, humour. तत् Tat, that. पुरीषम् Purīṣam, excrement, feces. भवति Bhavati, is called. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. मांसम् Māmsam, flesh. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, most fine, most subtle. तत् Tat, that. मनः Manaḥ, mind.

1. (Rudra, the deity of) food when eaten, i.e., (nourishing man) becomes three fold ; His grossest portion is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind.—423.

Note :—The Lord Śiva, when entering the body of man, through food, goes to support man in a three-fold way, first as directing the excretory functions, and expelling all noxious and useless particles from the body. This part of the food is called feces, and Rudra also gets this name because it presides over this function, similarly with his middle portion, he builds up the muscles of the body and is called flesh. With his highest part, he builds the mind of man and is called manas.

MANTRA 2.

आपः पीतास्त्रेधा विधीयन्ते तासां यः शब्देष्टो धातुस्त-
न्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Āpaḥ, Water, Vayu. पीताः Pītaḥ, when drunk. त्रेधा Tredhā, three-fold. विधीयन्ते Vidhiyante, become, तासां Tāsām, of his. यः Yaḥ, what. स्थविष्ठः

Sthaviṣṭhaḥ, grossest. धातुः Dhātuḥ, portion. तत् Tat, that. मूत्रम् Mūtram, urine. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. लोहितम् Lohitam, blood. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. प्राणः Prāṇaḥ, life-breath.

2. (Vāyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

तेजः Tejaḥ, Lakṣmī. अशितम् Aśitam, when supporting man. त्रेधा Tredha, three-fold. विधीयते Vidhiyate, becomes. तस्य Tasya, of her. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, grossest. धातुः Dhātuḥ, portion. तत् Tat, that. अस्थि Asthi, bone. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. स Sa, that. मज्जा Majjā, marrow. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. वाक् Vāk, speech.

3. (Lakṣmī the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयति तथा सोम्येति होवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food. Having principally Rudra the Lord of Anna as presiding deity. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Āpomayaḥ, consisting of water. Having Vāyu the deity of water as its chief presiding deity. प्राणः Prāṇaḥ, the life-breath. तेजोमयी Tejomayī, consisting of fire. वाक् Vāk, speech. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, indeed, even. मा Mā, to me. भगवान् Bhagavān, venerable sir. विज्ञापयतु Vijnāpayatu, teach. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O, child. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī).

‘Please sir, instruct me still more,’ said the son. ‘Be it so, my child,’ replied the father.—426.

SIXTH KHAṆḌA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति
तत्सर्पिर्वति ॥ १ ॥

दध्नः Dadhnaḥ, of curd. सोम्य Somya, O, child. मथ्यमानस्य Mathyamānasya, when churned. यः Yaḥ, what. अणिमा Aṇimā, subtlest. सः Saḥ, that. ऊर्ध्वः Urdhvaḥ, upwards, समुदीषति Samuḍiṣati, rises. तत् Tat, that. सर्पिः Sarpīḥ, butter. भवति Bhavati, becomes.

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter.—427.

MANTRA 2.

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus. एव Eva, indeed. खलु Khalu, verily, only. सोम्य Somya, O child. अन्नस्य Annasya, of food. अशयमानस्य Aśyamānasya, of being eaten, of Śiva when nourishing man. यः Yaḥ, what. अणिमा Aṇimā, subtle. सः Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samuḍiṣati, rises. तत् Tat, that. मनः Manaḥ, mind. भवति Bhavati, becomes.

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind.—428.

MANTRA 3.

अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति
स प्राणो भवति ॥ ३ ॥

अपां Apām, of water : of Prāṇa. सोम्य Somya, my child. पीयमानानां Pīya-mānānām, when drunk : when nourishing man. यः Yaḥ, what. अणिमा Aṇimā, subtle. स Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samuḍiṣati, rises. स Sa, that. प्राणः Prāṇaḥ, breath of life, भवति Bhavati, becomes,

3. (Vâyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life.—429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

तेजसः Tejasah, of fire, of Lakṣmî. सोम्य Somya, O child. अशयमानस्य Aśya-mânasya, when eaten : when nourishing man. यः Yah, what. अणिमा Aṇima, the subtlest. स Sa, what. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. सा Sa, that. वाक् Vāk, speech. भवति Bhavati, becomes.

4. (Lakṣmî the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man.—430.

MANTRA 5.

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा शृण्वामि त्विदं त्विदं तथा सोम्येति होवाच ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Âpomayaḥ, water as chief. प्राणः Prāṇaḥ, breath. तेजोमयी Tejomayî, fire as its chief. वाक् Vāk, speech, इति Iti, thus. भूयः Bhûyaḥ, Again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, venerable sir. विज्ञापयतु Vijñāpayatu, instruct, teach. इति Iti, thus. तथा Tathâ, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, he said.

5. For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vâyu the God of water, and the speech has for its presiding deity Lakṣmî, the Goddess of fire.

“Please sir, instruct me still more,” said the son. “Be it so, my child,” replied the father.—431.

Note.—The words of this Mantra are exactly the same as those of VI. 5. 4.

The theory propounded in the Chhândogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will loose all memory, and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it. Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual. We give the following quotation from the *Review of Reviews* for the month of April, 1910,

Mr. Sinclair's personal experience.

Mr. Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee, and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia, and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days :—

I am very hungry for the first day ; the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning, and thereafter, to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return. I felt very weak the second day, and a little on arising. I went out of doors and lay in the sun all day, reading, and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger, and walked a good deal, and I also began some writing. No phase of the experience surprised me more than the activity of my mind : I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight ; something which, I have since learned, was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would re fresh me.

SEVENTH KHANḌA.

MANTRA 1.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Ṣoḍaśakalāḥ, having sixteen parts. सोम्य Somya, O child. पुरुषः Puruṣaḥ, man. पञ्चदश अहानि Pañcadaśa-ahāni, fifteen days. मा Mā, not. अशीः Aśīḥ, take food. कामम् Kāmam, as thou wishest, as much as you like. अपः Apaḥ, water. पिब Piba, drink thou. आपोमयः Āpomayaḥ, having water for his chief, प्राणः Prāṇaḥ, life. न Na, not. पिबतः Pibataḥ, drinking. विच्छेत्स्यते Vichhet-syate, will be cut off, will leave thee इति Iti, thus.

1. O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest ; for the breath of life is under the Lord of water ; and so long as thou drinkest water, thy life will not be cut off.—432.

MANTRA 2.

सह पञ्चदशाहानि नाशाय हैनुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजूंषि राक्षसीति स होवाच न वै मा प्रतिभान्ति
भो इति ॥ २ ॥

सह Saha, he, Śvetaketu. पञ्चदश अहानि Pañchadaśa-ahani, for fifteen days. न Na, not. आश Aśa, took food. अथ Atha, then. ह Ha, indeed. एनम् Enam, to him, to his father. उपससाद् Upasasāda, approached. किम् Kim, what. ब्रवीमि Bravimi, shall I speak, shall I recite. भोः Bhoh, O Sir. इति Iti, thus. ऋचः Ṛichah, the Ṛig Veda verses. सोम्य Somya, O' child. यजुषि Yajūṣi, the Yajur Veda verses. सामानि Sāmāni, the Sama Veda verses. इति Iti, thus. स Sa, he (Śvetaketu). ह Ha, indeed. उवाच Uvācha, he said. न Na, not. वै Vai, verily. मां Ma, to me. प्रतिभान्ति Pratibhānti, occur to my memory. भोः Bhoh, oh, इति Iti, thus.

2. Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Ṛik, the Yajus, or Sâman verses". He replied: "They do not occur to my memory, sir."—433.

MANTRA 3.

त५ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव५ सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तैर्तर्हि
वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvāch, he said. यथा Yathā, as सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyâhitasya, lighted fully. एकः Ekah, one. अङ्गारः Aṅgārah, burning coal. खद्योतमात्रः Khadyotamātrah, merely like a fire-fly in size. परिशिष्टः Paṛiṣiṣṭah, which remains behind, is left behind. स्यात् Syat, may be. तेन Teyna, by that. ततः Tataḥ, than that. अपि Api, even. न Na, not. बहु Babu, much. दहेत Daheta, may burn. एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣodaśānam, of the sixteen. कलानाम् Kalānam, of the parts. एका Ekā, one. कला Kalā, part. अतिशिष्टा Atiṣiṣṭā, is left behind. स्यात् Syāt, may be. तथा Tayā, by that. एतर्हि Etarhi, therefore. वेदान् Vedān, the Vedas. न Na, not. अनुभवसि Anubhavasi, thou rememberest. अशान Aśāna, eat thou. अथ Atha, then. मे Me, my. विज्ञास्यसि Vijnāsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus.

3. The father said to him; "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas. Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4.

स हाशाय हैनमुपससाद तं ह यत्किञ्च पप्रच्छ सर्वं ह
प्रतिपेदे ॥ ४ ॥

स Sa, he. ह Ha, indeed. आश Áśa, took food. अथ Atha, then. ह Ha, Indeed, Enam, to him. उपससाद Upasasāda, repaired, approached. तम् Tam, to him. ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever. पप्रच्छ Paprachchha, asked. सर्वम् Sarvam, all. ह Ha, indeed. प्रतिपेदे Pratipede, replied, answered.

4. Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435.

MANTRA 5.

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु
दहेत् ॥ ५ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvācha, said. यथा Yathā, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyāhitasya, of a fully-lighted fire. एकम् Ekam, one. अङ्गारम् Aṅgāram, burning coal. खद्योतमात्रम् Khadyota-mātram, merely like a fire-fly in size. परिशिष्टम् Pariśiṣṭam, remained behind. तम् Tam, that. तृणैः Tṛṇaiḥ, with straw, with grass. उपसमाधाय Upasamādhāya, putting upon it. प्राज्वलयेत् Prajvalayet, may be lighted. तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. बहु Bahu, much. दहेत् Dahet, may burn.

5. The father said to him “As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this.—436.

MANTRA 6.

एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽ-
नेनोपसमाहिता प्राज्वालीत्तयैतर्हि वेदाननुभवस्यन्नमः ५ हि
सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य
विजज्ञाविति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣoḍaśānām, of the sixteen. कलानाम् Kalānām, of the parts. एका Eka, one. कला Kalā, part. अतिशिष्टा Atiśiṣṭā, remained behind. अभूत् Abhūt, was. सा Sā, that. अन्नेन Annena, with food. उपेक्षमाहिता Upasamāhitā, being placed upon it, invigorated. प्राज्वालीत् Prajvalīt, lighted up again. तथा Taya, by that. एतर्हि Etarhi, therefore. वदान् Vedān, Vedas. अनुभवसि Anubhavasi, rememberest thou. अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Āpomayaḥ, water as its chief. प्राणः Prāṇaḥ, breath. तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech. इति Iti, thus. इति Iti, thus. तत् Tat, that. ॥ Ha, verily. अस्य Asya, that: the genitive must be construed as accusative. विजज्ञौ Vijajñau, he understood. इति Iti, thus. विजज्ञौ Vijajñau, he understood. इति Iti, thus.

6. Thus O child, out of the sixteen parts one part was left to you. That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas. O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Lakṣmī the Goddess of Fire.—437.

Note:—In some texts of the Upaniṣad the following verse is also found.

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति हृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses. पुरुषस्य Puruṣasya, of the man. यद्, Yad, when. एव Eva, even. स्यात् Syāt, becomes, may become. अनावृतम् Anāvṛitam, unprotected uncovered by food. तत् Tat, then. अस्य Asya, his. प्रज्ञा Prajñā, intelligence. स्रवति Sravati, flows away. हृतेः Driteḥ, from a leathern bag. पादात् Pādāt, from the foot. इव Iva, like. उदकम् Udakam, water.

When the mind of the man consisting of five senses is not supported by food; then his intelligence goes away as the water flows away from the mouth of a leathern bag.—438.

MADHVA'S COMMENTARY.

Says an objector:—

Still you cannot explain this subject, as if it all applied to the devas; for how will you explain the phrase 'the middle one became the flesh, &c.' Does the devatā become flesh? And the words māṁsam, &c., are well-known names of flesh, &c. This objection is thus answered:—

The words *mâmsa*, etc., are the names of the *devatâs*. (The three *devatâs* called *Lakṣmî*, *Vâyu*, and *Śiva* are called also *Mâmsam*, *Lohita*, and *Majjâ*, etc.). They are so called because by entering into the flesh, blood and marrow, these *Devatâs* regulate these organic parts and nourish man.

But how can you take the words food, water, etc., as meaning *Devatâs* when the *Upaniṣad* says "the food when eaten becomes flesh, the water when drunk becomes blood." It can only refer to physical food and water, and not to *Devatâs*, called *Annam* and *Apas*, etc. This objection is thus met :—

The word 'being eaten' means being used as support of life. (The *Devas* go to support the organism, so it is said the *Devas* are eaten, the *Devas* are drunk).

But if with every morsel of bread, we are chewing a *Deva* in that bread ; and if with every gulp of water, we are swallowing a *Deva*, then the lives of the *Devas* must be most miserable. To this the Commentator replies :—

The *Devas* do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The *Śruti* further says these three *Devatâs* having entered the man become each tripartite.

This shows that the *Devas* enter as living-beings through food, etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation, they could not have regulated the manufacture of flesh, blood and marrow. The word *Jîva* has been explained, as meaning the Supreme Lord ; to this an objector says :—Why do you explain *Jîva* in this unusual sense ? It would be more appropriate to take the words food, water, etc., in their ordinary sense, and then say that this organised body remains insentient, so long as the *Jîvâtma* does not enter into it. To this the author replies :—

The term *Jîva* is the appellation of the Lord *Aniruddha*, as says the following *Śruti* :—"Prâṇasya prâṇaḥ, etc." He is the Life of life, the Air of the air, the *Jîva* of the *jîva*, Matter of matter. He, the Lord of the four-fold form." Says another text, "The support of *Prâṇa* is *Hari* alone and no one else. The ordinary transmigrating souls are called *jîvas* because they are born (*jî*=born) and because they transmigrate (*va*=to go)."

In other words the term *jîva*, when applied to souls, is a word derived from the roots *jan* and *vâ*. *Jan* gives *jî* with the affix *ḍi*, and *vâ* gives *va*, with the affix *ka*. The word *jîva* thus derived means the transmigrating soul.

Another reason, why the words *jîvena âtmana* in Mantra 2 of *Khanda* 3 cannot mean the ordinary *jîvâtman*, is this :—If the word *jîva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jîva* entered into a body in which there was already another soul. The passage says :—The *Tejas* thought, &c., which shows that the *Tejas*, &c., are sentient beings, who can think, what was the

necessity of another jīva entering into this jīva, in order to develop name and form? One jīva does not stand in the need of another jīva to develop name and form.

But the same reasoning would apply to the entrance of the Lord into the soul; what was the necessity of the Lord entering into the human soul in order to develop name and form? The answer to it is, that the jīvas by themselves have not the power to develop names and forms; in other words, the jīvas without the assistance of the Lord cannot bring about creation. As says the following text:—The Lord saw that the creative Powers lay dormant after the cosmic dissolution, (and though alive were unable to create), therefore he entered into these twenty-three creative hierarchies, called the tattvas.

The Lord simultaneously entered into the host of the twenty-three Tattvas, when He saw that their power to manifest creation was dormant and required stirring up. (The Bhāgavata Purāṇa).

The twenty-three creative hierarchies are:—The five devas of sensation, the five devas of action, the five devas presiding over objects of sensation, the five devas of elements, and the devas of Manas and Ahaṁkāra and Buddhi. But are not these 23 tattvas insentient objects? No. The text of our Upaniṣad shows that they are sentient beings: and the Bhāgavata Purāṇa also says the same:—

(The devas of the tattvas finding themselves unable to create thus prayed to the Lord):—"We are thine, O Eternal! Thou hast created us in order to further develop this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating. O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time; organise us that we may eat food; and adoring Thee and us may the people of the world bring offering to Thee; and undisturbed may it eat food. Therefore O Deva! give us thy wisdom and power, that we may create." (Bhāgavata Purāṇa Book Third Ch. 5, verses 48-49). After this prayer of the Tattvas, the Bhāgavata goes on to say, that the Lord entered into the Tattvas.

The words jīva of Mantra 2 Khaṇḍa 3, has been explained by us as meaning the Lord. The same phrase jīvena ātmanā occurs in Mantra one Khaṇḍa 11. There the word Jīva cannot but mean the Lord, and is inapplicable to transmigrating soul. That passage refers to the Jīva of the tree. According to Śaṅkara it is translated thus:—

"If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing." Therefore our author says:—

The passage in 11th Khaṇḍa Mantra 1 shows that the word Jīva cannot refer to the transmigrating soul but to the Lord. For it says "drinking in its nourishment and rejoicing." Now who rejoices? Is it the body of the tree or the Jīva in the tree, that rejoices? The tree cannot rejoice, because it is insentient: therefore, the Jīva in the tree rejoices. Now it proves that the Jīva Ātman referred to in that Mantra, which pervades

the tree, must be the Lord ; because the Jīva of the tree could not be pervaded by another Jīva. Therefore the word Jīva in this passage Mantra 2 Khaṇḍa 3 must mean the Lord. The word Jīva when applied to God, denotes that form of God which is Antaryāmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka :—

“Jīva is the name given to the inner Dweller of the enjoyer of pleasure and pain (i.e., the Dweller within the Soul). The same Lord dwelling outside and controlling the cosmic forces (Devatās) is called Sat. He is the Lord, the Highest Spirit.” Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire ; primarily it is the name of God, secondarily it is applied to fire :

Note :—The word nāmadheya means ‘a name,’ the affix dheya has no specific force here. The word Vikāra means “not the primary,” “the secondary meaning.” An objector says :—“The text (VI-4.1) upāgād āgaer agnitvam vāchārambhanam vikāro nāmadheyam tṛiṇi rūpāṇītyeva satyam literally and grammatically means—‘thus vanishes what we call fire, as a variety, being a name, arising from speech. What is true are the three colors.’ Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech, is wrong as there is no such phrase ‘as any one else’ in the text, nor it is right to explain tṛiṇi rūpāṇi by a genitive construction trayānām rūpānām.” To this the Commentator answers :—

The sentence should be construed thus :—

Agni nāmāni tṛiṇi rūpāṇi iti nāmadheyam satyam ityādi :

All the names of Agni are the primary names of the Triad ; not only the word Agni, but its synonyms also are the primary names of the Triad, and secondarily of others. Similarly the word Āditya and its synonyms are primarily applied to the Triad, and are secondarily to the sun and others. The Smṛiti (Tattva Viveka) is therefore right in explaining tṛiṇi “by trayānam” ; for the text cannot be explained without the use of a genitive word. For in paraphrasing it we have to use a word in the genitive case ; thus Agnyādi nāmāni teṣām eva mukhyāni : where teṣām is used.

EIGHTH KHAṆḌA.

MANTRA 1.

उद्दालको हारुणिः श्वेतकेतुः पुत्रश्चाव स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतद्वरुषः स्वपिति नाम सता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति तस्मादेन५ स्वपितीत्याचक्षते
स्व५ ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddālakaḥ, by name Uddālaka. इ Ha, once. हारुणिः Āruṇiḥ, the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, to Śvetaketu. पुत्रश्च Putram, son. उवाच

Uvācha, said. स्वप्नान्तम् Svapnāntam, the end of dream state, *i. e.*, the state called suṣupti: the nature of deep sleep. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijānihi, learn thou. इति Iti, thus. यत्र Yatra, at what time: when in deep sleep. एतद् Etad, this: another reading is ayam. पुरुषः Puruṣaḥ, man jiva. स्वपिति Savapiti, sleeps. नाम Nāma, then. सता Sata, with the Sat, with the Lord Viṣṇu, with the Supreme Self. सोम्य Somya, O child. तदा Tada, then: in that state of deep sleep. सम्पन्नः Sampannaḥ, gone to, attain to, companionship. भवति, Bhavati, becomes. स्वम् Svam, the Lord called Sva or the Independent. अपि इतः Apitaḥ, attained, reaching, entering unconsciously. The unconscious merging of an entity into a higher is called apita. भवति Bhavati, becomes. तस्मात् Tasmāt, from that, therefore. एनम् Enam, him. स्वपिति Svapiti, sleeping, इति Iti, thus. आचक्षते Āchakṣate, they say. The wise say. स्वम् Svam, the Independent Lord. हि Hi, because. अपि इतः Api-itāḥ attained, reached, entered. भवति Bhavati, becomes.

1. Uddālaka Āruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (suṣupti). When a man sleeps, then he comes into the presence of the Sat (True and Good). He has reached the Independent called Sva. Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent."—439.

Note.—This verse may be explained as applying to the state called Mukti or Release also. Then the word Svapnānta would mean the end of dream or the middle state called that of Jīvan-Mukti. When a Jīvan Mukta becomes fully Mukta, then he is said to have reached Sva or his Lord or his Master. In this state, he is in the company of the Sat or the True. The state of a Mukta reaching the Lord is called Svapiti.

MANTRA 2.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनम-
लब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि
सोम्य मन इति ॥ २ ॥

स Sa, he. यथा Yathā, as. शकुनिः Śakuniḥ, a kite, falcon, hawk, any bird. सूत्रेण Sūtreṇa, by a thread tied to the thumb of the hunter, by a thread tied to the hand of the bird-killer. प्रबद्धः Prabaddhaḥ, tied to. दिशम् दिशम् Diśam diśam, in every direction. पतित्वा Patitvā, flying, falling. अन्यत्र Anyatra, anywhere (than the bondage). आयतनम् Āyatanam, rest, release from the string, place of rest. अलब्ध्वा Alabdhvā, not finding. बन्धनम् Bandhanam, the bondage. एव Eva, even. उपश्रयते Upaśrayate, settles down, rest. एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. तद् Tat, that. मनः Manaḥ, mind,

jīva the Thinker. दिशम् दिशम् Diśam diśam, every direction. पतित्वा Patitva, falling, flying. अन्यत्र Anyatra, anywhere. आयतनम् Āyatanam, rest. अलब्ध्वा Al-abdhvā, not finding. प्राणम् Prāṇam, the Lord, the Life Breath, the Sat, the Supreme Self. एव Eva, even. उपश्रयते Upaśrayate, settles down upon. प्राणबन्धनम् Prāṇa-bandhanam, tied to Prāṇa, the Lord. हि Hi, because. सोम्य Somya, O child. मनः Manah, mind, Jīva, the Thinker. इति Iti, thus.

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prāṇa, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Mukti is similarly a state of rest from the experiences of the Samsāra—but without any return to mundane existence.

MANTRA 3.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोक्षत्रोऽश्वनायः पुरुषनाय
इत्येवं तदप आचक्षतेऽशनारेति तत्रैतच्छुद्धमुत्पतित* सोम्य
जिजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशनापिपासे Aśnā-pipāse, hunger and thirst, The desire to eat is called aśnāyā. The या is elided as a vedic anomaly. The desire to drink is called pipāsā. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijānihi, learn thou. इति Iti, thus. यत्र Yatra, where when. एतत् Etat, this. पुरुषः Puruṣaḥ, man. अशिशिषति Aśiṣiṣati, hungers, wishes to eat. नाम Nāma, a particle. आपः Āpaḥ, water, Prāṇa the Lord of waters. एव Eva, even. तत् Tat, then, that. अशितम् Aśitam, eaten food. नयन्ते Nayante, carry: the waters which have been drunk, carry. तत् Tat, that then. यथा Yathā, as. गोनायः Gonāyaḥ, the leader of cows, a cowherd अश्वनायः Aśvanāyaḥ, the leader of horses. (aśva plus nāya) a keeper of horses. पुरुषनायः Puruṣanāyaḥ, the leader of men, the king or the commander of an army. इति Iti, thus. एवम् Evam, thus. तत् Tat, therefore. अपः Apaḥ, waters, Prāṇa. आचक्षते Āchakṣate, are called, they call, the wise say. अशनाय Aśa-nāya, the leader of digested food. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. शुङ्गम् Śuṅgam, the bud, the offshoot, from the seed. उत्पतितम् Utpatitam, brought forth, comes out: an effected object, the body. सोम्य Somya, O child. विजानीहि Vijānihi, learn thou. न Na, not. इदम् Idam, this. भविष्यति Bhaviṣyati, shall be. अमूलम् Amūlam, without root or cause.

3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (*i.e.*, Prâṇa the Lord of waters modifies the food into the germ). Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśva-nâya, or a king is called Puruṣanâya :—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note.—The real object why a Jīva eats and drinks is to reproduce another Jīva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Mukti and Deep Sleep; this verse shows how he is under Him in his waking state also. The fact of reproduction is a standing miracle proving the dependence of the Jīva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone; and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śūṅga used in this and the subsequent mantras is significant. As a Śūṅga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्याग्नेन शुङ्गेनापो
मूलाद्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य
शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body. क Kva, where. मूलम् Mūlam, root, cause. स्यात् Syāt, may be, can be. अन्यत्र Anyatra, any where else. अन्नाद् Annāt, than the food (Rudra). एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, o child. अग्नेन Annena, by food, through food, through Rudra. शुङ्गेन Śūṅgena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed. आपोमूलम् Āpomulam, the waters or the prâṇa as the cause or root. अन्विच्छ Anvichchha, search thou, seek thou, अद्भिः Adbhiḥ, with the water, with Prâṇa. सोम्य Somya, o child. शुङ्गेन Śūṅgena, as an offshoot, from which to infer the existence of the root or cause. तेजोमूलम् Tejomūlam, the root of heat. अन्विच्छ Anvichchha, search thou. तेजसा Tejasā, with the tejas. सोम्य Somya, o child. शुङ्गेन Śūṅgena, as an offshoot. सन्मूलम् Sanmūlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः

Sanmâlah, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ the creatures. सदायतनाः Sadāyatanāḥ, having the Sat as their resting place. सत्यतिष्ठाः Sat-pratiṣṭhāḥ, having Sat as their foundation.

4. And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prâṇa). Taking Water (Prâṇa) as an offshoot (effect), seek it's cause the Fire (Lakṣmî). Taking the Fire (Lakṣmî) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu). All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—442.

Note.—The body being an effect we have to find its cause. That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prâṇa). From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him.

MANTRA 5.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट
उदन्येति तत्रैतदेव शुङ्गमुत्पतितं सोम्य विजानीहि नेदमलं
भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when. एतत् Etat, this. पुरुषः Puruṣa, man. पिपासति Pipāsati, wishes to drink, becomes thirsty. नाम Nāma, a mere particle. तेजः Tejah, the fire (Lakṣmî). एव Eva, even. तद् Tat, that. पीतम् Pītam, water which has been drunk. नयते Nayate, leads, carry. तत् Tat, that. यथा Yathā, as. गोनायः Gonāyaḥ, cow leader. अश्वनायः Aśvanāyaḥ, the horse leader. पुरुषनायः Puruṣanāyaḥ, the man-leader. इति Iti, thus. एवम् Evam, even thus. तद् Tat, that. तेजः Tejah, the fire (Lakṣmî). आचष्टे Āchaṣṭe, is said, is called. उदन्य Udanya, water leader. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. एव Eva, even. शुङ्गम् Śuṅgam, offshoot. उत्पतितम् Utpatitam, produced: effected. सोम्य Somya, O child. विजानीहि Vijānihi, know, learn. न Na, not. इदम् Idam, this. अमूलम् Amūlam, without cause, without root. भविष्यति Bhaviṣyati, can be, will be इति Iti, thus.

5. When a man desires to drink then the fire (Lakṣmî) carries the water which has been drunk (and converts

it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-herd is called Gônâya, or a keeper of horses is called Aśvanâya, or a king is called Puruṣanâya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child.—443.

Note.—Here the inferential chain starts with a step higher, with water (Prâṇa).

MANTRA 6.

तस्य क मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन
तेजोऽमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु
सोम्येमास्तिष्ठो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति
तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

तस्य Tasya, of that. क Kva, where. मूलम् Mûlam, root. स्यात् Syât, can be. अन्यत्र Anyatra, any where else. अद्भ्यः Adbhyah, than the water. अद्भिः Adbhih, from water. सोम्य Somya, O child. शुङ्गेन Śuṅgena, as an offshoot. तेजोऽमूलम् Tejomûlam, the fire as root, as cause. अन्विच्छ Anvichchha, seek thou. तेजसा Tejasâ, with the fire. सोम्य Somya, O child. शुङ्गेन Śuṅgena, as an offshoot. सन्मूलम् Sanmûlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः Sanmûlâh, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imâh these. सर्वाः Sarvâh all. प्रजाः Prajâh the creatures. सदायतनाः Sadâyatanaâh, having the Sat as their resting place, their refuge. सत्प्रतिष्ठाः Sat-pratiṣṭhâh, Sat as their foundation. यथा Yathâ as. तु Tu, but. खलु Khalu verily. सोम्य Somya, O child. इमाः Imâh, these. तिस्रः Tisrah, three. देवताः Devatâh, divinities : Fire Water and Earth—Lakṣmî Prâṇa, and Rudra. पुरुषम् Puruṣam, man. प्राप्य Prâpya, having reached. त्रिवृत् Trivṛt, three fold. त्रिवृत् Trivṛt tripartite. एकैका Ekâ-Ekâ, each one, every one. भवति Bhavati, becomes. तत् Tat, that. उक्तम् Uktam, has been said. पुरस्ताद् Purastât, before (in mantra VI-4-7.) एव Eva, even. भवति Bhavati, becomes. अस्य Asya, of this. सोम्य Somya, O child. पुरुषस्य Paruṣasya, of the four-faced Brahmâ, of the Man, Paradigmatic Man. प्रयतः Prayatah, on getting Mukti from the cosmic Governorship. वाक् Vâk, speech. (fire, Umâ). मनसि Manasi in the mind, in Rudra. सम्पद्यते Sampadyate, merges her body. मनः Manaḥ, mind (Rudra). प्राणे Prâṇe, in the chief Vâyu (in Christ). प्राणः Prâṇah, the chief Vâyu. तेजसि Tejasi, fire Lakṣmî, in the Holy Ghost. तेजः Tejah, the fire Lakṣmî. परस्याम् Parasâm, in the Supreme. देवतायाम् Devatâyam, in the God.

6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmī). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatās, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umā) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God. —444.

Note.—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sāra). यः Yaḥ, the God called Yaḥ (Yama) the controller. एषः Eṣaḥ, this, the highest God Viṣṇu desired of all (Iṣhta). अणिमा Aṇimā apprehended by subtle intellect. एतत् आत्म्यम् Aitad-ātmyam, this controller, as controller., the universe is controlled by this Lord., therefore it is called Aitadātmyam. इदम् Idam, this. सर्वम् Sarvam, all, the whole universe. तत् Tat, all-pervading. सत्यम् Satyam, the true, the supreme bliss, the Good. स Sa, the destroyer, the full. (सादन = स) आत्मा Ātmā, the full, the perfect. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me भगवान् Bhagavān O Sir. विज्ञापयतु Vijñāpayatu, inform, instruct. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetāketu art not that God (why then this conceit).

“Please sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—445.

Note.—The explanation of Madhva is totally different from that of Saṅkara. Even the ordinary words like स य एष have been given meanings not found anywhere else. The word स is taken to mean सार or essence or Best; य as a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एषः from इष to desire, the desired one &c. The famous mahāvākya स आत्मा तत् त्वमसि is analysed as स आत्मा अतत् त्वम् असि ॥ But Śrī Madhva is not responsible for this text torturing. Long before him, the Bhāgavatas had attained this feat. The Sāma Saṁhitā has given this metrical paraphrase:—

सारत्वात् “स” इति प्रोक्तो ज्ञानत्वाद् “य” इतीरितः ।

सर्वस्येष्ट “इत्येष”, मानानाम् अणकोऽणिमा ॥

तत् तंत्रत्वाद् “पेतदात्म्य” स सत्यः साधुरूपतः ।

“तत्” ततेः पूर्णतश्च “चात्मा”, सादनात् “स” इतीरितः ।

अतत्त्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book.

MADHVA'S COMMENTARY.

In the previous chapters it was shown, that the Jīva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence, in creating, without the help of any body, the mighty beings called Fire, Water, and Food. In the present chapter, the same fact is illustrated by instances taken from the experience of man. In his waking state, man is proud of his freedom and independence; but in dreamless sleep, he is perfectly helpless; and that state describes the dependence of man on the Lord. Therefore, Uddālaka describes the state called deep sleep. The word Svapnānta is used in the text. It is an ambiguous word, and is not to be confounded with the word Svapna. Svapna means dream; in the dream state the Soul does not enter into the Lord. It is in the Svapnānta state alone that the Jīva enters into the Lord. The Commentator, therefore, explains this word:—

The word Svapnānta means the anta or end of Svapna or dream.

That state, where the condition of dream ends, and the state of deep sleep begins, is called Svapnānta, it is thus the name for Suṣupti or the state of dreamless sleep.

The Commentator next explains the word Svapiti:—

The word Svapiti means ‘entering or reaching the Lord.’ The Lord Viṣṇu, God of all gods, is called Sva, because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jīva reaches this sva, he is called Svapiti. The word

Apiti means 'reaching.' The Jīva called Manas, (Thinker) reaches the Lord in this state only; for so long as he is not free and does not get Mukti, the transmigrating Jīva enters the Lord only in the state of deep sleep. The transmigrating Jīva is called Manas, because it always works through the mind, (and not through the higher faculty of intuition or Buddhi).

Similarly the Lord is called Prāṇa, because He gives life to all. The Commentator next explains the word Śuṅga :—

The word Śuṅga means 'the bud,' 'the offshoot,' while the word Mūla means 'the root;' which is, in this case, the Lord Hari Himself. He is also the root of the Universe, in the sense, that He is the efficient cause of the world; and not its material cause.

The word Mūla or root can apply both to the material cause and the efficient cause. As in the case of pot and clay, we can say that the clay is the cause of the pot, in the sense that it is modified into the pot. The Lord is not such a cause. Or as the father is Mūla or root of the son. He is not the material cause of the Jīva or the soul of the son, but he is the occasion or nimitta cause of the birth of the Jīva. But so far as the body of the son is concerned, he is the material cause also; because the germ of the father is the root from which the body of the son grows. Therefore the Commentator says :—

He is the Mūla or cause of the world also, in the sense of being its efficient cause, and not its material cause; since He undergoes no modification. As the Jīva of the seed is the cause of the offshoot, without undergoing any modification; or as the Jīva of the father is the cause of the body of his son (so is the Lord the cause of the world). As the body of the Jīva of the seed (namely the seed itself in the case of a tree) and the body of the father (namely the sperm cell of the father which is the cause of the body of the son) are the material cause of the tree and of the body of the infant; because the seed and the sperm themselves modify into the tree and the body; not so the Lord. He is the Mūla or root in the first sense of the word, but never in that of the second. Thus the Lord Hari, though a Mūla or root, is never a modification.

The world is not a modification of the Lord. He is just like a father who procreates a son.

The word mūla does not invariably mean the material cause of a thing. It is not restricted to that meaning. It denotes a cause in general: whether efficient or material. Therefore, the soul of the seed (bīja-jīva) is said also to be the mūla or root of the tree: where mūla could not but mean the efficient cause of the tree; for the jīva of the tree is certainly not the material cause of the tree. Moreover you cannot say that the God is the material cause of the world, as the clay is the material cause of the pot: for the strict Advaita theory does not say that the God is the material cause in this way. For according to your theory the Pure Brahman cannot be the material cause of anything. Nor is the illustration in the text in favour of your theory of Brahman limited by māyā to be the material cause of the world. For we do not find any mention of māyā in this illustration. It says: as from an offshoot the root is inferred, so from body as an offshoot or effect

infer the root namely food, from food as an offshoot or effect infer the root water, from water as an effect infer its root Fire, from Fire an effect infer its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman, but not your theory of Mâyâ. Your Mâyâ also introduces an element of duality in Pure Brahman. Moreover Mâyâ, according to you, is sufficient to create the world, why assume a Brahman. To assume two material causes of the world—Pure Brahman and Mâyâ, is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong. No one ever says that the rope is the material cause (*upādāna kāraṇa*) of the snake, it is an abuse of language to say so. Rope is the *adhiṣṭhāna* cause of the snake and not its *upādāna* cause. The repeated exhortation of the text “search out the root,” “search out the root” would be irrelevant in the case of illusion theory. It would be inappropriate to say: “as from an offshoot, the root is inferred, so from a snake find out its root the rope.” It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here; for it says “food is an offshoot, find out its cause; which is water; water is an offshoot, find out its cause, which is fire; fire is an offshoot, find out its cause, which is the Lord called the Good.” Now water is the material cause of food, fire is the material cause of water; therefore, the Lord called the Good must also be the material cause of fire; otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to *Devatās*, and even here also, the material cause is not meant, but the efficient cause only. Therefore the Commentator says:—

Because they are the first creation, the fire means Lakṣmī, the water means Vāyu and so on. For it is thus said in the *Brahmāṇḍa Purāṇa*:—“Lakṣmī is the Goddess presiding over fire (*tejas*), *Prāṇa* is the god presiding over water (*Apas*); *Rudra* is the deity presiding over food (*Annam*); therefore, these are the three ancient primary *Devatās* created before anything else.”

In *Mantra 2* it is said ‘mind is fastened to breath’—*Prāṇabandhanam hi soṃya manaḥ*. This has been explained that the transmigrating soul called *Manas* is rooted in or fastened to *prāṇa* or the Lord; but how do you say so? The word *Manas* means mind only, and *prāṇa* means breath; why do you explain *Manas* as the transmigrating soul, and *prāṇa* as Lord? To this the Commentator replies:—

The scripture says “when a man sleeps here, then, my dear son he becomes united with the Good he is gone to the Absolute (*Svâ*).” This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say:—“As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the *Jîva*) after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed my son, mind is fastened to breath.” This illustration shows that *Manas* cannot but mean here the transmigrating soul, which is like the kite tied by a string, while *Prāṇa* corresponds to the man that holds the string and therefore the word *Prāṇa* must mean here the Lord, who

holds the string to which the Jīva is fastened. The final passage shows the same. It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajā means the Jīvas. So in the opening passage the word Manas must denote the Jīva and Prāṇa denote the Lord. "Now"—says an objector, "admitted, that owing to the force of the word Sat in the concluding passage, we take the word Prāṇa of the initial passage to mean the Lord ; but how do you say that the word Prajā of the concluding passage means the Jīvas. It may mean all the animate and inanimate creation." To this the Commentator answers :—

The word Prajā is a well known term applicable to sentient, conscious beings only ; and never to beings which are not self conscious. As we find in the following passage :—"The king gets good or bad fortune according as his subjects (prajā) are happy or miserable." (Thus the word prajā cannot refer to inanimate objects which are incapable of enjoying pleasure or pain).

Now the Commentator quotes on authority showing that the Devatās Lakṣmī, &c., mentioned in Mantra 6 are to be meditated upon :—

Devatās Lakṣmī, &c., should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatās. Therefore the Mantra 6 teaches meditation on these Devatās. In fact in Mantra VI. 4. 7 the tripartite has been taught in order to teach meditation on these deities.

The physical elements fire, &c., being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI. 4. 7, &c.

In the passage "when a man dies his speech merges in the mind, his mind in breath, the breath in fire, the fire in the highest being ;" the words speech, mind, breath, &c., do not denote material organs of speech, mind, &c. For the passage teaches that they merge in the Highest Devatā, (Parasyām Devatāyam) so these words speech, mind, &c., must also be Devatās, though of lower grades. That they mean Devatās, we find in the Vedānta Sūtras also. As in the following (Vedānta Sūtras IV. 2. 103).

"(In this Pāda are treated how the gods obtain release and how they depart from the body.

"Speech (is withdrawn) into mind, on account of this being seen (observed) and from the Word. (Vedānta Sūtra. IV. 2. 1.)

Note.—Umā, presiding over speech, is withdrawn into Rudra presiding over mind ; and the Śruti (Word) runs thus : "He understands those round him until his speech is not withdrawn into Mind." (Ch. VI. 15. 1.) It is said in the Skanda : "By the wise, Umā indeed is called Speech and Rudra is called Mind ; and he who knows this couple, is not deprived of the blessing of wedlock."

"That Manas (Mind) enters into Prāṇa, from the subsequent (passage) (Vedānta Sūtra . IV. 2. 4).

He (Prāṇa) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c., (as to Prāṇa's) going to him. (Vedānta Sūtra IV. 2. 4).

These aphorisms show that Bādarāyaṇa has also taken these words speech, mind &c., to mean Devatās. The Commentator now quotes an authority to prove this:—

It is thus written in the Sat Tattva:—In Mukti, Umā called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind; while Śiva himself enters into Vāyu, and Vāyu enters into Fire, which denotes the Goddess Śrī. That Goddess taking Vāyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umā into Rudra means that she loses herself in the body of Rudra, and all her activities are thenceforth performed through Rudra body. Rudra in his turn merges into Vāyu, or as the Śruti says that Manas enters into Prāṇa. Here says an objector, "it is not proper to say that Vāyu merges into Śrī, for the Vedānta Sūtras say that Vāyu merges into the Supreme at once." To this the Commentator answers:—

Vāyu certainly reaches the Lord (Janārdana) directly, the Goddess Śrī is merely a doorway for Prāṇa to enter the Lord. At the time of death and Mukti all spirits enter first into speech.

In fact the phrase Vāyu merges into the Śrī means that he reaches Śrī; and does not mean that he drops his body and enters into the body of Śrī, as was the case with lower Devatās. He loses his body, if he loses it at all, only when he enters into the Supreme Self. Vāyu has two aspects (1) Brahmā the Four-faced (2) Prāṇa,—Prāṇa loses his body when he enters into Śrī, not so however Brahmā.

Mantra 7 of this Khanda introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that.' This is one of the logoi or Mahāvākya of Vedānta. This verse is thus translated according to Śaṅkara:—"Now that which is that subtle essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it." Śaṅkara explains it thus "He who is called Sat, i. e., the subtle, the root of the universe. This Universe is called Aitadātmyam meaning "having this sat for its self," i. e., everything in this Universe has its self in this self alone. There is no other transmigrating self. The word Ātmā when used without any qualifying terms, denotes this Supreme Self, and that Supreme Self Thou Art O Śvetaketu."

This explanation of Śaṅkara proceeds upon a misapprehension of the Śruti.

The Mantra is this Sa ya eṣo' nīmaitadātmyam idam Sarvam tat satyam sa ātmā tat tvam asi.

The word Sa and Ya, &c., *prima facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sāra the essence. Therefore Ya and Sa mean the controller and the essence. The word animā means that which is known through subtle intellect or knowledge. It is a compound of two words Aṇu meaning subtle and Mā meaning to know. The word Aitadātmyam is a compound of etad and ātman with Taddhīa affix. Etad means that, namely the Lord. Ātmā means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called aitadātmyam. The word eṣa means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says:—

Viṣṇu is called Ya because he controls (Niyamana) all; He is called sa, because he is the essence of all (Sāra) he is called animā because he is known through subtle intellect. The universe is called

Aitadâtmyan because it is controlled by that Lord. He is called Tat because He is all-pervading. He is called Satyam because He is the highest bliss. He is called Âtmâ because He has all qualities in their perfection.

The phrase Sa âtmâ tat tvam asi is to be analysed as (1) Sa (2) Âtmâ (3) Atat (4) Tvam (5) Asi ; and not as (1) Sa (2) Âtmâ (3) Tat (4) Tvam (5) Asi. It means "thou art not that;" and not "thou art that." Therefore the Commentator says :—

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud. The Asuras became conceited, thinking in their heart "I am Brahman"; they say "the world is false, I am a perfect being I am almighty," they say "there is no Lord of the universe, there is no firm foundation for it." They further maintain that all the Vedas teach that consciousness is one alone. They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari. Without knowing the real truth about scriptures, they say that the Vedas teach unity and monism. They go to the utter darkness these blasphemers of the Supreme Self. Do not follow their doctrines, do not think thou art one with Viṣṇu. When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud. Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release. Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause).

NINTH KHAṆḌA.

MANTRA I.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां
रसान् समवहारमेकतां रसं गमयन्ति ॥ १ ॥

यथा Yathâ as. सोम्य Somya, O child. मधु Madhu, the honey. मधुकृतः Madhu-kṛitaḥ, the honey bees. निस्तिष्ठन्ति Nistiṣṭhanti, collect, make. नानात्ययानां Nānātyaya-nām, of different kinds, of different descriptions, of distant places. वृक्षाणां Vṛikṣāṇām; of trees. रसान् Rasān, of juices. समवहारम् Samavahāram, collection. एकताम् Ekatām, in one place, mixture. रसम् Rasam, juice. गमयन्ति Gamayanti, make, or, cause to be made.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.—446.

MANTRĀ 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसो
ऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः
प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathā, as. तत्र Tatra, there, in the state of mixture. न Na, not. विवेकम् Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amuṣya, of that, of the mango or the jack fruit. अहम् Aham, I. वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. अमुष्य Amuṣya, of that (tree). अहम् Aham I. वृक्षस्य Vṛikṣasyā, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. इति Iti, thus. एवम् Evam, so. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures, jivas. सति Sati, in the Supreme Lord. संपद्य Sampadya, being mixed with. न Na, not. विदुः Viduḥ, know. सति Sati, in the Supreme. संपद्यामहे Sampadyāmahe, we have been mixed. इति Iti, thus.

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.—447.

MANTRĀ 3.

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो
वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they. इह Iha, in this world. व्याघ्रः Vyāghraḥ, tiger. वा Vā, or. सिंहः Siṃhaḥ, a lion. वा Vā, or. वृकः Vṛikaḥ, a wolf. वा Vā, or. वराहः Varāhaḥ, a boar. वा Vā, or. कीटः Kīṭaḥ, a worm. वा Vā, or. पतङ्गः Patangāḥ, an insect. वा Vā, or. दंशः Daṁśaḥ, gnat. वा Vā, or. मशकः Maśakaḥ, mosquito. वा, or. यत् Yat, what. यत् Yat, what. भवन्ति Bhavanti, they are. तत् Tat, that. अभवन्ति Abhavanti, become.

3. Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.—448.

MANTRĀ 4.

स य एषोऽणिमैतदात्ममिदं सर्वं तत्सत्यं स आत्मा
तत्त्वगद्भि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, the essence. यः Yah, the controller. एषः Eṣaḥ, the desired. अणिमा Animā, known through subtle intellect. एतद्-आत्म्यम् Aitad-Atmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तद् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer, the home. आत्मा Âtmā, the full. अतन् Atat, not that. त्वम् Tvam, thou. आसि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—449.

MADHVA'S COMMENTARY.

At the end of the last Khanda Śvetaketu says “Please Sir explain to me further” Śaṅkara takes this question to mean that Śvetaketu puts the following question :—“I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore, please explain it to me by further illustrations.” This explanation is, wrong. For if it were correct, then the scripture would not have mentioned “And as these juices have no discrimination, so that they might say, I am the juice of this tree or that.” Nor the illustration of river and ocean becomes relevant according to this explanation. Śaṅkara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect :—“Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures, in the same manner, be conscious of the fact of their having come from pure Being?” Had this been the meaning of the question, then the scripture would have mentioned :—“As those rivers when they come out of the ocean do not know that they have come out of the ocean,” but instead of this, it says “as those rivers, when they are in the sea do not know, I am this or that river.” In fact, according to Śaṅkara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers. For in both cases, it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu :—

The son asks again “If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me?” This is the question which the son asks again. To this the father replies “though he is not perceived by the *ignorant*, yet O son, He exists within thee, so do not say there is not difference between Him and thee. Do not think, that because thou

dost not perceive Him, as separate in thy consciousness ; therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them."

The reasoning is this ; the son says, if there is a Higher Self within me that Self must be known to me, if it is distinct from me ; but as it is not so known, it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is, that the ignorance of one's source does not mean that there is not any such source, or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers, become all united in the common honey cell and there, they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly, though the souls do not know their origin, it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration, further shows that the Jīvas, when collected together in the Brahman, in deep sleep, do not remember their separate selves from which they were brought, the separate flowers of which they are the honey, because they have not developed their consciousness to that extent so as to respond to Brāhmī vibrations ; but the wise having developed their souls, retain their consciousness, when they merge into Brahman.

Though thus taught by the father, the son again asks him "how conscious beings become unconscious in deep sleep." This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings, so also their juice. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jīvas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminosity. How do then Jīvas become unconscious, when they enter into the Highest Consciousness.

TENTH KHANDA.

MANTRA I.

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यन्ताः
समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥ १ ॥

इमाः Imāḥ, these ; well known rivers (river gods) like the Ganges &c. सोम्य Somya, O child ! नद्यः Nadyaḥ, rivers ; the river gods. पुरस्तात् Purastāt, towards the east. प्राच्यः Prāchyāḥ, the eastern (rivers like the Ganges,) स्यन्दन्ते Syandante, run flow. पश्चात् Paśchāt towards the west. प्रतीच्यः Pratichyāḥ, the western, (rivers like the Indus &c.) ताः Tāḥ, they. समुद्रात् Samudrat, from the sea (through the clouds). समुद्रम् Samudram, to the sea. एव Eva, even ; this

word is to be joined with the word 'sa of the Samudra. अपि यन्ति Api-yanti, enter, into; reach unconsciously. स Sa, that; समुद्रः Samudraḥ the sea. एव Eva, even. भवति Bhavati, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea. ताः Tāḥ, they. यथा Yathā, as. तत्र Tatra, in that, in the sea. न Na, not. विदुः Viduḥ, know. इदम् Idam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, iti.

1. These rivers (devatās,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body).—450.

MANTRA 2.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् Evam, thus. एव Eva, even. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures. सतः Sataḥ, from the Sat, from the Supreme God. आगम्य Āgamyā, coming, being produced. न Na, not. विदुः Viduḥ, know. सतः Sataḥ, from the Sat, the God. आगच्छामहे Āgachhāmahe, we have come from; we are produced. इति Iti, thus. ते Te, they. इह Iha, here. व्याघ्रः Vyāghraḥ, a tiger. वा Vā, or. सिंहः Siṃhaḥ, a lion. वा Vā, or. वृकः Vṛikaḥ, a wolf. वा Vā, or. वराहः Varāhaḥ, a boar. वा Vā, or. कीटः Kīṭaḥ, a worm. वा Vā, or. पतङ्गः Pataṅgaḥ, an insect. वा Vā, or. दंशः Daṁśaḥ, a gnat. वा Vā, or. मशकः Maśakaḥ a mosquito. वा Vā, or. यत् Yat, what. भवन्ति Bhavanti, they become. तत् Tat, that. अभवन्ति Ābhavanti, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again.—451.

MANTRA 3.

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सौम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अग्निमा Aṇimā, known through subtle intellect. एतद् आत्म्यम् Aitad ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Ātmā, the full. अतन् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me, भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सौम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvāca, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu are not that God (why then this conceit).

“Please sir, instruct me still more” said the son.
“Be it so, my child,” replied the father.—452.

MADHVA'S COMMENTARY.

To this the father replied—

The father answered him thus :—As rivers, who are conscious Devatās, when they fall into the sea, cannot discriminate their particular waters (which formed their bodies) so the creatures (prajāś) do not retain their consciousness of lower personalities, when they enter into the Lord, the home of all Personalities.

The river-devatās do not know, when they enter into the sea, the particular portion of the water which constituted their bodies, when they existed separately. So the Jivas, when they are collected together in the home of Jivas, the Lord Viṣṇu, do not know their lower vehicles, and hence they do not remember their personalities, but their consciousness is never lost. The son again says “please explain to me further.” Śaṅkara understands this question to mean this : —“In the world we have seen that in the water the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed ever, though every day during sleep, at death and at the universal dissolution they are merged in their cause, Pure Being. How is that” ?

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water; and sea is the material cause of the bubble; but in the illustration in the text given in the next Khaṇḍa there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jīva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question:—

Says the son “Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jīva (myself) is under the control of that Higher Self.” Thus asked, the father replies again, through the illustration of the tree.

ELEVENTH KHAṆḌA.

MANTRA I.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीव-
स्त्रवेद्यो मध्येऽभ्याह्न्याज्जीवन् स्त्रवेद्योऽग्रेऽभ्याह्न्याज्जीवन्
स्त्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्ति-
ष्ठति ॥ १ ॥

अस्य Asya, of this. सोम्य Somya, O child. महतः Mahataḥ, of the large. वृक्षस्य Vṛikṣasya, of the tree. यः Yaḥ who. मूले Mūle, at the root. अभ्याह्न्यान् Abhyāhnyān, were to strike. जीवन् Jīvan, living, so long as it is being presided over by the Lord called Jīva or Aniruddha. स्त्रवेद् Sraved, would bleed but not die. यः Yaḥ, who. मध्ये Madhye, in the middle. अभ्याह्न्यान् Abhyāhnyān, were to strike. जीवन् Jīvan, so long as the Lord Jīva presides over it. स्त्रवेद् Sraved, would bleed, but not die. यः Yaḥ, who. अग्रे Agre, at the top. अभ्याह्न्यान् Abhyāhnyān, were to strike. जीवन् Jīvan, so long as the Lord Jīva presides over it. स्त्रवेत् Sravet, would bleed. स Sa, that. एषः Eṣaḥ, this tree; the jīva of the tree. जीवेन Jīvena, by the Lord Jīva (Aniruddha). आत्मना Ātmanā, by the God: by the supreme self. अनुप्रभूत Anuprabhūtaḥ, being pervaded, being presided over. पेपीयमानः Peṇīyamānaḥ, constantly drinking in (nourishment). मोदमानः Modamānaḥ, rejoicing. तिष्ठति Tiṣṭhati, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the

tree is pervaded by the Jīva (Living) Self, (the Lord called Jīva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the jīva of the tree rejoices.—452.

MANTRA 2.

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति
सर्वः शुष्यत्येवमेव खलु सोम्य विद्मितीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jīva of the tree. यदा Yadā, when. एकाम् Ekām, one. शाखाम् Śākhām, branch. जीवः Jivah, the Supreme God : called the Jīva or Life. जहाति Jahāti, forsakes, leaves. अथ Atha, then. सा, Sā, that. शुष्यति Śuṣyati, dries up. द्वितीयां Dvitiyām, the second branch जहाति Jahāti, leaves. अथ Atha, then. सा Sā, that. शुष्यति Śuṣyati, dries up, withers. तृतीयां Tṛtiyām, the third branch. जहाति Jahāti, leaves. अथ Atha, then. सा Sā that. शुष्यति Śuṣyati, dries up. सर्वम् Sarvam, all, the whole tree. जहाति Jahāti, leaves. सर्वः Sarvaḥ, all. शुष्यति Śuṣyati, dries. एवम् Evam, thus. एव Eva, even. खलु Khalu, certainly. सोम्य Somya, O child. विद्मि Viddmī, know. इति Iti, thus. ह Ha, an expletive. उवाच Uvācha, he said.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke.—454.

Note:—This shows how the jīva is under the control of the Lord. So long as the Lord is in the jīva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jīva is under the control of the Lord.

MANTRA 3.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य
एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

जीवापेतम् Jivāpetam, when left by the Jīva—the Lord : the Supreme Self: वाव Vāva, verily. किल Kila, indeed. इदम् Idam, this, any one in the saṁsāra. म्रियते Mriyate, dies. न Na, not जीवः Jivah, the Lord. म्रियते Mriyate, dies. Thus man and the God are extremely different. इति Iti, thus. स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. ऐतत् आत्म्यम् Aitad Âtmyam, the controller of this universe. This which has him as its Self or Ruler. The world is aitad-âtmayam or God-controlled. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good: स Sa, the destroyer; the home. आत्मा Âtmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेता Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O Child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

3. This tree indeed withers and dies when the Lord called Jīva has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Pease sir, instruct me still more” said the son.
“Be it so my child,” replied the father.—155.

MADHVA'S COMMENTARY.

In the tree, there exist the soul of the tree and also the Lord Hari the over-soul. That the soul of the tree is not identical with him or independent is a matter of daily observation, for the tree cannot move from its place. The jīva of the tree is therefore in a very low stage of evolution, but all the same the tree produces beautiful fruits and flowers. It is owing to the Lord, who regulates the functions of the tree, that this is so.

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord. When the Lord (Jīva Âtmā) leaves any portion of the tree, that portion dries up, in spite of the jīva of the tree being still in that tree. This drying up shows the want of independence in the tree. Much more so is the case with man.

As the tree is not independent so also is man, by the very fact that he is constantly frustrated in his efforts. That all he desires do not come to take place, it is proved there is some One within man, who baffles his attempts and frustrates his efforts.

The following verse of Maulânâ Rum shows the same idea :—

عاقلاً از بیم، ادیهامے خویش * با خبر گشته‌اند از مولای خویش
چون مراد است همه اشکسته پاست * پس کسی باشد که کام او رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां
भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन
भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. अतः Atah, from this tree. आहर Âhara, fetch. इति Iti, thus. इदम् Idam, this. भगवः Bhagavaḥ, O Sir. इति Iti, thus. भिन्धि Bhindhi, break it. इति Iti, thus. भिन्नम् Bhinnam, broken: it is broken. भगवः Bhagavaḥ, O Sir. इति Iti, thus. किम् Kim, what, अत्र Atra, here. पश्यसि Paśyasi, thou seest. इति Iti, thus. अण्व्यः Aṇvyah, very small, atoms. इव Iva, like. इमाः Imāḥ, these. धानाः Dhānāḥ, seeds. भगवः Bhagavaḥ O Lord. इति Iti, thus. आसाम् Âsām, of these. अङ्ग Aṅga, dear. एकाम् Ekām, one. भिन्धि Bhindhi, break. इति Iti, thus. भिन्ना Bhinnā, broken. भगवः Bhagavaḥ, O Sir. इति Iti, thus. किम् Kim, what. अत्र Atra, here. पश्यसि Paśyasi seest. इति Iti, thus. न Na, not किंचन Kiñchana, any thing.

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir." "Break it": "It is broken sir," "What dost thou see there?" "These extremely small seeds, sir." "Break one of these, my dear." "It is broken sir." "What dost thou see there?" "Nothing sir."—456.

MANTRA 2

तद् होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
सोम्यैषोऽणिम एव महान्न्यग्रोधस्तिष्ठति ॥ २ ॥

तम् Tam, to him. ह Ha, then उवाच Uvācha, said. यम् Yam, what. ह Ha, an expletive. सोम्य Somya, O child. एतम् Etam, this. अणिमानम् Aṇimānam, the Atomic: the Jiva of the seed. न Na, not. निभालयसे Nibhālayase, perceivest. एतस्य Etasya, of this. वै Vai, indeed. सोम्य Somya, O child. एषः Eṣaḥ, this. अणिमन्ः Aṇimnaḥ, of the Atomic. एवम् Evam, even. महान् Mahān, the large.

न्यग्रोधः Nyagrodhaḥ, Nyagrodha tree. तिष्ठति Tiṣṭhati stands; exists. श्रद्धस्त्वं Śradhatsva, believe thou. सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Animāna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so my child."—457.

MANTRA 3.

श्रद्धस्त्व सोम्येति स य एषोऽणिमैतदात्म्यग्निदः सर्वं तत्सत् ५
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Animā, known through subtle intellect. ऐतदात्म्यम् Aitadātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father.—458.

MADHVA'S COMMENTARY.

Śaṅkara introduces this khāṇḍa thus :—The purport of the question, which the son is supposed to have asked, is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification, the Mighty Nyagrodha tree grows up; so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Animan) this Great Nyagrodha tree exists. This shows that the Animan referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khaṇḍa the word Animan is never applied to the seed and where the smallness of the seed is indicated, the word used is Anu along with the word Iva "almost." This shows that Animan is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The true question which the son is supposed to have asked is thus set forth by the Commentator :—

The son asks :—" Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jīva. Why is not the Lord seen as dwelling within the Jīva." Thus asked Uddālaka replied to his son " as in that almost infinitesimal small seed, the Jīva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jīva is not visible the Lord Hari."

One may look at the seed under the microscope and yet not find the life principle or the Jīva of the tree in it. Similarly an ordinary yogin of atheistic tendency, may come to know the Jīva, but still fail to find the Lord dwelling in it. The word Animan does not apply to the seed, but to the Jīva of the tree.

THIRTEENTH KHANDA.

MANTRA 1.

लवणं जलमुद्धेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा
चकार तं होच यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति
तद्धावमृश्य न विवेद ॥ १ ॥

लवणम् Lavaṇam, salt. एतत् Etat, this, this lump of salt. उदके Udaḥ, in the water. अवधाय Avadhāya, place. अथ Atha, now, then. मा Mā, to me. प्रातः Prātaḥ, in the morning, next morning. उपसीदथाः Upasidathāḥ, come, approach. इति Iti, thus. स Sa, he. ह Ha, verily. तथा Tathā, so. चकार Chakāra, did. तम् Tam, to him. ह Ha, verily. उवाच Uvācha, the father said. यदोषः Yad-doṣaḥ, which, last night. लवणम् Lavaṇam, salt. उदके Udaḥ, in the water. अवाधाः Avādhāḥ, thou didst, dissolve. अङ्ग Aṅga, O dear. तत् Tat, that. आह आहara, bring, fetch. इति Iti, thus. तत् Tat, that. ह Ha, verily. अवमृश्य Avam-ṛiśya, having searched for, looked for. न Na, not. विवेद Viveda, he could find. Yatha, of course. Vilinam, was dissolved. Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him "Take out the salt which you put in the water last night". The

son looked for it and did not find it, for it had become dissolved.—459.

MANTRA 2.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार
तच्छश्वत्संवर्तते तस् होवाचात्र वाव किल सत्सोम्य न
निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathā, of course, because. विलीनम् Vilinam, dissolved. एव Eva, even, अङ्ग Aṅga, O dear. अस्य Asya, of this water. अन्तात् Antāt, from the front portion, from the surface. आचाम Âchāma, sip, drink. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. मध्यात् Madhyāt, from the middle. आचाम Âchāma, sip, taste. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अन्तात् Antāt, from the bottom : or the back or another part. आचाम Âchāma, sip, taste. Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अभिप्रास्य Abhi-prāśya, throwing away. एनत् Enat, this. अथ Atha, then. मा Mā, to me. उपसीदथाः Upasidathāḥ, appear, come. इति Iti, thus. तत् Tat, that. ह Ha, verily. तथा Tathā, so. चकार Chakāra, he did. तत् Tat, that. शश्वत् Śaśvat, always. संवर्तते Samvartate, exists, subsists. तम् Tam, to him. ह Ha, verily. उवाच Uvācha, the father said. अत्र Atra, here. वाव Vāva, verily. किल Kila, indeed. तत् Tat, that. सोम्य Somya, O child. न Na, not. निभालयसे Nibhālayase, seest thou. अत्र Atra, there. एव Eva, even. किल Kila, indeed. इति Iti, thus.

2. The father said “Child, taste it from the surface. How does it taste?”. The son replied “It is saltish”. Taste it from the middle, how is it”. The son replied “It is saltish”. “Taste it from the bottom, how is it”? The son replied “It is saltish”. The father said “Throw it away and then come to me”. The son did so. That salt exists for ever in the water. Then the father said to him “Here also, O child, you do not perceive the existing salt, though it is there certainly.”—460.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

स Sa, the essence. यः Yah, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. ऐतदात्म्यम् Āitad-Ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer : the home. आत्मा Ātmā the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijnāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit). “Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father—461.

MADHVA'S COMMENTARY.

According to Śaṅkara the question here asked is “if the Sat is the root of all that exists, why is it not perceived.” But this cannot be the purport of the question. For according to Advaita theory, the Sat exists in everything, and so can never be said to be invisible : in fact it is everything. The things like pot, &c., in that theory are Brahman, and therefore, the question becomes meaningless, for the Sat becomes visible and perceptible in the existence of every object. It is existence of the Sat, that gives existence to every other object. If it be said, He is not visible because He is very subtle, then there is no difference between this and the last Khaṇḍa. The Commentator shows what is the real question put :—

If Hari cannot be perceived in the above manner as separate from the Jīva, then how is it that his power Śakti is perceived in every thing? To this implied question of the son, Uddālaka replied again thus :—“As the salt dissolved in water is not visible, (in the form of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Viṣṇu permeates the very essence of the Jīva, and though remaining separate from it, is yet not visible.

The force of the question is, if the Lord cannot be perceived, how is it that His powers are perceived. The general rule is, that a thing whose effects are perceived, is also capable of being perceived. The powers of the Lord are seen in nature ; but how is it that He Himself remains unseen. To this question Uddālaka gives this illustration of the salt and water, implying that the Lord cannot be seen by ordinary senses, but is to be perceived through devotion and Bhakti.

FOURTEENTH KHANḌA.

MANTRA I.

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽति-
जने विसृजेत्स यथा तत्र प्राङ्गोदङ्गाऽधराङ्गा प्रत्यङ्गा प्रध्मायीताभि-
नद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

यथा Yathā, as. सोम्य Somya, O. child. पुरुषम् Puruṣam, a person, a rich man. गन्धारेभ्यः Gandhārebhyaḥ, from the Gandhāras. अभिनद्धाक्षम् Abhinaddhākṣam, with the eyes bandaged, blindfold. आनीय Āniya, being brought. तम् Tam, him. ततः Tataḥ then. अतिजने Atijane, where there are no human beings, desolate desert. विसृजेत् Viśrijet, leave him. स Sa, he. यथा Yathā, as. तत्र Tatra, there, in the forest or desert. प्राङ् Prāṇ, east. वा Vā, or. उदङ् Udaṇ, north. वा Vā, or. अधराङ् Adharāṇ south. वा Vā, or. प्रत्यङ् Pratyaṇ west. वा Vā, or. प्रध्मायीत Pradhmayīta, may shout loudly. अभिनद्धाक्षः Abhinaddhākṣaḥ, blindfold. आनीतः Ānītaḥ, (I have been) brought. अभिनद्धाक्षः Abhinaddhākṣaḥ, blindfold. विसृष्टः Viśriṣṭaḥ, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhāras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded."—462.

MANTRA 2.

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी
गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव
चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his. यथा Yathā as. अभिनहनम् Abhinahanam, the bandage. प्रमुच्य Pramuchya, loosening. प्रब्रूयान् Prabrūyāt, may say. एताम् Etām, to that. दिशम् Diśam, direction. गन्धाराः Gandhārāḥ, (is the land) of the Gandharas. एताम् Etām, to that. दिशम् Diśam, direction. व्रज Vraja, go thou. इति Iti, thus. स Sa, he. ग्रामाद् Grāmāt, from a village. ग्रामम् Grāmam, to a village. पृच्छन् Pṛichhan, asking (his way). पण्डितः Paṇḍitaḥ, wise. मेधावी Medhāvī, having retentive memory. गन्धारान् Gandhārān, to the land of the Ghandharas. एव Eva, even. उपसंपद्येत Upasampadyeta, arrives, sees, reaches. एवम् Evam, thus. एव Eva, even. इह Iha, herc. आचार्यवान् Āchāryavān, having found a Teacher.

पुरुषः Puruṣaḥ, a man. वेद Veda, knows, (his native land, the Lord from whom he came). तस्य Tasya, his, for him who has obtained the intuitive knowledge. तावत् Tāvat, so long. एव Eva, even, only. चिरम् Chiram, delay. यावत् Yavat, as long. न Na, no. विमोक्ष्ये Vimokṣye, freed from the Prarābdha Karmas. अथ Atha, then. सम्पश्यते Sampatsyate, he attains the perfect. इति Iti, thus.

2. And as thereupon some (kind-hearted) person might loosen his bandage and say “Go in that direction, there is Gandhâra, go in that direction.” Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gandhâra—in the same way does a man who finds the Teacher, obtains the knowledge. For him there is delay only so long as his prârâbdha karmas are not exhausted. Then he reaches the perfect.—463.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं॑, सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. ऐतदात्म्यम् Aitad-Ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer : the home. आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Please sir, instruct me still more” said the son. “Be it so, my child”, replied the father.—464.

MADHVA'S COMMENTARY.

Śaṅkara introduces this chapter, by explaining the question of the son thus :—" If like the subtle essence of salt, Pure Being who is the cause of the Universe, is capable of being perceived by other means, though it is not perceived by the senses, by the perception of which I would have my end fulfilled and without the perception whereof, I would have these ever unfulfilled ; what is the means of perceiving this ?" But this explanation is inconsistent with his own theory ; the Pure Being is according to him the substrate on which is superimposed the false notion of the world, as the false notion of the snake is superimposed on the rope. Sat is thus the reality under every idea, and so there can be no method of perceiving it. The true meaning of the question is thus given by the Commentator.

The son says "by what method that Viṣṇu may be known, and reached by the Jīva, for though he is so intimately connected with the Jīva, yet, He is so distinct from it and appears to be far off." To this question Uddālaka answers, "as a blindfold person, though not seeing the road can find it out and reach his home when another person tells to him the direction in which he must go, so through the instruction given by the teacher, the soul reaches the Lord, though he is separate from him but within him.

FIFTEENTH KHAṆḌA.

MANTRA I.

पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां
जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

पुरुषम् Puruṣam, a man. सोम्य Somya, O child. उत Uta, an expletive. उपतापिनम् Upatāpinam, suffering from disease. ज्ञातयः Jñātayaḥ, his kinsmen. पर्युपासते Pari-upāsāte, assemble round, sit around him. जानासि Jānāsi, dost thou know. माम् Mām, me. जानासि Jānāsi, dost thou know. माम् Mām, me. इति Iti, thus. तस्य Tasya, of him, the dying person. यावन् Yāvat, so long. न Na, not. वाक् Vāk, (the Goddess Umā the diety of) speech. मनसि Manasi, in the mind, in Rudra the lord of mind. संपद्यते Sampadyate, merges. मनः Manaḥ, mind, Rudra. प्राणे Prāṇe, in breath, in Prāṇa. प्राणः Prāṇaḥ, Prāṇaḥ. तेजसि Tejasi, in Light : in Śrī. तेजः Tejaḥ Śrī. परस्याम् Parasyām, in highest. देवतायाम् Devatāyām, in God. तावन् Tāvat, so long. जानाति Jānāti, he knows.

1. As a man suffering from disease, and surrounded by his kinsmen who ask : "Do you know me, do you know me," (goes on answering) so long as the speech (Umā)

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2.

अथ यदास्य बाहुमनसि संपद्यते मनः प्राणे प्राणस्तेजसि
तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yadā, when. अस्य Asya, his. वाक् Vāk, speech, Uma मनसि Manasi, in the mind, Rudra. संपद्यते Sampadyate, merged. मनः Manaḥ, mind, Rudra. प्राणे Prāṇe in the Prāṇa, Breath, the Christ. प्राणः Prāṇaḥ, the Breath. तेजसि Tejasi, in the Light, Śrī. तेजः Tejaḥ, the Light. परस्याम् Parasyām, in the Highest. देवतायाम् Devatayām, in the God. अथ Atha, then. न Na, not. जानाति Jānāti, he knows.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—466.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. एतदात्म्यम् Aitad-Ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading सत्यम् Satyam, the good. स Sa, the destroyer : the home. आत्मा Ātmā, the full. अतन् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full.

of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—467.

MADHVA'S COMMENTARY.

Śaṅkara introduces this chapter thus:—“The son asks ‘please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being’. According to him, the question supposed to be asked is:—“By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True. To judge from the text both he who knows the True and he who does not, reach, when they die, the Sat, passing from speech to mind and breath and heat (fire). But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence.” But this explanation is wrong. For it was taught before (VI. 8-6) that when a man dies the speech enters the mind and so on. What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jīva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jīva, then it knows and perceives all; when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus:—

The son asks “Sir, prove to me how the man is not independent, for every one feels that he has freedom of will”. To this the father says “the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him: and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom.”

The son says “I have understood how in the tree the Jīva of the tree is dependent upon Lord, but man has free will. Prove to me by an illustration, how Jīva in the body of man is also dependent upon the Lord, just like the Jīva in the tree.” The answer to this is given in this Chapter.

SIXTEENTH KHAṆḌA.

MANTRA I.

पुरुषः सोम्योत हस्तगृहीतमानयन्त्यपहर्षीस्तेयमकार्षीत्पर-
शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रति-
गृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषः Puruṣam, a man. सोम्य Somya, O child. उत Uta, an expletive. हस्तगृहीतः Hastagṛihitam, bound by the hand, taken by the hand, hand-cuffed. आनयन्ति Ānayanti, (the police men) bring. अपहर्षी Apaharṣī, he has robbed. Taking a thing in open daylight while others are looking on is apahāra. स्तेयः Steyam, theft (by concealment). अकार्षीत् Akarṣīt, committed.

When he denies, the king says. परशुम् Paraśum, an axe. अस्मै Asmai, for him. तपत Tapata, heat ye. इति Iti, thus. सः Saḥ he. यदि Yadi, if. तस्य Tasya, of that crime. कर्ता Kartā, agent. भवति Bhavati, is. ततः Tataḥ, by that. एव Eva, only. अनृतम् Anṛitam, false. आत्मानम् Âtmānam, himself. कुरुते Kurute, makes. सः Saḥ, he. अनृताभि-सन्धः Aṛitābhisandhaḥ, false-minded. अनुतेन Anṛitena, by falsehood. आत्मानम् Âtmānam, self. अन्तर्धाय Antardhāya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛhṇāti, grasps, takes. सः Saḥ he. दह्यते Dahyate, is burnt. अथ Atha, then. हन्यते Hanyate, is killed.

1. My child, the king's officials bring a man hand-cuffed, saying "He has robbed, he has committed a theft." (When he denies, the king says) "Heat the axe for him." If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar. That false-minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.—468.

Note.—Similary the ministers of Vāyu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying. "This man is a Pretender to Brahman, a stealer of Brahmanhood." The word âtmā also means "the body." Covering the âtmā with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial. The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron. The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura. If however there be any such judge or king, test by ordeal would again regain its probative value in his Court.

MANTRA 2.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स
न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but. यदि Yadi, if. तस्य Tasya, his. अकर्ता Akartā, the non-doer: has not done. भवति Bhavati, is. ततः Tataḥ, by that, by the fact that he is not guilty of the crime. एव Eva, alone. सत्यम् Satyam, true, the speaker of truth. आत्मानम् Âtmānam, self. कुरुते Kurute, makes. सः Saḥ, he. सत्याभिसन्धः Satyābhisandhaḥ, true-minded. सत्येन Satyena, by truth. आत्मानम् Âtmāna^m, ^{body}, body. अन्तर्धाय Antardhāya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛhṇāti, grasps. सः Saḥ, he. न Na, not. दह्यते Dahyate, burnt. अथ Atha, then. मुच्यते Muchyate, released.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.—469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत् स आत्माऽ
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञा-
विति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Saḥ, he. यथा Yathā, as. तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adahyeta, slightly burnt. ऐतत् Aitat, of this. आत्म्यम् Ātmyam, the ruler aitadātmyam—the Ruler of this world. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the true, the Good. सः Saḥ, the destroyer : The home. आत्मा Ātmā, the Full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, Śvetaketu. इति Iti, thus. तत् Tat, that. ह Ha, verily. अस्य Asya, of him, from the teaching of his father. This doctrine : the genitive has the force of accusative विजज्ञौ Vijajñau, he knew. इति Iti, thus. विजज्ञौ Vijajñau, he knew. इति Iti, thus.

3. As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God). All this universe is controlled by Him. He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that (why then this conceit).” Then he verily knew this—yea he knew this.—470.

MADHYA'S COMMENTARY.

According to Śaṅkara the question supposed to be asked is :—“When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person returns again? Explain to me the reason of this Sir”. According to Max Müller the purport of the Khaṇḍa is this. “The next question is ; Why does he who knows on obtaining the Sat, not return, while he who does not know, though obtaining the Sat in death, returns? An illustration is chosen, which is intended to show how knowledge produces a material effect. The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief, the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not. In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The

man who tells a falsehood about himself, loses his true Self, and is burnt; the man who has a false conception about his Self, loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge."

But this explanation of Śaṅkara is wrong. The true purport is thus explained :—

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedajñānin)." To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King). Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever.

But if a person says "I am king," he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers :—

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu. They thus stop the vain conceit of such person. Binding him, when he dies, they bring him to Viṣṇu. There the Devas try him with the help of the Lord (and he gets his condign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities." When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults, into the darkness called Andha tamas, which is like a great prison-house; or He causes him to be thrown into a deeper hell called the great-blinding-darkness (Mahā-Andha-Tamas) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in Abheda. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts, one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of Madhva.

Therefore learning from the teacher the glorious perfection of Viṣṇu, and one's being separate from Him, let him worship the Lord thus, &c., by so doing, he undoubtedly gets Release (Mukti). Thus it is in the Sâma Samhitâ.

GENERAL COMMENTARY.

The words Svam Apîto Bhavati have been explained "he reaches Viṣṇu." An objector says, this is wrong ; the word Svam is a Ruṇhi word and its conventional meaning is 'one's own self.' The phrase ought to be translated "he merges into his own self." The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptance of that term also.

Brahmâ is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam-Bhu means self-born ; for then Brahmâ would be born of Brahmâ. But Scriptures nowhere say that Brahmâ is self-born. On the contrary it is said "He who in the beginning created Brahmâ" (i. e., Brahmâ was created by the Lord).

But Brahmâ is called Âtmabhva also, which also means self-born. The Commentator says that this is not so.

The word Âtman means the Lord Viṣṇu ; he who is born of the Âtman is called Âtmabhu. In the following line the word âtmâ clearly means Viṣṇu "Dattam Duvâsasam Somam Âtmeṣa Brahmâ Sambhavan."

The compound word Âtmeṣa-Brahma-Sambhavan means "born of Viṣṇu, Śiva (Īśa) and Brahmâ." But Brahmâ is called Aja also or birthless. This shows that he is not produced by any one, but is self-born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) अ means Brahman, he who is born of A is called Aja—A-Born. That is Brahmâ. Thus the word Aja also means born of Viṣṇu अः इति ब्रह्मेत्यादिभूतः ॥

The text quoted by you shows that अ means Brahman, and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu. To this the Commentator says :—

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu. Thus the word svam is a well-known name of Viṣṇu ; therefore Svamapitobhavati means "he reaches Viṣṇu."

But Apîta does not mean 'reaches.' it means 'becomes identical with.' For if mere reaching was intended, then the word इतः 'Itaḥ' would have been enough ; what is the force of the preposition Api in Apîtaḥ which is made of two words Api plus Ita. This is, however, not a valid objection. For according to Advaita also, the Api is redundant. Do you say that the word Apîta as a whole denotes becoming identical, or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says :—

The root *Api* plus *i* or *Api* plus *Aya*, as *Apyaya* means entering into a thing unconsciously (involuntarily). As we find in the following text of *Śabda Nirṇaya* :—

‘The involuntary and unconscious entrance is called *Apitam i. e.* when a thing enters into another, without knowing that other or without retaining its own consciousness, as the rivers enter into the Sea, or as the living creatures enter into *Viṣṇu* at the time of great dissolution (*Pralaya*).

If it were a fact, that the *Jīva* gets the condition of *Brahman* in sleep or in *Pralaya*, then it can be conceded that the word *Apita* rightly means to become identical with. But the *Jīva* never gets the condition of *Brahman* in those states.

Moreover the *Jīva* never gets the condition of *Brahman* in deep sleep or dissolution. For a *Jīva* when it arises from deep sleep, retains the recollection ‘I slept soundly.’ Similarly when it attains *Mukti*, it remembers its past, and says “I was in the misery of the world once (*Samsāra*).”

This distinctive recollection of the *Jīva* shows that he never attains the nature of *Brahman*. *Brahman* has no memory ; all knowledge is ever present in his consciousness. There is never any forgetting in *Brahman*, so there can be no recollection in *Brahman*. *Brahman* never says, like the *Jīva* ‘I slept very soundly,’ I was once in the misery of the world, now I am free.’ In the Omniscient, there cannot exist any such recollection. Says an objector, ‘but how do you show, that a man released from *Samsāra*, remembers the misery which he suffered in it ? Is there any authority for it ?’

To this the Commentator answers as follows :—

Brahmā on attaining release cried out “*Aham Viśvam Bhuvanam Avy Abhavām*”; “I had become the Lord of the entire world.” So also the text “remembering the sorrows that they had suffered from birth up to death, the Released ones rejoice exceedingly at getting freedom from pain.” Moreover there is no recollection, on awaking from deep sleep, that one was *Brahman* when in sleep. The following text of Scriptures, also shows, that in the state of deep sleep, there is not identity with *Brahman* :—“Embraced by the Intelligent Self, the soul in deep sleep, does not remember anything which is outside or which is inside” (*Bri. Up. IV. 3. 7*). Moreover Lord *Bādarāyana* in his *Vedānta Sūtras* says the same. In I. 3. 42, he says ; “He who is in *Brahman* in deep sleep is distinct from it, both in the state of sleep and in departing.” (Thus in deep sleep, the *Sūtra* says there is distinction or *Bheda* between the soul and *Brahman*).

The whole teaching of *Uddālaka* to his son *Śvetaketu* also shows that *Abheda* is nowhere taught. If we analyse the nine illustrations, we shall find nowhere any example of *Abheda*. (1) The first illustration says :—‘O child, all living creatures have *Sat* for their root, they dwell in

the Sat they rest in the Sat.' (Which shows that Sat is different from the creatures). (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good (Sat). This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him. (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good. This also shows that the Good is different from creatures. (4) The fourth illustration also says "pervaded by the living Lord, the Jīva of the tree stands firm drinking in its nourishment and rejoicing." This also shows that the Jīva of the tree that rejoices, is separate from the Living Lord who pervades it. (5) The fifth illustration is about the seed. The son says these seeds are almost infinitesimal; the father says break one of them. The son says "it is broken, sir." The father asks "what do you see there." The son replies "nothing, sir." Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Animan) this great Nyagrodha tree exists." This also shows that the Subtle Essence is different from the tree. (6) The sixth illustration also is to the same effect. The father says to the son; "Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him: "Bring me the salt, which you placed in the water last night." The son having looked for it found it not, for, of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt.' 'Taste it from the middle. How is it?' The son replied 'it is salt.' 'Taste it from the bottom. How is it?' The son replied 'It is salt.' The father said: 'Throw it away, and then wait on me.' He did so, but salt exists for ever. Then the father said: 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son; but there indeed it is. That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect. He the Good controls and pervades all, and is full of all perfection. And thou O Śvetaketu art not it." This also shows that salt is different from water, and retains its difference when it is not visible. (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction, it is Gandhara. This also shows that Gandhāra is different from the person who goes there. (8) The eighth illustration also does not establish Abhedā, for it says "when the Tejas merges in the Highest God, then he knows them not;" which also shows the difference and not identity. (9) The last illustration of the thief also does not

establish identity ; for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief.

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jīva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blind-fold man and Gandhāra, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrī Kṛiṣṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣṇu over all, and that all authorities go to prove that assertion. In the Gītā it is thus written (XV 16 to 20) :—“ There are two energies (Puruṣas) in this world, the destructible and the indestructible ; the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bhārata. Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bhārata.”

Further on, it is again said (V. 29) ‘ Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.’ Further on it is said (VII. 2) ‘ I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.’ Further on (VII. 7) ‘ There is naught whatsoever higher than I, O Dhānanyaya. All this is threaded on Me, as rows of pearls on a string.’ So further (IX. 12) ‘ Kingly, Science, Kingly secret, supreme Purifier, this

intuitional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. Nor have Beings root in me; behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause." Further on (IX. 11) "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the Great Lord of beings. Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature. Verily the Mahâtma's O Pârtha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings." Further on (X. 3.) 'He who knoweth Me, unborn beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sins.' Further on (XIV. 1.) 'I will again proclaim that supreme Wisdom, of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe; nor are disquieted in the dissolution. My womb is the great Eternal; in that I place the germ; thence cometh the birth of all beings, O Bhârata. In whatsoever wombs, mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father."

So far these quotations from Gîtâ do not establish Abhedha or identity. On the contrary, they show that Mukti or release consists in knowing the Lord as separate from one's self. Further, in another book, it is thus written:—"I, the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken, but not by others am I to be found. The release is easy of attainment, as if it was already in one's grasp, to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fullness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me, but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me, because I am dear to him and he is dear to Me. All authorities, proofs and evidences and all arguments and reasonings establish this, that I am the greatest. Any reasoning or authority which is against this, is fallacious and but a semblance of argument."

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection, and the knowledge of the Lord is the key to Mukti. The following texts also show the same :—

“The Devas worshipped Him as Bhûti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhuti) hence they were defeated.” (Ait. Ar. II. 1. 8. 6-7.) Another verse says “Supreme God is to be worshipped as Bhûmâ (Full and Infinity), for the non-full (Abhûmâ) cannot give the rewards of action to his votaries; therefore, verily this Bhûmâ (infinity) is pre-eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites.” So also in the Rîg Veda (I. 176. 4, “Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart; he who is not full of Thee; and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world.”

Asunvatam, non-sacrificing one, who does not worship the Lord. Samam, deserving equal to his demerit. Jahi, slay, throw into darkness. Dûnâsam, hard of reaching, hard of heart, miserable. Yaḥ, who. Na, not. Temayaḥ, full of Thee. Asmabhyam, to us, who worship thee. Asya, of that greatness of Thine. Vedanam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the saṁsâra).

Similarly in Rîg Veda (VIII. 3. 4):—“He with his might enhanced by Rîṣis thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule.” So also Rîg Veda (X. 90. 3.):—“So Mighty is his greatness; yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven.

So also in the Śvet. Up. III. 8. “By knowing Him alone one crosses over death, there is no other path to go upon.” Similarly the following verses declare that God is the Highest goal :—creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śāstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity; He gives knowledge, he withholds knowledge, he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Ṛig Veda (VIII. 3. 8.) "And living men to-day, even as of old, sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Smṛitis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brāhmāṇḍa Purāṇa :—"All texts and arguments, found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is their chief aim."

The Holy Bādarāyana thus says in his Vedānta Sūtras, showing thereby that Viṣṇu is the Chief object of all the Scriptures (III. 3. 59.) :—

The attribute of perfectness being present with, i. e., modifying every other attribute is the most important, as Kratu is of all the sacrificial acts; thus Śruti declares; (hence the attribute of perfectness is to be contemplated by all). Similarly (IV. 1. 5) :—

Ātman is to be contemplated as Brahman (the perfect); for (this) is the best, (i. e., to contemplate Him as perfect is the best means of gaining His perfect grace).

These words of Lord Bādarāyana establish that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (Abheda) between the Supreme self and the embodied self. This we learn from the fact that the word *Atat Tvam Asi* have been repeated nine times over, showing that "Thou art not that," and thereby establishing the difference between the Jīva and Īśvara. Moreover the Vedānta sūtras also establish this Bheda, as the following five aphorisms say (I. 3. 5.) :—On account of the declaration of difference.

The view of absolute identity cannot be taken; for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory," declares the difference (between the soul worshipping and the Lord worshipped). So also (I. 1. 21).

And He is a different one, (also) from the indication of difference. So also (I. 2. 3) :—(On the other hand) the (All-pervading) is not the embodied soul, as it is quite impossible (to predicate omni-presence of him). So also (I. 2. 20) :—(Nor) is the embodied soul (The Internal Ruler); for both speak of the soul as distinct (from the Ruler within). So also (II--3. 28) :—The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bādarāyana everywhere has established the difference of the Jīva from the Lord,

But an objector says "how do you reconcile the theory of Bheda with the following Śruti of the Rig Veda. "The Supreme person is all this." This Śruti does not mean that the Lord is everything. It means this:—

The phrase *Puruṣa Eva Idam Sarvam Yadbhûtam Yat Cha Bhâvyam* (Rig Veda X. 90. 3.) means "by the Lord is pervaded everything, that exists, whatsoever that exists, whether in the past or present or future." It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whether it be a tuft of grass or cake of dung. As the phrase "curd *Śaktu*," "butter rice," do not mean that the curd is the same as the *Śaktu*, or the butter is the same as rice; but it means 'the curd pervades *Śaktu*,' and "butter pervades rice," and we supply the word pervade, though it is not used in the phrase, so in the phrase "*Puruṣa Eva Idam Sarvam*" we supply the word *Vyâptam*, in order to give it a rational meaning; and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase *Dadhi—Sakatavah* or *Ghirtaudanam* is not translated as the 'curd is *saktu*' or 'the butter is rice,' but it means 'curd mixed with *Śaktu*,' or rather '*Śaktu* mixed with curd,' and 'the rice mixed with butter.' On this analogy, the Rig Veda text should be analysed as, "by the Lord is pervaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence; consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord.

But how do you show that those who hold that the *Jîva* and *Īśvara* are one and identical, derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord, if one says "I am one with the Lord." To this the Commentator replies by quoting an authority:—

Those who think that they are *Viṣṇu* the ever-wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain. For according to them, all knowledge of the embodied *Jîva* is based upon ignorance and pain; and as the *Jîva* and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord *Viṣṇu*, have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god-head of the Lord, by saying 'I am identical with God.' The

unskilled in the interpretation of the scriptures, not fully understanding their true purport, say that the Lord and the Jīva are identical, and that the Ātmā is one only. But it is a mere dogmatic assertion of theirs, for they have misunderstood the true meaning of the scriptural passages, like "Aham Brahmāsmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman, joyless and of immature mind, and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jīva and the Lord are without qualities (Nirguṇa), and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamas) and they go into the darkness. Because the Lord is different in his essential nature from the Jīva (one is finite, the other is infinite), different in kinds (One is Jīva the controlled, the other is Īśvara) different according to the teachings of the scriptures also (for they say two birds on the same tree &c.), and because their objects are also different (one is ever conscious, the other is not) therefore how can it be true that the Jīva is identical with the Lord; (for all these reasons show the incongruity of holding Jīva and the Lord to be identical, on the strength of a single stray text like Aham Brahma Asmi).

Moreover the Mahābhārta also shows the same :—

Janamejaya said :—"O regenerate one, are there many Puruṣas or is there only one? Who, in the universe, is the foremost of Puruṣas. What, again, is said to be the source of all things. You are worthy of telling me that." Vaiśampāyana said "O thou support of the race of Kuru, the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner, in which the many puruṣas are said to have one origin in the Supreme Puruṣa, it may be said that this entire universe has its origin in that one Puruṣa of a superior attributes" (Mahābhārata, Śānti Parva, Section 351. Mokṣa Dharma and also Vana parva.)

Now the Commentator takes up the two well known phrases "Aham Brahma Asmi" and "Yo'sau So'ham Asmi." The Advaitins explain these sentences as meaning "I am Brahman" and "I am that which is He." The Commentator shows that the word Aham does not mean "I" but it means the Supreme, the indestructible.

Han is the name of the Jīva, because it is liable to destruction (Han, to kill, to destroy). He who is not liable to destruction, is called Aham, the Non-Jīva hence it is the name of Viṣṇu the indestructible.

The word Asmi also does not mean 'I am' but it is a compound of A not and Smi meaning small i. e., He who is not small, Big, Full.

Smi is the name given to the Jīva, because it is small and because it is perfectly measureable (Su + Mita = smi well measured). The Lord is

called Asmi, because it is not small nor is He measurable. On account of His fullness, He is called Asmi ; He is called Brahma, because He is all-full. Thus the phrase “Aham Brahma Asmi” means “the Non-destructible Brahman is the Supreme Immeasurable,” thus the whole phrase is an epithet of Viṣṇu, when he is looked upon as dwelling within the Jīva, and Brahma here means ‘full’; being derived from the root $\sqrt{\text{Bṛi}}$ h ‘to grow,’ ‘to expand.’

The second phrase (*योसौ सोऽहमस्मि*) refers to Viṣṇu, in His cosmological aspect. That (Asau) Lord Viṣṇu, residing in the sun and far away from us is called Asau, meaning “dwelling in Asu or life, dwelling in the sun which is life.” Therefore this phrase means “He who is in Asu or the sun, is called Aham or the indestructible.” The aspect of the Lord Viṣṇu dwelling in the Jīva is called Aham, because it is always above anything which can be discarded (Heya).” Thus it is in the Brahmāṇḍa Purāṇa.

Thus the above saying that the Lord in the sun and the Lord in the Jīva are identical is refuted. This also proves that He is the Most Eminent Person, in the universe; and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like *Tattvam Asi* &c., do not establish the identity of the Jīva with the Lord. If they were to do so, they would contradict the innumerable texts, which establish the difference between the Lord and the Jīva. Had it been the case, that these texts establishing difference were few in number, we might give them a subordinate position, and say that the chief object of the scriptures was to maintain the identity of the Lord and the Jīva. But as a matter of fact, the so-called *Abheda Vākyas* are few in number, while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures, it is necessary that we should explain these apparent identity-texts, in such a way, as not to conflict with the distinction-texts. The Commentator, therefore, quotes a number of texts, to show, that distinction or *Bheda* is the primary teaching of the Upaniṣads. Nor can you say that these distinction or *Bheda Vākyas* apply only to the phenomenal existence, and not to the highest truth *i. e.*, there is apparent *Bheda* between the Jīva and the *Īśvara*, in the world only; but they are identical in the state of release or *Mukti*. The author, now quotes texts to show that in the state of *Mukti* also, the Jīva retains his separateness from the Lord.

Thus in Ch. VIII 3, 4 it is said “now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self.”

This shows that in the state of *Mokṣa* also, the Jīva retains its own form, separate from the Lord.

In Ch. VIII 12, 3, “now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him.

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives' means rejoicing with other Mukta Jīvas in Heaven, 'rejoicing with the non-relatives' means rejoicing with the Muktas of the past Kalpa.

Similarly is Ch. VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taitta II, 2 :—"He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman, because he enjoys all desires *along with* Brahman and not becoming Brahman.

So also in Taitt. III, 10, 5, it is said "the Mukta Jīva leaving this world reaches the Ānanda Maya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jīva *reaches* the Lord, but does not *become* the Lord.

So also in Br. Ar. I, 4, 15 :—"He who meditates on the Ātma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Ātman) that He creates." (This also shows the difference between the Lord and the Mukhta Jīva). So also in the Rig Veda I, 164, 50. "By means of Sacrifice the Gods accomplish their sacrifice; these were the earliest ordinances. These Mighty Ones attained the height of Heaven, there where the Sādhyas, Gods of old, are dwelling."

"The height of heaven" here means Mokṣa, for the word in the original is Nākam, which literally means Non-non-happiness, *i. e.*, supreme happiness. The gods of old called Sādhyas are the Mukta Jīvas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman, but retain their identity.

Similarly in Muṇḍaka III, 1, 3 :—"When the Jīva sees the golden coloured Creator and Lord, as the person from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest similarity."

And Katha IV, 15 :—"As pure water poured into pure water becomes like that, O Goutama, so the Ātmā of the Muni, who knows, becomes like that (with Brahman.)"

The following texts also show that in Mokṣa the Jīvas retain their separate individuality.

In Mukti, the Jīvas though separate from each other are yet related to each other in manifold ways, yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prākṛitic matter. They remain in their own-form called the Svarūpa Deha (*i. e.*, the only organ which they possess. It is not made of ordinary

matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakṛiti bind again a Mukta Jīva in her meshes? To this the reply is in the negative.

A Jīva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jīvas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gītā XIV, 2 the Lord says that the Muktas do not come back into the Samsāra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also:—"Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras." All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat tvam asi of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay." Entering into the Good they do not know that they have entered the Good." "Coming out of the Good they do not know that they have come out of the Good." This also shows, that difference is here established between the creatures and the Good. (Ch. VI, 8, 6).

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river." This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudraḥ Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—"Rising from the sea" means rising from some natural or artificial lake. The word 'Eva' in the text VI, 10, 1 shows that the sea *alone* remains the sea, and not that the rivers become the sea.

The last illustration of the thief also shows the same.

If a man were identical with Brahman, whether he knew it or not, he could not be said a thief. No man is said to be a thief of a thing which belongs to him. Even an ignorant person cannot be called a thief of Brahman condition. But if a person is not essentially a Brahman, and assumes falsely, the condition of Brahman, such a person can appropriately be called the thief of Brahma condition, for he has taken up that which does not belong to him. Moreover according to Advaita, every man is essentially Brahman, whether he knows it or not. So, if a man, who is essentially, Brahman, says "I am not Brahman," he cannot be said to have stolen Brahma-hood; on the contrary, he is like that foolish person, who throws away his own birth-right or wealth. As no one calls a spendthrift or a squanderer of his own riches to be a thief; why should a man who says 'I am not Brahman' be called a thief. He only is the thief, who takes away the property of another. That man is a thief who assumes God-head, the property belonging to God, and God alone. Therefore, when the scripture says "this man has taken away something, this man has committed theft" it means that the man not essentially being Brahman, falsely arrogates to himself Brahman-hood. Thus this illustration of the thief, also establishes difference. The properties of Brahman are freedom from sorrow, full and perfect knowledge and joy, perfect independence, &c. A man who does not really experience these states in his consciousness, but asserts that he is Brahman, is really a thief and takes up the qualities belonging to the Brahman. He who assumes the qualities of another is called a pretender. He who takes away the property of another is called a thief. Both these words, the pretender and the thief, are used in this illustration. So also in the Tattva Viveka it is written, "he who takes up the attributes and the properties of another is called a pretender and a thief. The person who thinks he is identical with Brahman is ever destroyed by Brahman."

The Advaita says this illustration of the thief is intended to show that a man suffers according to his belief. If a man firmly believe that he is not guilty, he will not be burnt, by the heated axe. But if he has not this firm faith in himself, he will be burnt. Whether a man is really a thief or not, he is burnt or not burnt, according to the firmness of his conviction. This objection is not valid. The Commentator answers it thus:—

This illustration is not given in order to show the greatness of faith. For the text says that the burning or not burning does not depend upon one's faith, but upon the fact, whether he has committed theft or not. For it says, "if he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe, he is burnt, and he is killed; if however

he has not committed the theft, then he makes himself true; and being attached to truth, he grasps the heated axe, he is not burnt; he is let off and delivered." This shows that death or release, is the consequence of the theft and non-theft; and not according to one's belief. Otherwise the text would have been "if he is not firm in his faith, he is killed; if he is firm, he is released." Nor can you say that this illustration teaches the importance of truth and the danger of falsehood. The thief is punished, not for his falsehood, but for his commission of theft. The innocent man is released not because he has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood, he is saved because he spoke the truth." But the scriptures say that the killing or saving depends upon the commission and non-commission of theft, and not upon one's faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity, while the man who believes that he is not Brahman gets release. A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bheda-Bheda. They say "admitted that all scriptures prove the Supreme excellence of Viṣṇu, still why should there be any conflict, if we admit that every man is identical with Brahman. In the theory of difference *plus* identity, all texts can be easily reconciled." To them the Commentator says:—

Excellence can belong only to him who is different from others (for where every one is equal, there is no excellence of one over the other). Therefore, where there is no difference, how can there be any excellence. Moreover, if there is no difference between the Lord and the Jīva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him. Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jīva, yet there is no detraction from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jīva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow &c., through illusion, does not take away the inherent (Paramārthika) excellence of the self. For if this were so, then Avatārs like Rāma and Kṛiṣṇa, whom all admit to be Viṣṇu were temporarily in conjunction with sorrow and ignorance and so could not be God. To this we answer, this is not so. For if the Lord were identical with Jīva, and the Jīva were essentially full of sorrow, then it would naturally follow.

that the Lord also would be essentially full of sorrow. If, however, the Jīva is not essentially full of sorrow, but it is only an illusory connection, still the Lord being identical with Jīva, would be liable to this temporary obscuration, and would therefore not be supremely excellent. A person suffering from illusion, may get rid of it in some future time; but for the time being, his pain and sufferings are extremely real. As a person who has really lost a son, and a person, whose son is alive, but who has heard the false news of the death of his son; both suffer equally from the sorrow of the loss, and for the time being there is no difference in their suffering. Therefore the Commentator says:—

In this theory, there is no difference for the time being between the person who has a real cause of sorrow, and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being, in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also, then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said, that the Lord by His own will combines himself with illusion, for illusion does not arise from one's own will. The Avatâras Râma and Kṛiṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Râghava showed himself, *as if* he was ignorant, and was suffering from sorrow, so that the Daityas may become deluded." Thus it is in the Padma Purâṇa.

Moreover the venerable Bâdarâyana has definitely settled it in his Brahma Sûtras that the Released souls are different from Brahman, in the matter of Lordliness and glory. For he says (IV 4. 17) "with the exception of world-energy; on account of leading subject-matter and of non-proximity."

The text says: "He has become immortal and attained all his wishes" (A. A. II. 5, 4) still the text should be understood to mean that the Released obtains all wishes, other than those regarding the creation of the world, etc." Why (this exception)? And because Jīva (the soul) is the topic of the passage and is far away from (such power).

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varâha: "There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for certain other activities; all other wishes they realise; for they never possess such high capability with regard to anything. Even though he may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing."

But cannot this aphorism be explained as applying to a released soul in the secondary sense of the word release, *i. e.*, not to the *fully* released, but to the *partially* emancipated. To this the Commentator answers:—

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sûtras; but not so the Brahma Sûtras. They should not be construed different from what is their plain and apparent meaning. Thus it is in the Brahma Vaivarta Purâṇa.

The illustration of the thief shows that he who has the belief of being identical with the Lord goes to the darkness, but he who knows that the Lord is supreme and separate from him gets release, like the person who is innocent of theft (*Ibid*).

It has been said the Vedas and the rest are to be construed in accordance with the maxims laid down in the Brahma Sûtras. How will you explain, according to those Sûtras, which establish that the Jîva is different from the Lord, the well-known texts like Tat Tvam Asi, which shows conclusively that the Jîva is identical with the Lord. To this objection, the Commentator gives an answer in the words of the authoritative book, called the Sâma Samhitâ, where this famous passage स य एषः &c., Sa Ya Esa aṇimâ, Aitadâtmyam Idam Sarvam, Tat Satyam, Sat Âtmâ Tat Tvam Asi, is thus explained :—

He is called Sa (स) because he is the essence (सार), he is named Ya (य) because he is all-knowledge (ज्ञान) he is called Eṣaḥ (एषः) because he is desired by all (इष्टः) he is called Aṇimâ (अणिमा) because he is the impeller (Aṇaka) of all that exists (He is called Aṇimâ because he is the Aṇaka or impeller or propeller of every Devatâ which presides over Mâna or knowledge, i. e., He is the inner controller of every deity which presides over functions of knowledge). He is called Tat (तत्) because he pervades all, he is called Aitadâtmyam because he is the ruler (आत्मा) of this all the universe, (एतद्). He is called Satyam because his form is all goodness ; He is called Âtmâ because He is full, he is called Sa स because He destroys (सादन) everything (or because he is a home of everything). Gautama nine times repeats to his son the phrase Atat tvam asi 'thou art not that O son,' giving illustrations, showing that the Lord Keśava is separate from everything. Salutation be therefore to the Lord, who is above all matter and souls, who is the Puruṣottama, the Highest Spirit, the supreme God, the perfect bliss, and fullness." Thus it is in Sâma Samhita.

Thus it is established that the Lord Puruṣottama the Highest Spirit is full of all qualities, is the Highest of all, is separate from all souls, and matter, sentient and insentient objects.

SEVENTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om. अधीहि Adhihi, teach. भगवः Bhagavaḥ, Sir. इति Iti, thus. ह Ha, once. उपससाद Upasasāda, approached. सनत्कुमारम् Sanatkumāram, Sanatkumāra. नारदः Nāradaḥ, the Deva-sage called Nārada, who was lower in hierarchy than Sanatkumāram. तम् Tam, him. ह Ha, then. उवाच Uvācha, said. यत् Yat, what. वेत्य Vettā, thou knowest. तेन Tena, with that, after telling me that. मा Mā, me. उपसीद Upasida, come to learn. ततः Tataḥ, from that. ते Te, to thee. ऊर्ध्वम् Ūrdhvam, more after. वक्ष्यामि Vaksyāmi, I shall tell. इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच Uvācha, said.

1. Nārada approached Sanatkumāra and said, “teach me Sir.” He said to Nārada “tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that.”—471.

Note :—Sanatkumāra called also Skanda—the warrior, belongs to a higher hierarchy than the Devaṛṣi Nārada.

MANTRA 2.

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदः सामवेदमाथर्वं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् R̥gvedam, the R̥ig Veda. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I have studied. यजुर्वेदम् Yajurvedam, Yajurveda. सामवेदम् Sāmavedam, Sāmaveda. आथर्वणम् Ātharvaṇam, Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇam. पञ्चमम् Pañchamam, the fifth. वेदानाम् Vedānām, वेदम् Vedam, of the Vedas the (fifth) book. पित्र्यम् Pitryam, the science of the sacrifices to the ancestors: the Śrāddha-science. राशिम् Raśim, the science of numbers. दैवम् Daivam, the science of Devatās. निधिम् Nidhim, the science of finding hidden treasure. वाको वाक्यम् Vākō Vākyaṁ, the original Veda. एकायनम् Ekāyanam, the supplemental treatise to the Vedas, the essence of the Vedas. देवविद्याम् Deva-vidyām, the science known only to the Devas.

ब्रह्मविद्यां Brahma-vidyām, the Âranyaka. भूतविद्याम् Bhûta-vidyām, the science about the ghosts and spirits. क्षत्रविद्याम् Kṣatra-vidyām, the science of politics. नक्षत्रविद्याम् Nakṣatra-vidyām, astronomy. सर्प-देव-जन-विद्याम् Sarpa-deva-jana-vidyām, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas. एतत् Etat, this. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I know.

2. Nârada said "I know, Sir, the Rîgveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir."—472.

MANTRA 3.

सोऽहं भगवो ज्ञास्मि॥सि नाऽत्मविच्छ्रुतं ह्येव मे
भगवद्द्रुशेभ्यस्तरति शोऽमात्मविदिति सोऽहं भगवः शोचामि तं
मा भगवाञ्छोकस्य पारं तारयत्विति तं ह्येवाच यद्वै किञ्चित-
दध्यगीष्टा नामैवेतत् ॥ ३ ॥

सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only. अस्मि Asmi, I am. न Na, not. आत्मविन् Âtmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard. हि Hi, because. एव Eva, even : just. मे Me, by me. भगवद्द्रुशेभ्यः Bhagavad-drîṣebhyah, from men like your honor. तरति Tarati, crosses. शोकम् Śokam, grief. आत्मविन् Âtmavit, the knower of the Lord. इति Iti, thus. सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. शोचामि Śochāmi, I am suffering grief. तम् Tam, therefore. मा Mā, me. भगवान् Bhagavān, Lord. शोकस्य Śokasya, of the grief. पारम् Pāram, the other side. तारयतु Tārayatu, may you cross. इति Iti, thus. तम् Tam, to him. ह Ha, then. उवाच Uvācha, said. यत् Yat, what. वै Vai, indeed. किञ्च Kiñcha, whatever. एतत् Etat, this. अध्यगीष्टाः Adhyagiṣṭhāḥ, thou hast learnt. नाम Nāma, the name of the Lord. एव Eva, only. एतत् Etat, that.

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Lord. I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief."

Sanatkumâra said to him "whatever you have read is verily only the name of the Lord."—473.

MANTRA 4.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाको
वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या
सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nāma, name, *i. e.*, the Goddess Uṣā, the presiding deity of Name. She is called Nāma because she is not (Na) immeasurable (ama). वै Vai, verily. ऋग्वेदः R̥gvedaḥ, the R̥gveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sāmavedaḥ, the Sāmaveda. आथर्वणः Âtharvaṇaḥ, the Atharvaveda. चतुर्थः Chaturthaḥ, the fourth. इतिहास-पुराणः Itihâsa-purāṇaḥ, the Itihâsa Purāṇa. पञ्चमः Pañchamaḥ, the fifth. वेदानाम् वेदः Vedānām Vedaḥ, book among the Vedas. पित्र्यः Pitr̥yaḥ, the science of Śrāddha. राशिः Râṣiḥ, the Arithmetic. देवः Daivaḥ, the science of Devas. निधिः Nidhiḥ, the science of treasure-divining. वाकोवाक्यम् Vâkovākyaṃ, the original Veda. एकायनम् Ekāyanam, the supplemental Vedic treatises. देवविद्या Deva-vidyā, the sciences known to Devas only. ब्रह्मविद्या Brahman-vidyā, the Upaniṣad. भूतविद्या Bhūta-vidyā, the science of departed spirits. क्षत्रविद्या Kṣatra-vidyā, the politics. नक्षत्रविद्या Nakṣatra-vidyā, the astronomy. सर्प-देवजन-विद्या Sarpa-deva-jana-vidyā, the science of snakes and Gandharvas. नाम Nāma, name: Goddess Uṣā. एव Eva, even : alone. एतन् Etat, this. नाम Nāma, in name, in Goddess Uṣā. उपास्व Upâsṣva, meditate upon. इति Iti, thus.

4. Verily Nāma is the (presiding deity of the) R̥gveda, the Yajurveda, the Sāmaveda, and the Atharva-Veda the fourth, the Itihâsa-purāṇa which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas). All these are verily Name only. Meditate on Brahman in the Name.—474.

MANTRA 5.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा
कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो
भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्र० ॥ इति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he. यः Yaḥ, who. नाम Nāma, in name (Uṣā). ब्रह्म Brahma, the Lord Brahman : Viṣṇu. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far. नाम्नः Nāmnah, of name (Uṣā). गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्य Asya, His. यथा Yathā, as. कामचारः Kāmachārah, freedom of movement, Lord and Master. भवति Bhavati, becomes. यः Yaḥ, who. नाम Nāma, in name : in Uṣā. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. नाम्नः Nāmnah, than name (Uṣā). भूयः Bhūyah, again, greater. इति Iti, thus. नाम्नः Nāmnah, than name. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति, तत् Iti, Tat, thus, that. मे Me, to me. भगवान् Bhagavāu, Sir. ब्रवीतु Bravitu, tell इति Iti, thus.

5. He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope ; he who meditates on Brahman in Name (Uṣā).

“Is there something better than Name ? ” “Yes, there is something better than Name.” “Sir, tell it me.”—475.

MADHVA'S COMMENTARY.

In the sixth Adhyāya, it has been determined that the Lord Viṣṇu is the highest of all and separate from the Jīvas. Now in the present Adhyāya it will be taught, that to completely understand the superiority of Viṣṇu, it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series ; for by such knowledge alone and by understanding the various grades of the divine hierarchies, one understands the infinitely great superiority of the Lord Viṣṇu. Therefore, this Adhyāya teaches chiefly this gradation.

When Nārada goes to Sanatkumāra and asks him to teach him, the latter says “Yad Vedtha Tena Mopasida.” This is a doubtful phrase, and if “Mo” be taken as equal to Mā meaning “not ;” then the phrase would mean “what thou knowest, do not come to me with that, but leave all thy learning behind, and then approach me.” Even if this “Mo” be taken as a form of Mā meaning ‘to me’, yet the phrase may be translated “leaving behind thy knowledge come to me”. This is also impossible, for no one can, at his will, forget all that he knows. Therefore, the Commentator explains this :—

The phrase Yad Vedtha, &c., means “first tell me, what thou already knowest, and then come to me to learn something further.”

There upon Nārada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.

Pitryam means “ the knowledge of the Pitṛis, namely the science of Śrāddha in which is taught the characteristics of the Pitṛis ”. *Rāśi* means ‘ the science of numbers (including arithmetic and algebra).’ *Daivam* means ‘ the science teaching about the nature and function of the Devas their gradation and their thirty-two marks, &c., it does not mean the science of portents).’ *Nidhi* means the science of divining hidden treasures buried in the earth. *Vākovākyam* is the original Veda, the root Veda. *Ekāyanam* means the supplemental science of the original Veda (the twenty-four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics). *Deva-Vidyā* means that science which is known only to the Devas, and never to human beings. *Brahma-Vidyā* means the Upaniṣads taught in the forests. *Bhūta-Vidyā* means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry ?) is a part of this spiritist science). *Kṣatra-Vidyā* means the science of politics, (and does not mean the science of archery). *Nakṣatra-Vidyā* means the science of stars *i. e.* astronomy. *Sarpa-Vidyā* means the science describing the nature of serpents (it is called also the Garuḍa science). *Deva-jana-vidyā* the science cultivated by the Deva-officials, the servants of the Devas are called Deva-janas, the science peculiar to them is so called. *Nārada* knew all these sciences. Thus it is in the *Sāmasaṁhitā*.

Here says an objector, “ *Nārada* knew all the sciences, how can then you say that he did not know the science of the Self, and why does he say that I am like one who knows Mantras only and does not know the Self ? And why does he say that he is overwhelmed with grief and prays *Sanatkumāra* to take him over the ocean of grief.” This objection is answered thus by the Commentator :—

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance ; even, if a man knew all the sciences he would still be called not wise. Therefore *Devarṣi Nārada*, with the object of understanding eagerly the co-relation of sciences, goes to *Sanatkumāra* and puts the question that he did ; because *Sanatkumāra* was a higher knower of Brahman than *Nārada*. Thus it is in the same.

This shows that among the knowers of Brahman also, there are various grades. *Sanatkumāra*, being *Skanda*, is superior to *Nārada* ; and consequently there is no incongruity in *Nārada*’s asking him for further illumination. The word *Nāma* is used in this *Khaṇḍa*, and it says *Nāmopāsava*. What is this *Nāma*. Does it merely mean name, and does *Sanatkumāra* teach *Nārada* to worship names ? No. It means that all names are under the jurisdiction of a particular deity, as the Commentator explains it :—

The Goddess *Uṣā* is the presiding deity of names and all names are primarily the names of Viṣṇu who is called *Sarvanāma* ; the Śruti therefore, teaches that Brahman should be meditated in *Uṣā*, the Goddess of names.

But why is Uṣā called Nāma ? She is so called for two reasons ; 1 because She is the presiding deity of names, and secondly because the word Nāma means Na=Not, and Ama=unmeasured, therefore, Nāma न+अम means not-unmeasured, Not-unknown, i.e. known.

Since She is not immeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Nāma.

Uṣā is the wife of Aśvi. She is not the Goddess of all learning ; had she been so, she would be like Bhārati and consequently immeasurable, not fully known ; but She can always be fully known, and therefore, called Nāma. In fact Nāma or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Uṣā therefore, is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night, say midnight or any other portion of night, but if it is Dawn (Uṣā) he would at once say ' it is Dawn.' Thus any man and every man knows the time of night when it is Dawn. Thus Uṣā or Dawn is definite, commensurate or measured time.

SECOND KHANDA.

Mantra 1.

वाक्वाव नाम्नो भूयसी वाक्वा ऋग्वेदं विज्ञापयति यजुर्वेदं साम-
वेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं दैवं निधिं वाको वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविदं
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
चाकाशं चापश्च तेजश्च देवांश्च मनुष्यांश्च पशून्श्च वयांसि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिनं धर्मं चाधर्मं च सत्यं
चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Vāk, speech, the goddess Svāhā, presiding deity of speech. वाव Vāva, Verily. नाम्नः Nāmnaḥ, than name. भूयसी Bhūyasi, greater. वाक् Vāk, speech. वै Vai, verily. ऋग्वेदम् R̥gvedam Vijñāpayati, makes us understand the R̥g Veda. यजुर्वेदम् Yajurvedam, सामवेदम् Sāmavedam, अथर्वणम् Ātharvaṇam, चतुर्थम् Chaturtham, इतिहास-पुराणम् Itihāsa-purāṇam, पञ्चमम् Pañchamam, वेदानाम् वेदम् Vedānām Vedam, पित्र्यम् Pitryam, राशिम् Rāśim, दैवम् Daivam, निधिम् Nidhim, वाकोवाक्यम् Vākovākyaṃ, एकायनम् Ekāyanam, देवविद्याम् Devavidyām, ब्रह्मविद्याम् Brahmadevidyām,

भूतविद्याम् Bhûtavidyâm, क्षत्रविद्याम् Kṣatravidyâm, नक्षत्रविद्याम् Nakṣatravidyâm, सर्पदेवजनविद्याम् Sarpa-deva-jana-vidyâm, दिवम् Divam, the Heaven. च Cha, and. पृथिवीम् Prithivim, earth. च Cha, and, वायुम् Vâyum, Air, च Cha, and, आकाशम् Ākâsam, Ether. च Cha, and. अपः Apah water च Cha, and. तेजः Tejah, Fire. च Cha, and. देवान् Devân, gods. च Châ, and. मनुष्यान् Manuṣyân, men. च Cha, and. पशून् Paśûn, cattle. च Cha, and. वयांसि Vayânsi, birds. च Cha, and. नृणवन्स्पतीन् Ṛṣiṇa-vanaspatin, herbs and trees. श्वापदानि Śvâpadâni, beasts. आकीटपतङ्ग-पिपीलिकम् Ākita-pataṅ ga-pipilakam, insects and ants up to worms. धर्मम् Dharmam, right. च Cha, and. अधर्मम् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sâdhu, good. च Cha, and. असाधु Asâdhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, He who knows the lord called Hṛidaya. च Cha, and. अहृदयज्ञम् Ahṛidayajñam. He who does not know the mystery of the Lord. च Cha, and, यत् Yat, that. वै Vai, verily. वाक् Vâk, speech. न Na, not अभविष्यत् Abhaviṣyat, were.

न Na, not. धर्मः Dharmah, right. न Na, not. अधर्मः Adharmah, wrong. व्यज्ञापयिष्यत् Vyajñâpayiṣyat, would be known. न Na, not. सत्यम् Satyam, true. न Na, not. अनृतम् Anṛitam, false. न Na, not. साधु Sâdhu, good. न Na, not. असाधु Asâdhu, bad. न Na, not. हृदयज्ञः Hṛidayajñaḥ, who knows the truth about God. न Na, not. अहृदयज्ञः Ahṛidayajñaḥ, who does not know the truth about God. वाक् Vâk, speech. एव Eva, verily. एतत् Etat, this. सर्वम् Sarvam all. विज्ञापयति Vijñâpayati, makes known. वाचम् Vâcham in speech. उपास्व Upâssva, meditate (on Brahman). इति Iti, thus.

Speech is better than name. Speech makes us understand the Rîgveda, Yajurveda, Samaveda, and as the fourth the Atharvaṇa, the Itihasa-purâṇa, as the fifth book among the Vedas, the Pitr̥ya, the Râsî, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Kṣatra-vidyâ, the Nakṣatra-vidyâ, the Sarpa and Deva-jana-vidyâ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants; down to worms, what is right and what is wrong; what is true and what is false; what is good and what is bad; she teaches about him who knows the God, and also about him who does not know the God. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God. Speech makes us understand all this. Meditate on Brahman in speech.—476.

MANTRA 2.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास् यथा
कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय
इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

सः Saḥ, he. यः Yaḥ, who. वाचम् Vācham, in speech. ब्रह्म Brahma, the Lord Brahman. इति Iti thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far as. वाचः Vāchah, of speech. गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, as Lordship, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. वाचम् Vācham, in Speech. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir. वाचः Vāchah, than Speech. भूयः Bhūyah greater. इति Iti, thus. वाचः Vāchah, than Speech. वाव Vāva, verily. भूयः Bhūyah greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Speech (Svâhâ) gets freedom of movement throughout all that region over which Speech has her scope, he who meditates on Brahman in Speech. "Is there something better than Speech?" "Yes, there is something better than Speech." "Sir, tell it me."—477.

MADHVA'S COMMENTARY.

In this Khaṇḍa it is said that Vāk (Speech) is greater than Name. The Commentator explains this.

Svâhâ (Wife of Agni) is greater than Uṣâ in all respects, whether of power (Dharma) or of wisdom or of joy. She is greater than Uṣâ, whether she is in the state of bondage or of Mukti. She is the Goddess presiding over Speech, and she is called Vāk or Vāch because she worships (Āñchana) Vasu (agni).

Vasu plus Āñchana gives the word Vāch by omitting Su of Vasu and Ana of Āñchana : वसु+अञ्च = व+अञ्च = वाच् It would thus mean the worshipper of Agni. Svâhâ the wife of Agni, of course, worships her lord.

THIRD KHANDA.

MANTRA 1.

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ
वाचौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीयेत्यथ
 कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छते इमं च लोकमनु-
 चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म
 मन उपास्वेति ॥ १ ॥

मनः Manah, mind. Parjanya, the God of mind. वाव Vāva, verily. वाचः Vā-
 chah, than Speech. भूयः Bhūyah, greater. यथा Yathā, as. वै Vai, verily. द्वे Dve,
 two. वा Va, or. आमलके Âmalake, Âmalaka fruits. द्वे Dve, two. वा Vā, or. कोले
 Kole, kola fruits, the betel nuts. द्वौ Dvau, two. वा Vā, or. अक्षौ Akṣau, Akṣa
 fruits; the dice-fruit. मुष्टिः Muṣṭih, fist. अनुभवति Anubhavati, holds, includes
 within the fist. एवम् Evam, thus. वाचम् Vācham, speech. च Cha, and. नाम
 Nāma, name. च Cha, and. मनः Manah, mind. अनुभवति Anubhavati, holds. सः
 Sah, he. यदा Yadā, when. मनसा Manasā, with mind. मनस्यति Manasyati, thinks.
 मन्त्रान् Mantrān, the hymns. अधीयीय Adhiyiya, I may study. इति Iti, thus. अथ
 Atha, then. अधीते Adhite, studies. कर्माणि Karmāṇi, works. कुर्वीय Kurviya, may
 I do. इति Iti, thus. अथ Atha, then. कुरुते Kurute, he does. पुत्रान् Putrān, sons.
 च Cha, and. पशून् Paśūn, cattle. च Cha, and. इच्छेय Ichchheya, may I wish. इति
 Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च
 Cha, and. लोकम् Lokam, world. अमुम् Amum, that. च Cha and. इच्छेय Ichchheya
 May I wish. इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires.
 मनः Manah, mind. हि Hi, verily. आत्मा Âtmā, Lord. मनः Manah, in mind. हि Hi,
 verily. लोकः Lokah, world, the support of all. मनः Manah, in mind. हि Hi,
 verily. ब्रह्म Brahma, Brahman. मनः Manah, in mind. उपास्व Upāssva, meditate.
 इति Iti, thus.

1. Mind is higher than Speech. For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the Mind. When one wishes in his mind to study the Mantras, he does study them; when he wishes to perform works, he does them; when he wishes for children or cattle, he has them; when he wishes for this region or that, he has it. In Mind is the Master (Âtman), in Mind is the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind.—478.

MANTRA 2.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचाणे भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

सः Saḥ, he. यः Yaḥ, who. मनः Manah, in mind. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावन् Yâvat, so far. मनसः Manasaḥ, of mind. गतम् Gatam, reach. तत्र Tatra, there. अस्त्य Asya, his. यथाकामचारः Yathakâmachârah, as-desire-walking; freedom of movement. भवति Bhavati, there is. यः Yaḥ, who. मनः Manah, in mind. ब्रह्म Brahma, Brahman. इति Iti thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. मनसः Manasaḥ, than Mind. भूयः Bhûyah, greater, better. इति Iti, thus. मनसः Manasaḥ, than Mind. वाव Vâva, verily. भूयः Bhûyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, me. भगवान् Bhagavân, Sir. ब्रवीतु Bravitu, tell. इति Iti thus.

2. He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope. He who meditates on Brahman in Mind. "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it me."—479.

MADHVA'S COMMENTRY.

In this Khaṇḍa Manas is said to be better than Vāk (Speech). Manas however, does not mean mind, but Indra called here Parjanya. Or it may mean Âditya, for among the twelve Âdityas, Parjanya is one. The Commentator shows this :—

Similarly greater than Svâhâ, both in the state of bondage and release, is Parjanya. In all respects he is greater than Svâhâ. He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmāṇa) (of herbs, &c., through rain).

Parjanya or the God of rain is called Manas, for two reasons; first because he is the presiding deity of Manas or mind; secondly, because he is Manas or maker (Nirmāṇa) of herbs and trees, by raining. For to rain it is owing that the offshoots, &c., come out. In the second sense the word Manas is derived from the root √ Mā to create, to build.

FOURTH KHANDA.

MANTRA I.

संलपो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयते तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति
मन्त्रेषु तस्मात्ते ॥ १ ॥

सङ्कल्पः Saṅkalpaḥ, Mitra, the presiding deity of will. **वाव** Vava, verily. **मनसः** Manasaḥ, than mind. **भूयान्** Bhûyān, greater. **यदा** Yada, when. **वै** Vai, verily. **सङ्कल्पयते** Saṅkalpayate, one wills : determines "I must to do this." **अथ** Atha, then. **मनस्यति** Manasyati, he thinks : he sends forth the mind. **अथ** Atha, then : after the mind is made active. **वाचम्** Vācham, speech. **ईरयति** Irayati, he uses, he sends forth. **ताम्** Tām, her. **उ** U, verily. **नाम्नि** Nāmni, in a name. **ईरयति** Irayati, he sends forth. **नाम्नि** Nāmni, in a name. **मन्त्राः** Mantrāḥ, all sacred hymns. **एकम्** Ekam, one. **भवन्ति** Bhavanti, become : are included in. **मन्त्रेषु** Mantrēṣu, in the sacred hymns. **कर्माणि** Karmāṇi, works, are included. Mantras reveal the various kinds of rituals.

1. Will (Mitra) is better than Mind. For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name. In a name all Mantras are included, and in Mantras abide all ritual works.—480.

MANTRA 2.

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
संकल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी समक्लृपेतं
वायुश्चाकाशं च समक्लृपन्तामापश्च तेजश्च तेषां संक्लृप्त्यै
वर्षं संक्लृपते वर्षस्य संक्लृप्त्या अन्नं संक्लृपतेऽन्नस्य संक्लृप्त्यै
प्राणाः संक्लृपन्ते प्राणानां संक्लृप्त्यै मन्त्राः संक्लृपन्ते मन्त्राणां
संक्लृप्त्यै कर्माणि संक्लृपन्ते कर्मणां संक्लृप्त्यै लोकः संक्लृपते
लोकस्य संक्लृप्त्यै सर्वं संक्लृपते स एष संक्लृपः
संक्लृपः पास्वेति ॥ २ ॥

तानि Tāni, these. **ह** Ha, indeed. **वै** Vai, verily. **एतानि** Etāni, these. **सङ्कल्पैकायनानि** Saṅkalpaikāyanāni, have will as their support or centre (Ekayana) in the state of non-release. **सङ्कल्पात्मकानि** Saṅkalpātmakāni, have will as their self or essence ; or will as their lord. **सङ्कल्पे** Saṅkalpe, in will. **प्रतिष्ठितानि** Praṭiṣṭhitāni, they abide, in the state of release. **समक्लृपताम्** Samaklipatām, willed, were produced by will. **द्यावापृथिवी** Dyāvapṛithivī, heaven and earth. **समक्लृपेताम्** Samaklipetām, willed, were produced by will. **वायुः** Vāyuḥ, air. **च** Cha, and. **आकाशम्** Ākāśam, ether. **च** Cha, and. **समक्लृपन्ताम्** Samakalpantām, willed were produced by will. **आपः** Āpaḥ, waters. **च** Cha, and. **तेजः** Tejaḥ, fire. **च** Cha, and. **तेषां** Teṣām, of their (beginning with Heaven and ending with fire.) **संक्लृप्त्यै** Saṅkliptyai, by willing, by remaining steady. **वर्षम्** Varṣam, the Rain, Mitra. **सङ्कल्पते** Saṅkalpate, Mitra determines, wills. **वर्षस्य** Varṣasya, of the rain. **संक्लृप्त्या** Saṅkliptya

by determination. अन्नम् Annam, food. संकल्पते Saṅkalpate, is determined. अन्नस्य Annasya, of food. संकल्प्यै Saṅkliptyai, by determination. प्राणः Prāṇah, the life breaths. संकल्पन्ते Saṅkalpante, are determined. प्राणम् Prāṇam, of life breath. संकल्प्यै Saṅkliptyai, by determination. मन्त्राः Mantrāḥ, the mantras. संकल्पन्ते Saṅkalpante, are determined. मन्त्राणाम् Mantrāṇām, of mantras. संकल्प्यै Saṅkliptyai, being determined. कर्माणि Karmāṇi, ritual works. संकल्पन्ते Saṅkalpante are determined. कर्मणाम् Karmaṇām, of ritual works. संकल्प्यै Saṅkliptyai, being determined. लोकः Lokah worlds : the regions of reward and punishment. संकल्पन्ते Saṅkalpante, are determined. लोकस्य Lokasyai of worlds. संकल्प्यै Saṅkliptyai being determined. सर्वम् Sarvam, all. संकल्पेत Saṅkalpate, determined. सः Sah that. एषः Eṣah, this. संकल्पः Saṅkalpah, will. संकल्पम् Saṅkalpam, in will. उपास्व Upāssva, meditate on Brahman. इति Iti, thus.

2. All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will. Heaven and earth were produced by Will ; Air and ether were produced by Will ; Water and Fire were produced by Will. These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined. This is Will. Meditate on Brahman in Will.—431.

MANTRA 3.

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं
ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव
भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

सः Sah, he. यः Yah, who. संकल्पम् Saṅkalpam, in the will. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates, adores. क्लृप्तान् Kṛiptān, obtains. वै Vai, verily. सः Sah, he. लोकान् Lokān, regions. ध्रुवान् Dhruvān, fix, perma-

nent, eternal, firm, safe. ध्रुवः Dhruvāḥ, being fixed and permanent: being firm: safe. प्रतिष्ठितान् Pratiṣṭhitān safe, fixed, unchanging, remaining always in the same condition. प्रतिष्ठितः Pratiṣṭhitah, being permanent: unchanging. अव्यथमानान् Avyathamānān, painless, undistressed. अव्यथमानाः Avyathamānaḥ, being painless, undistressed. अभिसिध्यति Abhisidhyati, he attains perfection, gets what he wills. यावत् Yāvat, so far. संकल्पस्य Saṅkalpasya, of will. गतम् Gatam, scope. तत्र Tatra, there. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. संकल्पम् Saṅkalpam, in will. ब्रह्म Brahma, Brahman. इति Iti, thus, उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. संकल्पात् Saṅkalpāt, than will. भूयः Bhūyaḥ, greater. इति Iti, thus. संकल्पात् Saṅkalpāt, than will. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, please tell. इति Iti, thus.

3. He who meditates on Brahman in Will, attains Worlds eternal, being eternal; he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills. So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will. “Sir, is there something better than Will.” “Yes, there is something better than Will.” “Sir, tell it me.”—482.

FIFTH KHAṆḌA.

MANTRA I.

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पतेऽथ
मनस्यत्यथ वाचमीरयति तामु नानीरयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam, memory, constantly fluctuating memory, mind. Agni the presiding deity of mind or memory. वाव Vāva, verily. संकल्पात् Saṅkalpāt, than Will. भूयः Bhūyaḥ, greater. यदा Yadā, when. वै Vai, verily. चेतयते Chetayate, one remembers. अथ Atha, then. संकल्पयते Saṅkalpayate, he wills. अथ Atha, then. मनस्यति Manasyati, he thinks. अथ Atha, then. वाचम् Vācham, speech. ईरयति Irayati, he sends forth. ताम् Tām, her. नाम्नि Nāmni, in a name. ईरयति Irayati, he sends forth. नाम्नि Nāmni, in a name. मन्त्राः Mantrāḥ, the sacred hymns. एकम् Ekam, included: oneness. भवन्ति Bhavanti, become: attain. मन्त्रेषु Mantreṣu, in the sacred hymns. कर्माणि Karmāṇi, ritual works, sacrifices.

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2.

तानि ह वा एतानि चित्तैकायनानि चित्तात्माने चित्ते
प्रतिष्ठितानि तस्माद्यद्यपि बहुवेदचित्तो भवति नायमस्तीत्येवैनमा-
हुर्यदयं वेद यद्वा अयं विद्वान्नेत्यहं चित्तः स्यादित्यथ यद्यल्प-
विच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवै-
षामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

तानि Tāni, these. ह Ha, indeed. वै Vai, verily. एतानि Etāni, those. चित्तै-
कायनानि Chitta-ekāyanāni, have memory as their support or centre. चित्तात्मानि
Chittātāmāni, have memory as their self or essence. चित्ते Chitte, in memory.
प्रतिष्ठितानि Pratiṣṭhitāni, they abide. तस्मात् tasmāt, therefore, because memory
is higher. यद्यपि Yadyapi, if even. बहुविद् Bahuvid, knowing much, having much
learning. अचित्तः Achittah, absent minded. भवति Bhavati, becomes. न Na, not.
अयम् Ayam, he. अस्ति Asti, is. इति Iti, thus. एनम् Enam, him. एव Eva, even.
आहुः Āhuḥ, people say. यद् Yad, what, whether. अयम् Ayam, he. वेद Veda,
knows generally. यद् Yad, what, whether. वा Vā, or. विद्वान् Vidvān, knowing :
knows specially. न Na, not. इत्यम् Ittham, thus. अचित्तः Achittah, absent-
minded, inconsiderate. स्यात् Syāt, may be. इति Iti, thus. अथ Atha, therefore.
यदि Yadi, if. अल्पविद् Alpavit, have a little learning. भवति Bhavati, becomes.
तस्मै Tasmai, to him. एव Eva, indeed. उत Uta, here. शुश्रूषन्ते Śuśrūṣante, desire
to listen, minister to his wants. चित्तम् Chittam, memory. हि Hi, indeed. एव
Eva, even. एषाम् Eṣām, of these. एकायनम् Ekāyanam, one centre. चित्तम् Chittam,
memory. आत्मा Ātmā, the self, the essence, the lord. चित्तम् Chittam, memory.
प्रतिष्ठा Pratiṣṭhā, support. चित्तम् Chittam, in memory. उपास्व Upāssva, meditate.
इति Iti, thus.

2. All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say “he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta.” Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently). Chitta verily is the centre, Chitta is the self, Chitta is the support of all these. Meditate on Brahman in Chitta.—484.

MANTRA 3.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावत्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं
ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

सः Sah, he. यः Yah, who. चित्तम् Chittam, memory. ब्रह्म Brahma. Brahman. इति Iti, thus. उपास्ते Upāste, meditates, adores चित्तान् Chittān, made of Chitta matter. वै Vai, verily. सः Sah, he. लोकान् Lokān, worlds. ध्रुवान् Dhruvān, firm, eternal. ध्रुवः Dhruvaḥ, being firm, eternal. प्रतिष्ठितान् Pratiṣṭhitan, fixed, unchanging. प्रतिष्ठितः Pratiṣṭhitaḥ, being fixed अव्यथमानान् Avyathamānān, painless. अव्यथमानः Avyathamānaḥ, being painless. अभिसिद्ध्यति Abhisidhyati, he attains. यावत् Yavat, so far. चित्तस्य Chittasya, of Chitta. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथा कामचारः Yathākāmachāraḥ, freedom of movements. भवती Bhavati, becomes. यः Yah, who. चित्तम् Chittam, in Chitta. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is, भगवः Bhagavaḥ, Sir. चित्तात् Chittāt, than Chitta. भूयः Bhūyaḥ, greater. इति Iti, thus. चित्तात् Chittāt, than Chitta. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तद् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

3. He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain ; being free from pain, he accomplishes all that he wills. So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta. “Sir, is there something better than Chitta.” “Yes, there is something better than Chitta.” “Sir, tell it me.”—485.

SIXTH KHANDA.

MANTRA I

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
 ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देव-
 मनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानपादांशा
 इवैव ते भवन्त्येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ
 ये प्रभवो ध्यानपादांशा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

ध्यानम् Dhyānam, meditation, reflection, Varuṇa, the Lord of Dhyāna वाव Vāva, verily. चित्तात् Chittāt, than Chitta. भूयः Bhūyah, greater. ध्यायति Dhyāyati, meditates; is reserved, does not talk much. इव Iva, as if. पृथिवी Prithivī, earth, the Devatā of earth. ध्यायति Dhyāyati, meditates, reflects: is reserved. इव Iva, as if. द्यौः Dyauh, sky, the Devatā of sky. अन्तरिक्षम् Antarikṣam, the intermediate region. ध्यायति Dhyāyati, meditates, reflects इव Iva, as if. द्यौः Dyauh, sky. The Devatā of sky. ध्यायन्ति Dhyāyanti, meditates, reflect. इव Iva, as if. आपः Āpaḥ, waters. Devatā of waters. ध्यायन्ति Dhyāyanti, meditate, reflect. इव Iva, as if. पर्वताः Parvatāḥ, mountains. ध्यायन्ति Dhyāyanti, meditate, reflect. इव Iva, as if. देवमनुष्याः Deva-manuṣyāḥ, Divine men, Devatās incarnated as men. तस्मात् Tasmāt, therefore. ये Ye, those who. इह Iha, here, in this world. मनुष्याणाम् Manuṣyāṇām, among men. महत्ताम् Mahattām, greatness. प्राप्नुवन्ति Prāpnuvanti, obtain. reach. ध्यानपादांशः Dhyānapādāṁśaḥ, a portion of Dhyāna, it is a compound of two words Dhyāna and Pādana, (to obtain), and Āmśa इव Iva, as if. एव Eva, even. ते Te, they. भवन्ति Bhavanti, become. अथ Atha, now. ये Ye, those who. अल्पाः Alpāḥ, small and vulgar. कलहिनः Kalahināḥ, quarrelling. पिशुनाः Piśunāḥ, backbiting. उपवादिनः Upavādināḥ, slandering. ते Te, they. अथ Atha, now. ये Ye, they. प्रभवः Prabhavaḥ, great. ध्यानपादांशाः Dhyānapādāṁśāḥ, a portion of those who have obtained Dhyāna. इव Iva, as if. एव Eva, even. ते Te, they. भवन्ति Bhavanti, become. ध्यानम् Dhyānam, in Dhyāna. उपास्व Upāssva, meditate on the Lord. इति Iti, thus.

1. Dhyāna is better than Chitta. The earth is in meditation, as it were; and thus also the sky, the intermediate region, the Heaven, the Water, the mountains and Divine Men. Therefore, those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyāna. While small and vulgar people are always quarrelling, backbiting, and abusing each other; great men seem to have obtained a portion of the gift of Dhyāna. Meditate on Brahman in Dhyāna.—486.

MANTRA 2.

स' यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा
कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय
इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Sah, he. यः Yah, who. ध्यानम् Dhyānam, in Dhyāna. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far. ध्यानस्य Dhyānasya, of Dhyāna (of Varuṇa). गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्म्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement, Lord and Master. भवति Bhavati, becomes. यः Yah, who. ध्यानम् Dhyānam, in Dhyāna. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is, भगवोः Bhagavaḥ, Sir. ध्यानात् Dhyānāt, than Dhyāna. भूयः Bhūyah, greater. इति Iti, thus. ध्यानात् Dhyānāt, than Dhyāna. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तन् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Dhyāna (Varuṇa) gets freedom of movements throughout all that region on which Dhyāna has his scope—he who meditates on Brahman in Dhyāna. “Is there something better than Dhyāna?” “Yes, there is something better than Dhyāna.” “Sir, tell it me.”—487.

SEVENTH KHANḌA.

MANTRA 1.

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं
देविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
रश्मिजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवांश्च मनुष्यांश्च पशून्श्च वयांसि च तृणवनपतोऽङ्घ्रापदा-
न्यान्श्च द्रव्यान्श्च धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकमः
च ऐशादेदैव विजानाति वेज्ञान्-पास्स्वोते ॥ १ ॥

विज्ञानम् Vijñānam, understanding. Soma, the God of understanding. वाव Vava, verily. ध्यानात् Dhyānāt, than Dhyāna. भूयः Bhūyah greater. विज्ञानेन Vijñānena, through understanding वै Vai, verily. ऋग्वेदम् R̥gvedam, the R̥gveda. विजानाति Vijānāti, one understands. यजुर्वेदम् Yajurvedam, the Yajurveda. सामवेदम् Sāmavedam, the Sāmaveda. अथर्वणम् Ātharvaṇam, the Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇa. पञ्चमम् Pañchamam, the fifth. वेदानाम् Vedānām Vedam, of the Vedas, the fifth book. पित्र्यम् Pitryam, the science of ancestors. राशिम् Rāśim, the science of numbers. देवम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures. वाकोवाक्यम् Vākovākyaṃ, the original undivided Veda. एकायनम् Ekāyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyām, the science known only to Devatās. ब्रह्मविद्याम् Brahmagvidyām, the science taught in the forests. भूतविद्याम् Bhūtagvidyām, the science of ghosts. क्षत्रविद्याम् Kṣatragvidyām, the science of politics. नक्षत्रविद्याम् Nakṣatragvidyām, the science of stars. सर्पदेवजनविद्याम् Sarpa-deva-jana-vidām, the science of serpents and of the ministers of Devas. दिवम् Divam, heaven. च Cha, and. पृथिवीम् Pr̥thivīm, the earth. च Cha, and. वायुम् Vāyum, air. च Cha, and. आकाशम् Ākāśam, ether. च Cha, and. अपः Apah, water. च Cha, and. तेजः Tejah, fire. च Cha, and. देवान् Devān, the Devas. च Cha, and. मनुष्यान् Manuṣyān, men. च Cha, and. पशून् Paśūn, cattle. च Cha, and. वयांसि Vayāmsi, birds. च Cha, and. तृणवनस्पतीन् Tr̥ṇa-vanaspatīn, grass, herbs and trees. श्वापदानि Śvāpadāni, beasts. आकीटपतङ्गपिपिलिकम् Ākīṭapataṅgapipīlakam, down to worms, insects, and ants धर्मम् Dharmam, right. च Cha, and. अधर्मम् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sādhu, good. च Cha, and. असाधु Asādhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, he who knows the God. च Cha, and. अहृदयज्ञम् Ahṛidayajñam, he who does not know the God. अन्नम् Annam, food. च Cha, and. रसम् Rasam, savour, tasteful. च Cha, and. इमम् Imam, this. च Cha, and. अमम् Amum, other, that. च Cha, and. विज्ञानेन Vijñānena, through understanding. एव Eva, even. विजानाति Vijānāti, one understands. विज्ञानम् Vijñānam, in understanding. उपास्व Upāssva, worship. इति Iti, thus.

1. Understanding is better than Dhyāna. Through understanding one understands the R̥g Veda, the Yajurveda, the Sāmaveda, and as the fourth the Atharvaṇa, the Itihāsa-purāṇa, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatās, the science of finding treasures, the original

CHHANDOGYA UPANISAD

WITH THE COMMENTARY OF ŚRĪ MADHVÂCHÂRYA

CALLED ALSO

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DEDICATED
TO
Mrs. ANNIE BESANT
PRESIDENT, THEOSOPHICAL SOCIETY.

INTRODUCTION.

The second Adhyâya of the Chhândogya takes a step forward. It gives an additional attribute of God:—God is not only Impartial or same to all, but He is good to all. He is not only Sâma, but He is Sâdhu. Nature is not only Sâma or uniform, (for no intelligent person can deny the uniformity of Nature), but it is benevolent also, a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upaniṣad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects, called Pradyumna, Vāsudeva, Nārāyaṇa, Saṅkarṣaṇa, and Aniruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five-fold pervasion of the Lord:—

<i>Pradyumna.</i>	<i>Vāsudeva.</i>	<i>Nārāyaṇa.</i>	<i>Aniruddha.</i>	<i>Saṅkarṣaṇa.</i>
1 Earth ...	Fire ...	Sky ...	Sun ...	Heaven.
2 Heaven ...	Sun ...	Sky ...	Fire ...	Earth.
3 Wind ...	Clouds ...	Raining ...	Thunder ...	Ceasing to rain.
4 Clouds ...	Rains ...	River east ...	River west ...	Ocean.
5 Spring ...	Summer ...	Rains ...	Autumn ...	Winter.
6 Goats ...	Sheep ...	Cows ...	Horses ...	Man.
7 Smell ...	Speech ...	Eye ...	Ear ...	Mind.

Then follows the seven-fold meditation:—

<i>Pradyumna.</i>	<i>Vāsudeva.</i>	<i>Vārāha.</i>	<i>Nārāyaṇa.</i>	<i>Aniruddha.</i>	<i>Nṛsiṃha.</i>	<i>Saṅkarṣaṇa.</i>
Him ...	Para ...	Ā ...	Ut ...	Prati ...	Upa ...	Ni ...
Presunrise ...	Sun risen ...	Sangave ...	Mid-day ...	Postmeridian ...	Afternoon ...	Sunset ...
Animals ...	Men ...	Birds ...	Devas ...	Germes ...	Wildbeasts ...	Pitris ...

Then follow other kinds of meditations based on this idea of seven-foldness. In mantra 2 of khaṇḍa 21 occurs the famous formula “Let him meditate as sarvam asmi.” The words sarvam asmi plainly mean “I am everything.” But Madhva shows that ‘Sarvam’ and ‘asmi’ are both names of the Lord. One must meditate that the Lord is *sarvam* or Full, and *asmi* or the “I AM.” The full discussion on this point will be found at pages 142 to 154. In these pages, Madhva advances his reasons for holding that the Chhândogya Upaniṣad nowhere teaches that the jīva can become God, and to any impartial reader, not already steeped in the Mâyāvâda of Śaṅkara, they would be found to be very cogent reasons indeed.

The third adhyâya teaches that the Lord is not only Sâma and Sâdhu, but He is the Friend of man. As the Logos of the sun, He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come

out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows that the worship of no inanimate object can give mukti. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This adhyâya is called madhu vidyâ or the Lord as sweet. The Lord is not only just (Śâma), or good (Śâdhu), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the Gâyatrî meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun; but of the microcosmos also, by being in the heart of man. As he is five-fold in the sun, so is he five-fold in the heart of man also. The five Nâdis, called by various names, are the seats of the five forms of the Lord. The citadel of the heart has five gate-keepers Vyâna, Apâna, Samâna, Udâna, and Prâna.

In khaṇḍa fourteenth, we have another famous formula *sarvam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This khaṇḍa also teaches the meditation on Brahman in the heart.

The rest of the Adhyâya is an allegory of the life of man as a sacrifice. In khaṇḍa seventeenth we find a reference to one Kṛṣṇa, Devakîputra, mentioned as the disciple of the Ṛṣi Ghora of the clan of Aṅgira. One is strongly tempted to say that this is a reference to the great teacher of the Bhâgavadgîtâ, the Avatâra Śrî Kṛṣṇa. But Madhva is against this view. According to him, the reference to Kṛṣṇa Devakîputra is not a reference to the Avatâra, but to a Ṛṣi of that name. His reasons are given at page 242.

The fourth Adhyâya commences with the story of a king called Janasruti and of a holy sage, suffering from itches, called Raikva of the car. The king was very probably of a Śûdra caste, and ignorant of the rules of discipleship. He expected to be taught the Brahmanavidyâ by offering gifts to the sage. The Ṛṣi repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or Pralaya. Everything enters into the Vâyu, when the great dissolution sets in. In verse eighth of the third khaṇḍa, we find again a reference to the perfect number ten. The teaching of the Brahmanavidyâ to a Śûdra shows that when this Upaniṣad was composed, there was not

that illiberality of view, which disfigures the modern Hinduism. This is strengthened by the story of Satyakâma Jâbâla also, to be found in this Adhyâya. He was a foundling brought up by a maid servant called Jabâlâ. Naturally he does not know whether he is a twice-born or a Śûdra. His foster-mother Jabâlâ was very likely a Śudrâ woman. This boy was anxious to learn the Brahmavidyâ. He goes to the Rîṣi Hâridrumata of the clan of Gautama, and says "I wish to dwell with you, as a Brahmachârin Sir, So I have come to you, Sir." The Rîṣi said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am. I asked my mother, and she answered: 'In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore, I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.' I am therefore Satyakâma Jabâlâ, Sir." He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee, since thou did not swerve from truth." This shows that the only test of the fitness of a person to be initiated was, not his birth, but his fearless speaking of the truth, under circumstances where there are temptations to the contrary.

Satyakâma is initiated and is taught by the devas themselves. In his turn Satyakâma became a great teacher and others came to learn from him. One of them was Upakosala Kâmalâyana. The method adopted by Satyakâma to develop the intuition of his pupil was the same which he had followed under his teacher Hâridrumata Gautama, namely, silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Śaṅkara system no one is entitled to Brahmavidyâ, unless he embraces the Sannyâsa Âśrama or monasticism; nor is any one authorised to teach it, unless he is a monk. But Satyakâma is a married man and leads a house holder's life. While Janaśruti is also a householder.

In khaṇḍa eleventh, occurs another famous formula *so ham asmi, sa eva aham asmi*. The Advaitins translate it as "I am he," "he verily I am." But Madhva explains it in its true meaning. *Aham* and *asmi* are well-known names of God. The modern Hindus have forgotten these names, and great credit is due to Madhva for discovering them. "I am that I am" is the name of God still among the Parsees and the Jews—*ahmi yad ahmi*—Jehovah.

In khaṇḍa fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block

to Virochana, as we shall find later on in Adhyâya eighth. Upakosala, however, does not fall into the same error into which the Asura king Virochana, fell, when Prajâpati taught him this doctrine of the eye.

It is in this adhyâya also that we find the famous description of the two paths :—the path of the Gods and the path of the Fathers.

In khaṇḍa 17 Madhva explains the word *Aśva* as applied to God. The word in this connection does not mean “horse” but “wisdom.” *Turagânana* or *hayagrîva* or *aśvânana* would not mean horse-faced or horse-necked, as my friend Dr. Schrader in the *Theosophist* would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom-faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced.

Note.—The words *Aśva* and *Turaga* mean etymologically “fast moving” and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva’s commentary, one would have translated *Turagânana* as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is no doubt called *Hayagrîva* horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swâmi Dayâ Nanda Saraswati, was interpreting the Vedas and Upaniṣads in a strictly monotheistic sense, have tolerated the mythology of the Śâktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Asuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow-string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari, and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Śrî Madhva as a devout Vaiṣṇava would hardly have endorsed this view of the Śâktas. It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word *Hanumāna*. *Hanumāna*, the monkey hero of the *Râmâyana* story is a well-known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word *Hanu* means “high cheek bone,” “the chin.” *Hanumān* thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even. He takes the word *Hanu* to mean wisdom, and *Hanumān* to mean ‘wise,’ ‘he who possesses wisdom.’ Would it have been proper to translate *Hanumān* as thick-chinned? Similarly the word *Bhîma* has been taken in a different sense by Madhva. For all these reasons it was not thought proper to translate words like *Turagânana* at all.

The fifth Adhyâya of the Upaniṣad enters into the discussion of Prâṇa, and shows that Vâyu is the best of all the Devas or senses. It starts with the allegory of the quarrel among the senses or rather among the Devas of the senses, and shows how the supremacy belongs to Prâṇa (the Christ principle in man). This knowledge of Prâṇa is so miraculous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third khaṇḍa of this Adhyâya we find the legend of Śvetaketu going to Pravâhana's court and his coming away from that place discomfited. The king asked him five questions :—

- (1) Knowest thou that path on which the creatures go from this world ;
- (2) Knowest thou by what path they return ;
- (3) Knowest thou the cause of the divergence of the two paths ;
- (4) Knowest thou how that world never becomes full ;
- (5) Knowest thou how in the fifth libation the water gets the name of man.

Śvetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of reincarnation. Now Gautama himself did not know this secret, so he goes to the king and asks him to teach this science. The king says " O Gautama this science has never been known to any Brâhmaṇa before thee," and the king then teaches him the Pañchâgni Vidyâ—the five forms of the Lord presiding over the reincarnation cycle of man. This story incidentally shows that the Brahma Vidyâ at first belonged to the Kṣatriya race, and not to the Brâhmaṇas. The Brâhmaṇas learnt it from the Kṣatriyas, and were not revealers of it in ancient India. It may also be mentioned that Gautama's knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth Adhyâya shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge, as displayed in the sixth Adhyâya, he had to go to Pravâhana to learn the mystery of the five fires. From this it may also be inferred that the *Tattvamasi* of the sixth Adhyâya is not the highest revelation of the Vedânta. The interpretation of Madhva, therefore, gets more strength from this consideration also. Gautama taught his son Śvetaketu the famous secret of the Self and the Jīvâtman, and showed him that the soul of man was different from God, and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's reincarnation, and the various worlds to which it sojourns after death, are not known to Gautama. The fifth Adhyâya, therefore, chronologically comes after the sixth, though it is placed before

it, in the text. In this Adhyâya also we find a story, which again illustrates that this Brahma Vidyâ was not known to the Brâhmaṇas at first, but to the Kṣatriyas. Five Brâhmaṇa scholars held a discussion as regards who is the Self, who is Brahman. They went to Uddâlaka to have their doubts removed. Uddâlaka himself did not know the truth. And so they all go to king Aśvapati, for being taught. This legend also proves the great-heartedness of the Brâhmaṇa's of ancient India, who did not think it beneath their dignity to learn even from a Kṣatriya. The king Aśvapati teaches them the mystery of the Lord Vaiṣvânara. And he teaches them further the five aspects of Prâṇa, namely the Prâṇa, the Apâna, the Vyâna, the Samâna, and the Udâna.

The whole of the fifth adhyâya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyâyas taught the God in the world and Christ in the world, so the present adhyâya teaches the God in man and the Christ in man. The eight Adhyâya's of this Upaniṣad may be broadly divided into two parts, the first four teach generally the God and the Christ in the cosmos. The remaining four Adhyâyas teach the same as in the microcosmos or man.

The sixth Adhyâya is the famous chapter in which occurs the great formula Tattvamasi. It is a discourse between Śvetaketu and his father, as already mentioned before. This teaching given by the father, to his son Śvetaketu precedes in time the teaching given to the father himself by Pravâhana. Śvetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired, and his father removes this pride, by teaching him that the human soul is separate from God and infinitely inferior to Him, and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red, white and black; Śrī, Vâyu and Śiva. Śrī Madhva, of course, does not take the phrase Tattvamasi, but atattvamasi. The formula is not "*thou art that,*" but "*thou art not that.*" Gramatically there is nothing incongruous in this. Sa Âtmâ Tattvamasi may be split up either into Saḥ, âtmâ, Tat, tvam, asi; or saḥ, âtmâ, atat, tvam, asi. Both are valid. Madhva takes the second reading, and his reasons would be found fully stated at pages 437 to 452.

The seventh adhyâya is a discourse between Nârada and Sanatkumâra. This chapter deals with the hierarchy of the Devas, and in it occurs the well-known passage in which Nârada enumerates all the sciences known to him. When asked by Sanatkumâra what has he read Nârada replies:—

I know, Sir, the *Rigveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*, the fourth, the *Itihāsa-purāṇa*, which is a fifth book among the Vedas ; the science of ancestors, the science of numbers, the science of *Devatās*, the science of treasure finding, the undivided original Veda and its twenty four branches, the superhuman Deva science, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (*Gandharvas*) all this I know."

Sanatkumāra then teaches him the inter-relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe.

The hierachy of Devas begins with *Puṣkara* the lowest and ends with the chief *Vāyu* the highest. The words *Nāma*, *Vāk*, *Manas*, *Saṅkalpa*, *Chitta*, *Dhyānam*, *Vijñāna*, *Balam*, *Annam*, *Apah*, *Tejas*, *Ākāśa*, *Smara*, *Āśa* and *Prāṇa* are explained by *Madhva* as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the *Upaniṣads* do distinctly teach, in unequivocal terms, the existence of these hierarchies. Thus in the *Taittiriya Upaniṣad* we find a description of the various grades of Devas and the various degrees of *Ānanda* which they enjoy.

Then *Madhva* enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God ; and instead of worshipping the God, *in* the idol, the man ends by worshipping the idol *as* God. The apologists of idol worship say that they take the idol as help to meditation. But *Madhva* says :—" When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king ; the person who thinks the servant of the king to be the king, and by such thinking pays all Royal Honors to him, incurs the displeasure of the king, and is destroyed by him, because the servant is under the control of the king. Therefore he who meditates upon *Nāma* and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely *Nāma* and the rest, into hell, called blind darkness. Therefore let no one meditate upon these as Brahman." Further on he says let no one meditate or worship any insentient object, or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man ; for as medicines they are of

great utility. Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves, but upon the spirit in those objects. The strict uncompromising monotheism of Madhva requires that all effects are produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus:—

“The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentience from the Devas, the Devas get their power from the Supreme Prāṇa (the Christ), while the chief Prāṇa gets his power from the Supreme Viṣṇu always. This is the law and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore, the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an anthill, we infer that the ants must have thrown them there, and they did not come there of themselves though, we do not see the ants. Thus we infer from known examples, that the insentient is always under the control or direction of the sentient.”

The eighth Adhyāya sums up the whole teaching of the Upaniṣad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajāpati to learn Brahma Vidyā. Prajāpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it. He thought that Prajāpati was teaching the Māyā Vāda, namely that Jiva is the highest entity and that human soul was the God. This Māyā Vāda doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedāntins also; they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upaniṣad shows that man is different from God, the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God, and there can be no greater proof of this than this last chapter of the Upaniṣad. In this Adhyāya, we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way:—

“These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put

in on purpose to show that the self enjoys such pleasures as an inward spectator only, without identifying himself with either pleasure or pain. He sees them, as he says afterwards, with his divine eye."

The question remains do the Upaniṣads teach Advaita, as taught by Śaṅkara. The oldest commentary on the Upaniṣads that we have got is the Brahma Sūtras, of Bādarāyaṇa. And if we can definitely settle the meaning of Bādarāyaṇa as found in the Sūtras, we can have at least one firm ground for maintaining the view that in the opinion of Bādarāyaṇa the Upaniṣads do not teach the doctrine of illusion and identity of soul with God. On this point a critical scholar like Dr. Thibaut may be relied upon better than perhaps sectarians like Madhva. Says the learned Doctor :—

"In enquiring whether the Upaniṣads maintain the Māyā doctrine or not, we must proceed with the same caution as regards other parts of the system, *i. e.*, we must refrain from using unhesitatingly, and without careful consideration of the merits of each individual case, the teaching direct or inferred of any one passage, to the end of determining the drift of the teaching of other passages. We may admit that some passages (notably of the Brihadāraṇyaka,) contain at any rate the germ of the later developed Māyā doctrine, and thus render it quite intelligible that a system like Śaṅkara's should evolve itself, among others, out of the Upaniṣads, but that affords no valid reason for interpreting Māyā into other texts which give a very satisfactory sense without that doctrine, or are even clearly repugnant to it. This remark applies in the very first place to all the accounts of the creation of the physical universe. There, if anywhere, the illusional character of the world should have been hinted at, at least, had that theory been held by the authors of those accounts; but not a word to that effect is met with anywhere. The most important of these accounts—the one given in the sixth chapter of the Chhândogya Upaniṣad—forms no exception. There is absolutely no reason to assume that the "sending forth" of the elements from the primitive SAT, which is there described at length, was by the writer of that passage meant to represent a vivarta rather than a pariṇāma, that the process of the origination of the physical universe has to be conceived as anything else but a *real* manifestation of *real* powers, hidden in the primeval Self. The introductory words addressed to Śvetaketu by Uddālaka, which are generally appealed to as intimating the *unreal* character of the evolution about to be described, do not, if viewed *impartially*, intimate any such thing. For what is capable of being proved, and manifestly mean to be proved by the illustrative instances of the lump of clay and the nugget of gold, through which there are known all things made of clay and gold? Merely that this whole world has Brahman for its causal substance, just as clay is the causal matter of earthen pot, and gold of every golden ornament, but not that the process through which any causal substance becomes an effect is an unreal one. We, including Uddālaka, may surely say that all earthen pots are in reality nothing but earth, the earthen pot being merely a special modification (Vikāra) of clay which has a name of its own; without thereby committing ourselves to the doctrine that the change of form which a lump of clay undergoes when being fashioned into a pot, is not real but a mere baseless illusion."*

The learned Doctor then gives an exhaustive analysis of the Brahma Sūtras according to the views of Śaṅkara as well as Rāmānuja and then puts the following question :—

* The italics in the above are ours.

“Which of the two modes of interpretation represents the true meaning, of the Sûtras.” And he gives an unequivocal reply to this, namely, that the interpretation of Râmânuja is more in accordance with what the author of the Sûtras meant. Thus Bâdayrâyaṇa does not give any evidence in the Sûtras that he held the doctrine of Mâyâ, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author of the Sûtras not only does not believe in Mâyâ, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bâdarâyaṇa in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukti is the same as we find in the last chapter of the Chhândogya Upaniṣad. On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting :—

“If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman ; that they do not acknowledge the distinction of Brahman and Īśvara in Śaṅkara’s sense ; that they do not hold the doctrine of the unreality of the world ; and that they do not proclaim the absolute identity of the individual and highest Self.”

Thus the Sûtras of Bâdarâyaṇa, which may be taken to be the oldest commentary on the Upaniṣads, do not teach this doctrine of Advaita. Is it then likely that the Upaniṣads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them ? “The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upaniṣads.” It is, therefore, probable that the Upaniṣads do not teach the Advaita of Śaṅkara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upaniṣads without any preconceived bias, in favour of any particular theory.

No doubt, Śrī Madhva, now and then, gives very forced interpretations of certain Upaniṣad passages. But what one has to consider is whether Śrī Madhva has given a consistent explanation of the Upaniṣad as a whole, and not whether his explanation of certain words and passages are forced and unscientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vâyu. The Vâyu, called also Prâṇa, is the highest being next

to God. He is called "the beloved son of God," the "servant of God," "the mediator between God and man," "the saviour." The functions assigned by Śrī Madhva to Vāyu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vāyu and Prāṇa by Christ. Some may think that Madhva's idea of Vāyu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vāyu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vāyu, the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs. Besant has declared that Jesus was reborn in India as Rāmānuja. May it not be that Śrī Madhva, the greatest Vaiṣṇava reformer, in the direct line of whose disciples we may count Rāmānanda, Kabir, Nānak, Tulsi Dāss, and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vāyu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaiṣṇavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY :

14th July 1910.

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S. C. V.

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding. Meditate on Brahman in understanding.---488.

MANTRA 2.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

सः Saḥ, he. यः Yaḥ, who. विज्ञानम् Vijñānam, in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus, उपास्ते Upāste, meditates. विज्ञानवतः Vijñānavataḥ, of understanding. वै Vai, verily. सः Saḥ, he. लोकान् Lokān, worlds. ज्ञानवतः Jñānavataḥ, who possess knowledge. अभिसिद्ध्यति Abhisidhyati, accomplishes, obtains. यावत् Yāvat, so far. विज्ञानस्य Vijñānasya, of understanding. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथा Yathā, as. कामचारः Yathākāmachāraḥ, freedom of movement, mastery. भवति Bhavati, becomes. यः Yaḥ, who. विज्ञानम् Vijñānam, in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. विज्ञानात् Vijñānāt, than understanding. भूयः Bhūyaḥ, greater. इति Iti, thus. विज्ञानाद् Vijñānāt, than understanding. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagvān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge ; he is master of all that region over which Understanding has scope—He who meditates on

Brahman in Understanding. "Sir, is there something better than Understanding." "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA 1.

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्
परिचरिता भवति परिचरन्नुपसत्ता द्रष्टुं दन्द्रष्टा भवति
श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
पर्वता बलेन देवमनुष्या बलेन पशवश्च वया ऋसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
स्वेते ॥ १ ॥

बलम् Balam, power both physical and spiritual. The knowledge of the conditions of mukti or release is spiritual power; the God, Pravāha, the presiding deity of moral and physical courage. **वाव** Vāva, verily. **विज्ञानाद्** Vijñānāt, than understanding. **भूयः** Bhūyaḥ, greater. **अपि** Api, even. **इह** Iha, in this world. **शतम्** Śatam, one hundred. **विज्ञानवताम्** Vijñānavatām, of men of understanding. **एकः** Ekaḥ one. **बलवान्** Balavān, powerful man. **आकम्पयते** Ākampayate causes to tremble, to shake. **सः** Saḥ, he. **यदा** Yadā, if. **बली** Bālī, powerful. **भवति** Bhavati, becomes. **अथ** Atha, then. **उत्थाता** Utthātā, rising, **भवति** Bhavati, becomes. **उत्तिष्ठन्** Uttiṣṭhan, by rising. **परिचरिता** Paricharitā, serving. **भवति** Bhavati, becomes. **परिचरन्** Paricharan, by serving. **उपसत्ता** Upasattā, attaining their nearness, becoming dear to them: enters the inner circle. **भवति** Bhavati, becomes. **उपसीदन्** Upasidan, being dear to them. **द्रष्टा** Draṣṭā, a seeing one. **भवति** Bhavati, becomes. **श्रोता** Śrotā, a hearing one. **भवति** Bhavati, becomes. **मन्ता** Mantā, a perceiving one. **भवति** Bhavati, becomes. **बोद्धा** Boddhā, a conceiving one. **भवति** Bhavati, becomes. **कर्ता** Kartā, a doing one. **भवति** Bhavati, becomes. **विज्ञाता** Vijñātā, an understanding one. **भवति** Bhavati, becomes. **बलेन** Balena, through power. **वै** Vai, verily. **पृथिवी** Pṛithivī, Earth. **तिष्ठति** Tiṣṭhati, stays, stands firm. **बलेन** Balena, through power. **अन्तरिक्षम्** Antarikṣam, intermediate region. **बलेन** Balena, through power. **द्यौः** Dyauḥ, heaven. **बलेन** Balena, through power. **पर्वताः** Parvatāḥ, mountains. **बलेन** Balena, through

power. देवमनुष्याः Deva-manuṣāyāḥ, Divine men. बलेन Balena, through power. पशवः Paśavaḥ, cattle. वयंसि Vayaṁsi, birds. च Cha, and. तृणवनस्पतयः Tṛṇa-vanaspatayaḥ, down to herbs and trees. श्वापदानि Śvāpadāni, beasts. आकीटपतङ्ग-पिपीलिकम् Ākīṭa-pataṅga-pipilakam, down to worms, insects and ants. बलेन Balena, through power. लोकः Lokah, the world. तिष्ठति Tiṣṭhati, stands firm. बलम् Balam, in power. उपास्व Upâsṣva, meditate on Brahman. इति Iti, thus.

1. Spiritual power is verily greater than understanding. Here in this world, one powerful man of spirit makes a hundred men of understanding tremble. If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience; then he ponders over their teachings, and begins to understand them, and act upon them; thus he becomes wise. By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm. Meditate on Brahman in power.—490.

MANTRA 2.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा काम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति
बलाद्वा भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

सः Sah, he यः Yaḥ, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yāvat so far. बलस्य Balasya, of power. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathā-kāmachārah, freedom of movement, mastery. भवति Bhavati, becomes. यः Yaḥ, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. बलात् Balāt, than power. भूयः Bhūyaḥ, greater. इति Iti, thus. बलात् Balāt, than power. वाव Vāva, verily. भूयः Bhūyaḥ greater. अस्ति Asti, is. इति Iti, thus. तन् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power. “Sir, is there something better than Power.” “Yes, there is something better than Power.” “Sir, tell it me.”—491.

NINTH KHANDA.

MANTRA I.

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्युह
जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथाऽ
नस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति
कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha : Spiritual food : the love of spiri-
tual knowledge. वाव Vāva, verily. बलात् Balāt, than power : than spiritual know-
ledge. भूयः Bhūyah, greater. तस्मात् Tasmāt, therefore. यद्यपि Yadyapi, even,
though. दशरात्रीः Daśa-rātrīḥ, ten nights. न Na, not. अश्नीयात् Aśniyāt, one
may eat. यदि Yadi, if. उ U, though. ह Ha, verily. जीवेत् Jivet, one may live. अथवा
Athavā, still. अद्रष्टा Adraṣṭā, without seeing. अश्रोता Aśrotā, without hearing.
अमन्ता Amantā, without considering. अबोद्धा Aboddhā, without thinking. अकर्ता
Akartā, without acting. अविज्ञाता Avijñātā, without knowing. भवति Bhavati,
becomes. अथ Atha, now, if. अन्नस्य Annasya, of food. आये Āye, he obtains.
He eats. द्रष्टा Draṣṭā, seeing. भवति Bhavati, becomes. श्रोता Śrotā, hearer.
भवति Bhavati, becomes. मन्ता Mantā, thinker. भवति Bhavati, becomes. बोद्धा
Boddhā, thinker. भवति Bhavati, becomes. कर्ता Kartā, actor. भवति Bhavati,
becomes. विज्ञाता Vijñātā, one who understands. भवति Bhavati, becomes.
अन्नम् Annam, food. उपास्व Upāssva, meditate. इति Iti, thus.

1. Food (Aniruddha or spiritual love) is better than power (spiritual knowledge). Therefore if one does not take food for ten nights, though he may live, yet, he will be like one who cannot see or hear, or perceive, or think, or act, or understand. But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand. Meditate on Brahman in food.—492.

MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽभिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा तामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

सः Saḥ, he. यः Yaḥ, who. अन्नम् Annam, food. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अन्नवतः Annavataḥ, having food. वै Vai, verily. सः Saḥ, he. लोकान् Lokān, worlds. पानवतः Pānavataḥ, full of drink. अभिसिद्ध्यति Abhisidhyati, obtains. यावन् Yāvat, so far as. अन्नस्य Annasya, of food. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachāraḥ, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. अन्नम् Annam, food. In food. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. अन्नान् Annāt, than food. भूयः Bhūyaḥ, greater. इति Iti, thus. अन्नान् Annāt, than food. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me भगवान् Bhagavān, sir. ब्रवीतु Bravitu, say. इति Iti, thus.

2. He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food. “Sir, is there something better than food?” “Yes, there is something better than food.” “Sir, tell it me.”—493.

TENTH KHANDA.

MANTRA 1.

आपो नाद्याद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप उपास्ते ॥ १ ॥

आपः Āpaḥ, water, Prāṇa. The satisfaction resulting from the love of spiritual knowledge. वाव Vāva, verily. अन्नात् Annāt, than food. भूयः Bhūyaḥ, greater. तस्मात् Tasmāt, therefore. यदा Yadā, when. सुवृष्टिः Suvṛiṣṭiḥ, good rain, sufficient rain. न Na, not. भवति Bhavati, becomes, is व्याधीयन्ते Vyādhīyante, are troubled with fear. प्राणाः Prāṇāḥ, the living beings. अन्नम् Annam, food. कनीयः Kaniyaḥ, less. भविष्यति Bhaviṣyati, will be. इति Iti, thus. अथ Atha, then. यदा Yadā, when. सुवृष्टिः Suvṛiṣṭiḥ, good raining. भवति Bhavati, becomes, is आनन्दिनः Ānandinaḥ, rejoicing. प्राणाः Prāṇāḥ, living beings. भवन्ति Bhavanti, become. अन्नम् Annam, food. बहु Bahu, much. भविष्यति Bhaviṣyati, will be. इति Iti, thus. आपः Āpaḥ, waters. एव Eva, even : alone. इमाः Imāḥ, these. मूर्ताः Mūrtāḥ, forms. या Yā, that, which. इयम् Iyam, this. पृथिवी Pṛithivī, earth. यद् Yad, what. अन्तरिक्षम् Antarikṣam, the intermediate region. यद् Yad, what. द्यौः Dyauḥ, heaven. यत् Yat, what. पर्वताः Parvatāḥ, the mountains. यद् Yad, what. देवमनुष्याः Deva-manuṣyāḥ, the divine men. यत् Yat, what. पशवः Paśavaḥ, cattle. च Cha, and. वयांसि Vayānsi, birds. च Cha, and. तृणवनस्पतयः Trīṇa-vanaspatayaḥ, grass and trees. श्वापदानि Śvāpadāni, beasts. आकीटप-तङ्गपिपीलकम् Ākīta-pataṅga-pipilakam, down to worms, insects and ants. आपः Āpaḥ, waters. एव Eva, even. इमाः Imāḥ, these. मूर्ताः Mūrtāḥ, forms. अपः Āpaḥ, waters. उपास्व Upāssva, meditate. इति Iti, thus.

1. Water (Prāṇa or Spiritual Peace) is higher than food (spiritual love). Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced ; while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Water, verily is all the different forms :—this earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and beasts down to worms, insects, and ants —water, verily has assumed all these different forms. Meditate on Brahman in water. —494.

MANTRA 2.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामाश्स्तृप्तिमा-
भवति वावदपां गतं तन्मस्य यथा कामचारो भवति योऽपो
ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति
तन्मे भगवान् ब्रूवीत्विति ॥ २ ॥

सः Saḥ, he. यः Yaḥ, who. अपः Apaḥ, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. कामान् Kāmān, desires. तृप्तिमान् Tṛiptimān, contented, satisfied. भवति Bhavati, becomes. यावत् Yāvat, so far. अपाम् Apām, of waters. गतम् Gatam, scope. तत्र Tatra, there. अस्या Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. अपः Apaḥ, of waters, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. अद्भ्यः Adbhyaḥ, than waters. भूयः Bhūyaḥ, greater. इति Iti, thus. अद्भ्यः Adbhyaḥ, than waters. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Waters, obtains all desires, he becomes satisfied, he has freedom of movements, throughout all that region, over which Prâṇa has his scope—he who meditates on Brahman in Prâṇa. “Sir, is there something better than Water?” “Yes, there is something better than Water.” “Sir, tell it me.”—495.

ELEVENTH KHAṆḌA.

MANTRA 1.

तेजो वावाद्भ्यो भूयस्तद्वा एतद्रायुमागृह्याकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाऽथापः सृजते तदेतदूर्वाभिश्च तिरश्चीभिश्च
विद्युद्गिराद्वादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति
वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तेज
उपास्वेति ॥ १ ॥

तेजः Tejaḥ, Fire, Indra, the deity of both kinds of fire: the fire of genius. वाव Vāva, verily. अद्भ्यः Adbhyaḥ, than waters (or spiritual peace). भूयः Bhūyaḥ, greater. तद् Tad, that, therefore. वै Vai, verily. एतद् Etad, in that, time. वायुम् Vayum, air. आगृह्या Āgrihya, taking hold, uniting with. आकाशम् Ākāśam, the Sky, the Ether. अभितपति Abhitapati, warms, heats, the Sun warms and heats. तदा (?) Tada (?) then. आहुः Āhuḥ, people say. निशोचति Niśochati, the Sun is hot. नितपति Nitapati, the Sun burns. वर्षिष्यति Varṣiṣyati, it will rain. वै Vai, verily. इति Iti, thus. तेजः Tejaḥ, fire. एव Eva, even. तत् Tat, that. पूर्वम् Pūrvam, first. दर्शयित्वा Darśayitvā, having shown. अथ Atha, then. अपः Apaḥ,

Waters. सृजते Srijate, creates. तत् Tat, therefore. एतन् Etat, then. ऊर्ध्वाभिः Ūrdhvābhiḥ, upwards. तिरश्चीभिः Tiraścibhiḥ, forward, across. च Cha, and. विद्युभिः Vidyubhiḥ, with lightnings. आह्लादाः Āhṛadāḥ, thunder-claps. चरन्ति Charanti, move. तस्मात् Tasmāt, therefore, then. आहुः Āhuḥ, people say. विद्योतते Vidyotate, it lightens. स्तनयति Stanayati, it thunders. वर्षिष्यति Varṣisyati, it will rain. वै Vai, verily. इति Iti, thus. तेजः Tejaḥ, Fire. एव Eva, even. तत् Tat, that. पूर्वम् Pūrvam, first. दर्शयित्वा Darśayitvā, having shown. अथ Atha, then. अपः Apaḥ, Waters. सृजते Srijate, creates. तेजः Tejaḥ, in Fire. उपास्व Upassva, meditate. इति Iti, thus.

1. Fire (Indra or the fire of genius) is verily greater than Waters (spiritual peace). Therefore, when it pervading the air, heats the atmosphere ; people say “ It is warm and sultry, it will rain.” Fire thus having shown its sign, creates water (Rain). Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say “ it is flashing, it is lightning, it will rain.” Heat thus having first shown its sign, creates water. Meditate on Brahman in Fire.—496.

MANTRA 2.

स स्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोका-
भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्
यथा तामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो
भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

सः Saḥ, he. यः Yaḥ, who. तेजः Tejaḥ, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. तेजस्वी Tejasvī, full of fire : resplendent. वै Vai, verily. सः Saḥ, he. तेजस्वतः Tejasvataḥ, containing heat. लोकान् Lokān, worlds भास्वतः Bhāsvataḥ, containing light. अपहत-तमस्कान् Apahata-tamaskān, devoid of darkness. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yāvat, so far as. तेजसः Tejasah, of Fire. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathakāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. तेजः Tejaḥ, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. तेजसः Tejasah, than fire. भूयः Bhūyah, greater. इति Iti, thus. तेजसः Tejasah, than fire. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness.

He gets freedom of movement throughout all that region over which Fire has his scope. He who meditates on Brahman in Fire. "Sir, is there something better than Fire?" "Yes, there is something better than Fire." "Sir, tell it me."—497.

TWELFTH KHANDA.

MANTRA I.

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसौ
भौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशं पास्वेति ॥ १ ॥

आकाशः Ākāśaḥ, Ether, Goddess Umā, the presiding deity of both kinds of Ether : the steady light of genius. वाव Vāva, verily. तेजसः Tejasah, than Fire. भूयान् Bhûyān, greater आकाशे Ākāśe, in Ether. वै Vai, verily. सूर्याचन्द्रमसौ Sûryāchन्द्रamasau, the Sun and Moon. उभौ Ubhau, both. विद्युन् Vidyut, the lightning. नक्षत्राणि Naksatrāṇi, Stars. अग्निः Agniḥ, Fire. आकाशेन Ākāśena, through Ether. आह्वयति Āhvayati, one calls आकाशेन Ākāśena, through Ether. शृणोति Śṛiṇoti, one hears. आकाशेन Ākāśena, through Ether. प्रतिशृणोति Pratiśṛiṇoti, one answers. आकाशे Ākāśe, in Ether. On account of ether. रमते Ramate, one rejoices. आकाशे Ākāśe, on account of Ether. न Na, not. रमते Ramate, one rejoices. आकाशे Ākāśe, on account of Ether. जायते Jāyate, is born. आकाशम् Ākāśam, in Ether. अभिजायते Abhijāyate, is supported when it is born : and merge. आकाशम् Ākāśam, in Ether. उपास्व Upāsva, meditate. इति Iti, thus.

1. Ether (Umā or the steady light of genius) is higher than Fire (or the fire of genius). In Ether exist both Sun and Moon, the Lightning, the Stars and Fire. Through Ether one calls, through Ether one hears, through Ether one answers. It is Ether that causes us rejoice, it is Ether that causes us not to rejoice. In Ether everything is born, and into Ether they merge. Meditate on Brahman in Ether.
—498.

MANTRA 2.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्
प्रकाशवतोऽसंवाधानुरुगायवतोऽभिसिद्धयति यावदाकाशस्य
गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति
भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्
ब्रवीत्वाते ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

सः Sah, he. यः Yah, who. आकाशम् Ākāśam, in Ether. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आकाशवतः Ākāśavataḥ, containing Ether. वै Vai, verily. सः Sah, he लोकान् Lokān, worlds. प्रकाशवतः Prakāśavataḥ, full of light. असंवाधानुरुगायवतः Asambādhānurugāyavataḥ, free from pain and full of God, God is called Urugāyana, because He is praised everywhere. अभिसिद्धयति Abhisiddhyati, obtains. यावत् Yāvat, so far as. आकाशस्य Ākāśasya, of the Ether. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. आकाशम् Ākāśam, in Ether. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. आकाशात् Ākāśāt, than Ether. भूयः Bhūyah, greater than. इति Iti, thus. आकाशात् Ākāśāt, than Ether. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Ether, obtains the worlds of Ether and of Light, which are free from pain and full of divinity. He gets freedom of movements throughout all that region over which Ether has her control—He who meditates on Brahman in Ether. “Is there something better than Ether?” “Yes, there is something better than Ether.” “Sir, tell it me.”—499.

THIRTEENTH KHANDA.

MANTRA 1.

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मन्तो
नैव ते कंचन शृणुयुर्न मन्वाोरथ विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुर्न मन्वाोरथ विजानीरन् स्मरेण वै तत्रान्वे-
जानाति स्मरेण पशून् स्मरुपास्वेति ॥ १ ॥

स्मरः Smarah, steady memory, Rudra the God of strong memory: the spiritual omniscience. वाव Vāva, verily. आकाशान् Ākāśāt, than Ether. भूयान् Bhūyān, greater. तस्मान् Tasmāt, therefore. यदि Yadi, if. अपि Api, also. बहवः Bahavaḥ, many. आसीरन् Āsiran, are. अस्मरन्तः Asmarantaḥ, not remembering. न Na, not. एव Eva, even. ते Te, they. कञ्चन Kañcana, anything. शृणुयुः Śṛiṇuyuh, would hear. न Na, not. मन्वीरन् Manvīran, would perceive. न Na, not. विजानीरन् Vijānīran, would understand, would know. यदा Yadā, when. वाव Vāva, verily. ते Te, they. स्मरेयुः Smareyuh, remember. अथ Atha, then. शृणुयुः Śṛiṇuyuh, they would hear. अथ Atha, then. मन्वीरन् Manvīran, would perceive. अथ Atha, then. विजानीरन् Vijānīran, would understand. स्मरेण Smareṇa, through memory. वै Vai, verily. पुत्रान् Putrān, sons. विजानाति Vijānāti, he knows, he recognises स्मरेण Smareṇa, through memory. पशन् Paśān, cattle. स्मरम् Smaram, in memory. उपास्व Upāssva, meditate. इति Iti, thus.

1. Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius). Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons; through memory, the cattle. Meditate on Brahman in memory.—500.

MANTRA 2.

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथा-
नामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय
इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

सः Saḥ, he. यः Yaḥ, who. स्मरम् Smaram, in memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far as. स्मरस्य Smarasya, of memory. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, is. यः Yaḥ, who. स्मरम् Smaram, in steady memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti is. भगवः Bhagavaḥ, Sir. स्मरात् Smarāt, than steady memory. भूयः Bhūyaḥ, greater. इति Iti, thus. स्मरात् Smarāt, than steady memory. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Memory, gets freedom of movements, throughout all that region over which

Memory has his control—He who meditates on Brahman in Memory. “Sir, is there something better than Memory?” “Yes, there is something better than Memory.” “Sir, tell it me.”—501.

FOURTEENTH KHANDA.

MANTRA 1.

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि ॥
कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत
आशाऽपास्वेति ॥ १ ॥

आशा Āśā, hope, Goddess Sarasvati: the bliss of divine vision वाव Vāva, verily. स्मराद् Smarāt, than memory. भूयसी Bhūyasi, greater. आशेद्धः Āśeddhah, kindled by hope. वै Vai, verily. स्मरः Smarah, memory. मन्त्रान् Mantrān, the sacred hymns अधीते Adhite, reads. कर्माणि Karmāṇi, works, sacrifices. कुरुते Kurute, does. पुत्रान् Putrān, sons. च Cha, and. पशून् Paśūn, cattle. च Cha, and. इच्छते Ichhate, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, worlds. अमुम् Amum, that. च Cha, and इच्छते Ichhate, desires. आशाम् Āśām, in hope. उपास्व Upāssva, meditates. इति Iti, thus.

1. Hope (Sarasvati or the bliss of divine vision) is better than Memory. Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that. Meditate on Brahman in Hope.—502.

MANTRA 2.

स य आशां ब्रूहेत्युपास्ते आशायस्य सर्वे कामाः
सद्धयन्त्यमोघा हास्याशिषो भवन्ति यावदाशाय गतं
तत्रास्य यथाकामचारो भवति य आशां ब्रूहेत्युपास्तेऽस्ति भगव
आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्
वीत्वाते ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

सः Sah, he. यः Yah, who. आशाय् Āśāy, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आशया Āśāyā, by hope. अस्व Asya, his.

सर्वे Sarve, all. कामाः Kāmāḥ, desires. समृद्धयन्तिः Samriddhyanti, fulfilled. अमोघाः Amoghāḥ, infallible. हास्याशिषः Hā, verily. Asya, his. Âśīṣāḥ, blessings. भवन्ति Bhavanti, become. यावत् Yāvat, so far as. आशायाः Âśāyāḥ, of hope. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, is. यः Yah, who. आशाम् Âśām, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. आशायाः Âśāyāḥ, than hope. भूयः Bhūyāḥ, greater. इति Iti, thus. आशायाः Âśāyāḥ, than hope. वाव Vāva, verily. भूयः Bhūyāḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell.

2. He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible. He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope. “Sir, is there something better than Hope?” “Yes, there is something better than Hope.” “Sir, tell it me.”—503.

MADHVA'S COMMENTARY.

Khaṇḍas 4—14.

In this Khaṇḍa it is said Saṅkalpa is greater than Manas. What is this Saṅkalpa? The Commentator explains it thus:—

Greater than Parjanya, whether in bondage or Mukti, is Mitra called the Saṅkalpa Devatā (because he produces the Saṅkalpa or will in all creatures). During day time one makes Saṅkalpa or determination to do a certain thing, and so remains awake; and in the night time, since the saṅkalpa is absent, one goes to sleep.

Mitra is the God of day, and he is the God of Saṅkalpa or will or suggestion which remains active throughout the day. In sleep Saṅkalpa loses its hold, and so man goes to sleep. Will is absent in dream and in sleep states. Therefore Mitra is the God of Day and is very appropriately called the God of Saṅkalpa.

Similarly Agni is better than Mitra, whether in the state of bondage or release, he is the Devatā of Mind, and he is called Chitta, because he is spread and collected (Chita) in the Kuṇḍa or other.

Higher than Agni is Varuṇa the God of Dhyāna; and he is called Dhyāna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhāna).

Higher than Varuṇa is Soma, the Lord of night, the deity of Vijñāna or knowledge. He is called Vijñāna, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Devatâ of strength.

Higher than the elemental air is Aniruddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Anunâdi).

Higher than Aniruddha is Taijas Vâyu produced from the Taijas Ahañkâra ; he is called also Prâṇa Vâyu and is the diety of waters. He is called Âpas because he pervades (Vyâpta) the body as the vital principal.

Higher than Prâṇa Vâyu is Purandara the deity of Tejas. He is called Tejas because Tejas and Ojas are the same.

Note :—Purandara or Indra is the magnetic force, higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Taijas Vâyu corresponds with the health aura of a person, this Purandara, Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Umâ, the deity presiding over Buddhi or Âkâśa she is called Âkâśa, because she is fully luminous, (Â = fully, Kâśa = luminous).

Higher than Umâ, is Sadâ Śiva, the Lord of steady memory. He is called Smara, because he is devoted (Ra) to the Sma, the Lord of equality (Sama) i. e., the Supreme Brahman : **सम + र = स्मर**

Higher then Śiva is the beloved of the Chief Vâyu, the Goddess Sarasvatî, in all attributes, whether bound or released she is better than Śiva, she is called Âśâ, because she is the presiding deity of hope, and because Âśâ literally means Full Bliss. **आ** Â meaning full and **शम्** meaning joy.

Note :—Âśâ means also faith or Śraddhâ.

Higher than Sarasvatî is the Chief Vâyu called Prâṇa. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pra). Prâṇa is the highest in this heirarchy. (2) The second reason why he is called Prâṇa is this. **ण** means joy, **Âṇ** means full joy, and is the name of Sarasvatî. Prâṇa means the Lord of Âṇ or Sarasvatî and possessing most excellent joy. Therefore the supreme Vâyu is called Prâṇa or the Lord of Âṇ.

These heirarchies are so graded, that every higher Deva is ten times superior to the one below it. To this rule however, there is the following exception. Parjanya, Mitra and Agni, as well as the elemental Air called Bhuta Vâyu are only twice as great as those immediately below them. Aniruddha is five times as great as the Bhuta Vâyu. Varuṇa is one quarter greater than Agni. Soma is one eighth greater than Varuṇa. Âśâ is hundred times greater than Śiva ; while the Chief Vâyu is hundred times greater than Âśâ.

The following table will show the gradation of these Devas. The lowest is Puṣkara, the deity of karmas :—

Nāma ...	...	10 times greater than	Puṣkara ...	10P.
Svāhā ...	...	10 "	Nāma ...	100P.
Parjanya ...	...	2 "	Svāhā ...	200P.
Mitra ...	...	2 "	Parjanya ...	400P.
Agni ...	...	2 "	Mitra ...	800P.
Varuṇa ...	...	$\frac{1}{4}$ "	Agni ...	1000P.
Soma ...	...	$\frac{1}{8}$ "	Varuṇa ...	1125P.
Bhūta Vāyu ...	...	2 "	Soma ...	2250P.
Aniruddha ...	...	5 "	Bh. Vāyu ...	11250P.
Taijas Vāyu ...	...	10 "	Aniruddha...	112500P.
Purandara ...	...	10 "	Tai. Vāyu...	1125000P.
Umā ...	...	10 "	Purandara...	11250000P.
Śiva ...	...	10 "	Umā ...	112500000P.
Āśā ...	...	100 "	Śiva ...	11250000000P.
Mukhya Vāyu ...	...	100 "	Āśā ...	112500000000P.

Viṣṇu infinitely greater than all.

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies :—

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note :—Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it ; or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prāṇa, in all respects infinitely high. He is of super-excellent qualities, eternally free, omnipotent, omnipresent, whose qualities are infinitely eternal, the Lord of all. Thus it is in the Tattva Viveka.

Note :—This gradation of Devas is shown in the Taittirīya Upaniṣad also. In describing the various grades of Ānandas or joys the Upaniṣad says :—

The gradation of joys is thus (Ta. Up. II 8-1) Hundred times more than human joy is the joy of the Manuṣya Gandharvas ; hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas ; hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛis ; hundred times more than theirs is the joy of Ajānaja Devas ; hundred times more than theirs is the joy of Karma Devas ; hundred times more than theirs is the joy of Devas ; hundred times more than the Devas is the joy of an Indra ; hundred times more than his is the joy of a Brihaspati ; hundred times more than his is the joy of a Prajāpati ; hundred times more than his is the joy of Brahmā.

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyâ, from Vidyâ comes Prâṇa, from Prâṇa comes Śraddhâ (faith), from Śraddhâ arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prâṇa, from Taijas Prâṇa comes Aniruddha, from Aniruddha comes Bhûta Vâyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuṇa, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svâhâ, from Svâhâ, Uṣâ. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Note:—The names given in the Taittiriya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyâ in the above text refers to Lakṣmî or Ramâ. Śraddhâ is the wife of Prâṇa. Buddhi is the same as Umâ. The first in order is greater than one that follows it, because the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in ones own form (Svarûpa), leaving superimposed forms." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jîvas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nâma Brahma Iti Upâsya" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nâma, Manas, Speech, &c., by a locative case, and translated these phrases as "worship Brahman in Name," "worship Brahman in Speech," "worship Brahman in Mind, &c." The Commentator now quotes an authority for this interpretation:—

It is thus written in the Sat Tattva:—"Hari gives salvation, when he is worshipped in the various deities, beginning with Nâma and ending with the Mukhya Vâyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nâma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies:—

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Uṣâ and ending with the Mukhya Vâyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always

worshipped in the Highest, namely, in the Mukhya Prâṇa corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated.

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord. Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated in these Devas, with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the Tattva Viveka.

Note:—Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God: while the highest grace is obtained if worshipped in the Chief Prâṇa (Christ).

The word Nâma, &c., have been explained in the locative case, namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this:—

The words beginning with Nâma and ending with Prâṇa have been said to be in the seventh case, (they are to be translated as *in* Name, *in* Speech, *in* Manas, &c.). They should be construed everywhere in the third, fourth, fifth and sixth cases also.

Thus we may not only translate it “worship Brahman *in* Name” but also “worship Brahman *through* Nâma, (Nâmnâ, third case), also “worship Brahman *as revealed by* name (Nâmnâḥ Adhiviyaktam, fifth case), so also “worship Brahman as the *Lover of* Name and *beloved of* Name” (Nâmnâḥ, Prîtivisayaḥ, sixth case); so also, “worship Brahman *as the giver of* rewards to name (Nâmne, Phala-pradam, fourth case). Thus Nâma Brahma Upâsya, should never be construed in the case it is shown in the text, namely, in the case of apposition, and should never be translated as “worship Brahman *as* name,” for then name and Brahman would become identical; while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else.

Thus everywhere, when these words Nâma, &c., are found in connection with Brahman, they are to be construed in the above manner. As in the well-known ṛig Veda Hymn (X. 90. 12) Brâhmanaḥ Asya Mukham Âsît, the word Mukham though shown in the first case is explained as not identical with Brâhmaṇa, for Brâhmaṇa is not the mouth of God, but it is explained in the fifth case, namely, from the mouth of God came out the Brâhmaṇa caste. Or as in the phrase Âtmâ Vai Putrakaḥ, the word Âtmâ, though in the first case, is explained as in the ablative and means “from the self or from one’s own body;” or is also explained in the sixth case, meaning then “the son belongs to one’s own self” and does not mean that “the self is identical with the son.” Or as in the phrase Yûpa Âdityaḥ, the word Yûpa, though in the first case is explained in the seventh case. As everywhere, in these examples, the case of apposition is set

aside, in favour of a more appropriate case, so in these passages also the words Nāma, &c., are to be construed not in the case of apposition but differently. This is done on the strength of the following Sūtra :—A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it, Brahman cannot be construed as identical with Nāma, &c., for then, it would be absurd to say Brahman is identical with Nāma and at the same time to say Speech is greater than Nāma, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case, as in the phrases *Mano Hi Brahma*, it may be construed in all the other cases as described by you. But when a word is in the objective case, as in the phrase, *Vācham Brahma Iti Upāste*, how are you going to explain it. Is there any Sūtra of Grammar, by which a word in the second case may be similarly explained? To this the commentator replies :—

The second or the accusative case is employed in all the six cases, that is to say, it may be construed in all cases except the nominative case. Because all these (Nāma, &c.) have the Supreme as their cause.

Says an objector, we also do not say that Brahman is identical with Nāma, &c. All that we say is that Brahman is to be meditated upon as identical with Nāma, &c. It is only for the purposes of meditation, that we assume this fanciful identity, we never say that Brahman is really identical with Nāma, &c. To this the Commentator replies :—

When one thing is meditated upon as something else, such meditation cannot be conducive to the production of the end of man.

(For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as Uṣā or Rudra, &c., he can never know Brahman, though he may know Uṣā and others. Not only is this meditation perfectly useless to attain its own object, but it is dangerous also as the Commentator next shows):—

There is not only want of the attainment of Puruṣārtha, but there is positive danger in such meditation ; just as there is danger in paying Royal Honors to a mere servant of the King. The person who thinks the servant of the King, to be the King, and by such thinking pays all Royal Honours to him, incurs the displeasure of the King and is destroyed by him, because the servant is under the control of the King ; therefore, he who meditates upon Nāma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nāma and the rest into hell called blind darkness. Therefore, let no one meditate upon these as Brahman. Thus it is in the Sāma Saṁhitā.

Note :—Idol worship is not only useless, but positively sinful. If an idol, whether of clay or stone or of subtler bodies like that of Devas, &c., is worshipped as Brahman, the worshipper goes to hell, and so also does the Deva who accepts such worship. But if the man worships Brahman, in the idol or in the Deva, realizing all the while the separation of Brahman from the idol, and from the Deva, and knows that he is worshipping Brahman

and not the idol or the Deva, such a worshipper gets the grace of Brahman and final release. •

According to you, O Advaitin, these Nāma and the others are not Devas, but insentient objects. You have therefore less reason to fancy them as Brahman, and according to your own theory no good will result by worshipping them as Brahman. Therefore the Commentator says :—

Let no one meditate or worship any insentient object, or in an unworthy way, or in an untruthful way. For by such worship there is great disaster to the worshipper.

To meditate *improperly* is as when one thinks that Brahman weeps. In the Vedas we find a phrase *Sorodīṭ*, “he wept,” and some persons say it means that the worshipper must meditate that Brahman is weeping. Such a meditation is called *unworthy meditation*, for Brahman never weeps. The *untruthful* worship is that in which you think of an object what it really is not, as when you think of a rose, not as a rose, but as a daisy. Similarly when you think of Nāma, &c., not what they really are, but as Brahman, such worship is called *false* worship. Therefore, the worship of inanimate objects, the *unworthy* worship, and the *false* worship are all disastrous.

If an inanimate object like grass or skin is worshipped as God, such worship is that of an inanimate object. No one should worship grass (Darbha) or skin (Charma) and where the scriptures use these words, they are to be interpreted as referring to certain Devatās, who have the Abhimāna of Darbha and Charma ; for an inanimate object can never give any fruit (whether worshipped at the time of Yajña or at any other time).

Says an objector, all inanimate objects are not useless, for we see herbs and drugs &c., when regularly used produce results. To this the Commentator replies :—

The very fact that drugs and herbs produce medicinal results proves that the Devas are dwelling in the herbs and drugs, and the good results of the medicines really depend on these Devas. The ignorant, who do not see the Devas in these herbs and drugs, get only ordinary results, by the use of medicines ; but the wise who see the action of the Devas in these, get in addition, super-physical results also (invisible results—*adriṣṭa phala*). For it is a well known thing that no results can happen but through the intervention of some Deva or other. As a King feeds all his subjects, whether they know of his existence or not, (for the King maintains an open house and looks to the fact that no one of his subjects should die of starvation) ; but the ignorant subject of the King, namely, a person who does not know of the existence of the King and so does not serve him, can never expect special benefits from the King, in the shape (of Jagirs, &c.) of grants of villages, (which is reserved only for those who know and serve the King), so the Devas give visible results to the ignorant, and invisible results in addition to that, to the wise.

But how is it that even when one takes medicine, he does not always get the desired results. Disease is not always cured. To this the Commentator replies :—

The favourable result of medicines, however little, requires something of Adṛiṣṭa (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛiṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object ; nor must his worship be untruthful, nor unworthy of the Lord ; if he desires the best result (Mukti) ; and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord ; or if he wishes to do what is the duty (of every right thinking man) ; or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release) must desire to please the Lord Hari ; there is no questioning about it. Thus it is in the Upāsana Lakṣaṇa.

Even Lord Bādarāyaṇa in his Vedānta Sūtras (II. I. 5) says :—“ Only the superintending deities are denoted (by such terms) ; for they have superior powers and are personally present (in all places).”

In such texts [the Earth spoke, (S. Br. VI-3) Waters spoke], the deities that preside over Earth, etc., are denoted. For they have, distinguished from other (beings), exalted powers, and they are also found present everywhere.

Similarly in the Sūtra II. 2-3 the same idea is conveyed :—

“(If it be said that the Pradhāna can be the cause) as seen in the case of milk or water ; (“no” we reply) ; for even there (there is the intelligent being guiding it.)”

It is not right to hold, that even the non-intelligent Pradhāna may be active as in the case of milk curdling or water flowing, &c. For the Śruti says, that even there the activity is caused by the Lord, as conveyed by the text. “All the different rivers abide by the command of this Imperishable (Lord), O Gārgi, the rivers which take their rise in the mountains of the Śveta, etc., and flow in different directions, some to the east, some to the west,” (Bri. V. viii. 9) “By this (Lord) indeed milk becomes curd, etc.” As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sūtra of the Devatā Mīmāṃsā shows the same :—“The names like Skin, &c., are used in denoting devas, because we find them holding conversation, and the rest.” Thus in the following passage of the R̥ig Veda (X, 97-22) we find the trees holding a discourse :—“With Soma as their Sovran Lord the Plants hold colloquy and say : O King, we save from death the man whose cure a Brahman undertakes.”

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Savitar the God, O Stones, stir you according to the Law. (Rv. X, 175, 1).

Not only the insentient matter has no directive activity of its own, but the animate world also has no independent activity of its own, as will appear from the following verse of the *Rig Veda*:—(X, 112-9.)

“Lord of hosts amid our bands be seated : they call thee greatest Sage among the sages. Nothing is done, even far away, without Thee, great, wonderous Mighty One, is the hymn I sing thee.”

This shows that nothing is done anywhere by any one, but under the command of the Lord of the hosts. So also it cannot be said the devas can be frustrated in their aims. When the devas want to reward or punish any one, they do so without any chance of being hindered by any one.

So also in the following (*Rv. X, 33-9*):—“None lives, even had he hundred lives, beyond the statute of the Devas.” So also (*Rv. VIII, 47-1*):—“Yours are incomparable aids, and good the succour they afford.”

This shows that the aid of the gods are invincible, for the word *anehas* may be translated as invincible, that which cannot be frustrated. So also the following (*Rv. X, 6-9*):—

“The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees. They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in.”

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas, when God can do everything. To this the Commentator answers in the words of the *Brahma Tarka* :—

The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme *Prāṇa* (the Christ), while the Chief *Prāṇa* gets his from the Supreme Lord *Viṣṇu*, always. This is the law, and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the directing agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen. As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there, and they did not come there of themselves and though we do not see the ants, we cannot say that the scattering is not caused by the ants. Thus we infer from known examples, that the insentient is always under the control and direction of the sentient.

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings, cannot the sentient beings regulate their own activities without the devas? The theory of the devas

is a cumbersome one. Rather say that every sentient being is self-moved. To this the Commentator says :—

When the evil spirits by obsessing can show their super-normal powers (such as bringing things from a distance, levitation, clairvoyance, etc.), why should the spirits of good, the devas, be not active agents, also ; and why should not the Highest Spirit, the Lord Hari be active ? Thus in the Brahma Tarka.

In khaṇḍa second occurs the word hṛidayajñam, a word generally translated as pleasing, but the Commentator shows that it has not that meaning here.

The word hṛidayajñam means he who knows the truth about the Lord. The word hṛidaya is a name of the Lord, literally meaning “He who moves in the hearts of all, or He who controls the hearts of all.” Thus in the Aitareya Âraṇyaka we find the following :—“The Ṛiṣis called Śārkarākṣyas meditate on Brahman as Udara ; while the Ṛiṣis called Âruṇeyas adore him as Hṛidaya (II. I. 4-5).

Thus hṛidaya is a well-known name of God. The word kola occurs in this khaṇḍa (second). The Commentator thus gives its meaning.

The Abbidhāna (Lexicon ?) says :—kola is the name of the pûga fruit, that is the betel nut ; while the betel leaf is called kalam.

In the fourth Khaṇḍa Saṅkalpa or Mitra is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of Mitra, and all the animate is the work of Prâṇa and the rest.

Mitra called Saṅkalpa is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras, and the multitude of sacrificial objects, and of the various worlds. Mitra is the fashioner of inanimate objects ; and Vâyu and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of Mitra, the second that of Prâṇa. Thus it is in Vastu Tattva.

Says an objector why do you make this division ? In this very khaṇḍa we find that everything is created by Saṅkalpa, the word is sarvam or all. The Commentator says that the word must be restricted in its meaning here.

Saṅkalpa creates or fashions “all,” that is, all inanimate objects. Chitta is that memory which is unsteady, liable to forgetfulness. Smara is that memory which is steady and permanent. Thus it is in the Śabda Nirṇaya.

In the fifth khaṇḍa it is said yad ayam veda yad vâ ayamvidvân. What is the difference between veda and vidvân, both mean “he who knows.”

To this the Commentator answers :—

A man is said to know (veda) a thing, when he has a general knowledge of it ; he is said to be an expert (vidvân) when he has special knowledge of a subject.

In the same khaṇḍa are used the words ekāyanam and pratiṣṭhâ, both generally meaning abode. The Commentator however shows that there is a shade of difference.

Pratiṣṭhâ means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest.

The word pratiṣṭha is applied to ordinary places of dwelling in a secondary sense only: (primarily it denotes the abode of the Released). This is the difference which the knowers of words draw between the meaning of these two words.

The word Deva manuṣya has been used several times in this adhyāya. It does not mean the devas and men, but the devas who have assumed the body of men.

They should be known as deva-manuṣya who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khaṇḍa sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in the Padma Purāṇa.

In the next few khaṇḍas, it is said that bala is greater than vijñāna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on. If balam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge and not the physical force.

As says the Tattva Sāra:—By the word Force is meant two kinds of forces; the force of the knowledge appertaining to the conditions of Release; and the external force. The knowledge which relates to Release is higher than ordinary knowledge (vijñāna). Similarly annam or Food has also two meanings. It means the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force). The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence the food is said to be greater than force. Similarly water is said to be of two sorts:—the spiritual Waters, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water, the external water is the liquid element. Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water, and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibhā) and the External fire, Pratibhā fire is greater than the

satisfaction of soul, for pratibha or the spiritual insight is greater than soul-satisfaction, (as fire or oxygen is a greater necessity of life than even water). Similarly Âkâśa is of two sorts, the spiritual âkâśa and the physical âkâśa. The Inner âkâśa is within the pratibhâ ; (it is the life of the spiritual fire) ; the external âkâśa or the ether is that which pervades through every interstice of matter. The spiritual âkâśa is the steady light of genius, the spiritual fire is the erratic flame of genius ; hence âkâśa is greater than fire. (A man may live without air, as in yoga hybernation, but not without ether, for when the etheric double leaves the body, disintegration sets in). But higher than the steady light of genius is the steady memory, called smara :—it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called âśâ. Âśâ means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prâṇa (the Christ). That is the highest joy.

The last three, namely Smara, Âśâ, and Prâṇa are purely spiritual and have no external correspondence. They are inner objects. But if these are purely spiritual, why not take food, water, fire, &c., as purely material, and why explain them as devatâs of food, &c. To this the Commentator replies :—

Commencing with food and ending with Prâṇa, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and âkâśa ; because from physical water is produced the physical food, and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones is by a reverse process : (the unfoldment of the lower precedes that of the higher).

The manifestation of the inner faculties is in a reverse way. Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati), the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti), which unfolds pratibhâ, which leads to the opening of the steady memory, &c. Thus here the lower in scale is the cause of the manifestation of the higher ; just the reverse of it takes place in the physical plane. In other words, the higher devatâ can manifest in man only after the lower has evolved, and manifested itself. But says an objector —if this be so, why call the succeeding ones greater, when they depend upon the others for their manifestation. In fact your so-called lower is the cause of the so-called higher : and cause being greater than the effect : the so-called lower ought to be called the higher. To this the Commentator replies :—

Though the manifestation of Mokṣa depends upon the (successive unfoldment of the) lower devatâs, yet as the bliss of mokṣa is innate, natural, and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree, and compared with Mokṣa it is transitory and ephemeral, therefore, the gradation is as

mentioned above ; (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation).

As the joy of the state of release is innate, and natural, therefore it is eternal, and since it is eternal, all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate, for it depends upon antaḥkaraṇa, and is a modification of the inner organ, and consequently aparokṣa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon the fitness for Mokṣa ; similarly the steady memory is dependent upon fitness for aparokṣa vision, while the pratibhā is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the pratibhā (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius ; from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prāṇa over every other quality.

Though the order of unfoldment of the spiritual qualities is reverse of that of the physical, yet as a matter of fact, no lower quality unfolds, until the person is fit for the higher. Only the man eligible for Mokṣa, gets his aparokṣa vision unfolded, the man unfit for Mokṣa will never have his vision unfolded, and so on. Thus Mokṣa is really the cause of the unfoldment of all the latter.

FIFTEENTH KHAṆḌA.

MANTRA 1.

प्राणो वा आशया भूयान्यथा वा अरा नाभौ सम-
र्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति
प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता
प्राणो भ्राता प्राणः स्वसा प्राण आद्याः प्राणो ब्राह्मणः ॥ १ ॥

प्राणः Prāṇa, life breath, the Chief Prāṇa. वै. Vai, verily. आशयाः Āśāyāḥ, than Hope. भूयान्. Bhūyān, greater. यथा. Yathā, as. वै. Vai, verily. अराः Arāḥ, spokes of a wheel. नाभौ. Nābhau, in the navel. समर्पितः Samarpitāḥ, hold to or attached to. एवम्. Evam, thus. अस्मिन्. Asmin, in this. प्राणे. Prāṇe, in the Chief Breath. सर्वम्. Sarvam, all. समर्पितम्. Samarpitam, attached. प्राणः. Prāṇaḥ, the Chief breath. प्राणेन Prāṇena, through the Supreme Breath. The Highest Brahman. याति. Yāti, moves. प्राणः. Prāṇaḥ, The Supreme breath or Prāṇa. The Highest Self. प्राणम्. Prāṇam, life to Prāṇam or the Christ. ददाति. Dadāti, gives (all desired objects). प्राणाय. Prāṇāya, to prāṇa. ददाति. Dadāti, gives. प्राणः. Prāṇaḥ. The Supreme

Breath. The Lord God. ह. Ha, verily. पिता. Pitā, father. प्राणः. Prāṇaḥ, the Supreme breath. माता. Mātā, mother. प्राणः. Prāṇaḥ, the Supreme breath. भ्राता. Bhrātā, brother. प्राणः. Prāṇaḥ, the Supreme breath. स्वसा. Svasā, sister. प्राणः. Prāṇaḥ, the Supreme breath. आचार्यः. Āchāryaḥ, teacher. प्राणः. Prāṇaḥ, the Supreme breath. ब्राह्मणः. Brāhmaṇaḥ, the Priest. The Singer.

1. The Chief Breath (Prâṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath. The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prâṇa mediates for souls to the Supreme); yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister; the Supreme Breath, the teacher; the Supreme Breath, the Priest.—504.

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचा^१ वा
ब्राह्मणं वा किञ्चिद् भ्रूयादिति प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः
पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा
वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

सः. Saḥ, he. यदि. Yadi, if. पितरम्. Pitaram, to father. वा. Vā, or. मातरम्. Mātaram, mother. वा. Vā, or. भ्रातरम्. Bhrātaram, brother. वा. Vā, or. स्वसारम्. Svasāram, sister. वा. Vā, or. आचार्यम्. Āchāryam, teacher, वा. Vā, or. ब्राह्मणम्. Brāhmaṇam, priest. वा. Vā, or. किञ्चित्. Kiñchit, any thing. भ्रूयाम्. Bhrīṣām, offensive. इव. Iva, as if. प्रत्याह. Pratyāha, says. धिक्. Dhik, shame, fie. त्वा. Tvā, to thee अस्तु. Astu, be. इति. Iti, thus. एव. Eva, even. एनम्. Enam, to him. आहुः. Āhuḥ, they say. पितृहा. Pitṛihā, father-killer, parricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. मानृहा. Mātrihā, matricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. भ्रातृहा. Bhrātrihā, fratricide. स्वसृहा. Svasṛihā, killer of sister. आचार्यहा. Āchāryahā, killer of teacher. ब्राह्मणहा. Brāhmaṇahā, killer of priest. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. इति. Iti, thus.

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3.

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषंदहेन्नैवैनं
ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ. Atha, then. यदि. Yadi, if. अपि. Api, also. एनान्. Enân, these.
उत्क्रान्तप्राणान्. Utkrântaprâṇan, gone Life Breaths, whose life breaths had
departed. शूलेन. Śūlena, with a poker. समासम्. Samâsam, fully, touching
with, thrusting. व्यतिषंदहेत्. Vyatiṣaṁdahet, burns them to pieces. न. Na,
not. एव. Eva, even. एनम्. Enam, to him. ब्रूयुः. Brûyuh, they say. पितृहा.
Pitrihâ, killer of father. असि. Asi, thou art. इति. Iti, thus. न. Na, not.
मातृहा. Matrihâ, Matricide. असि. Asi, art thou इति. Iti, thus. न. Na,
not. भ्रातृहा. Bhrâtrihâ, fratricide. असि. Asi, thou art. इति. Iti, thus. न.
Na, not. स्वसृहा. Svasrihâ, sorroricide. असि. Asi, thou art. इति. Iti, thus.
न. Na, not. आचार्यहा. Achâryahâ, tutor. असि. Asi, thou art. इति. Iti,
thus. न. Na, not. ब्राह्मणहा. Brâhmaṇahâ, Priest killer.

3. But when Life Breaths have gone out of them, if
one thrusts a poker into them or burns them to ashes, no
one says to him, thou hast killed thy father, mother, brother,
sister, teacher or priest.—506.

MANTRA 4.

प्राणो ज्यैष्ठानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवा-
दस्मीति ब्रूयान्नापहुवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्राणः. Prâṇaḥ, the Supreme Breath. हि. Hi, verily. एव. Eva, indeed,
only. एतानि. Etâni, in these. सर्वाणि. Sarvâṇi, all. भवति. Bhavati, becomes.
स. Sah, he. वै. Vai, verily. एषः. Eṣaḥ, this. एवम्. Evam, thus. पश्यन्.
Paśyan, seeing. एवम्. Evam, thus. मन्वानः. Manvânaḥ, perceiving. एवम्. Evam,
thus. विजानन्. Vijânan, understanding. अतिवादी. Ativâdî, becomes a speaker
of the highest truth. भवति. Bhavati, becomes. तम्. Tam, to him. चेत्. Chet,
if. ब्रूयुः. Brûyuh, they say. अतिवादी. Ativâdî, declarer, of highest truth, a
Christian. असि. Asi, thou art इति. Iti, thus. अतिवादी. Ativâdî, declarer
of highest truth, a Christian. अस्मि. Asmi, I am. इति. Iti, thus. ब्रूयात्.
Brûyât, let him say. न. Na, not. अपह्नुवीत. Apahnuvita, let him not conceal.

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâṇa?" "Yes, there is something higher than Prâṇa." "Sir, tell it me".)—507.

Note.—An Ativâdin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prâṇa (Christ) is the highest truth, next only to God. An Ativâdin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

SIXTEENTH KHANDA.

MANTRA I.

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानोति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एषः Eṣaḥ, this. तु Tu, but. वै Vai, verily. अतिवदति Ativadati, declares the highest truth. यः Yaḥ, who. सत्येन Satyena, with the true, about the true, *i. e.*, Viṣṇu. अतिवदति Ativadati, declares the highest truth. सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. सत्येन Satyena, by the true, by the Lord Viṣṇu, by the grace of the True अतिवदानि Ativadāni, may I become an Ativâdin. इति Iti, thus. सत्यम् Satyam, the true, Viṣṇu. तु Tu, but. एव Eva, even. विजिज्ञासितव्यम् Vijijñāsitavyam, ought to be known. इति Iti, thus. सत्यम् Satyam, the true, Viṣṇu. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, desire to know. इति Iti, thus.

1. (The Lord called the True is higher than Prâṇa). But he in reality is (a higher) Ativâdin, who declares the Lord Viṣṇu to be the True. "Sir, may I become an Ativâdin by the grace of the True." "But we must (first) desire to know the True." "Sir, I desire to know the True."—508.

SEVENTEENTH KHANDA

MANTRA I.

यदा वै विजानात्य सत्यं वदति विज्ञानं सत्यं वदति
विज्ञानमेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yadā, when. वै Vai, verily. विजानाति Vijānāti, one understands. अथ Atha, then. सत्यम् Satyam, the Lord called the True, the good Ruler. वदति Vadati, he speaks, he declares the True to be Omniscient. न Na, not. अविज्ञानम् A'vijānan, he who does not understand the Lord as Omniscient. सत्यम् Satyam, the True. वदति Vadati, declares. विज्ञानम् Vijñānam, understanding, the Lord as Omniscient. एव Eva, even, only. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्यम् Vijijñāsītavyam, one should desire to understand. इति Iti, thus. विज्ञानम् Vijñānam, the understanding. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one understands (the good Lord as Omniscient) then one declares the Good Lord (Satyam). One who does not understand (Him as Omniscient,) cannot declare Him as the Good. Only he who understands the Omniscient, can declare the Good. This Omniscient, however, we must desire to understand. "Sir, I desire to understand the Omniscient."—509.

Note.—The word satya means the Good (sat) Ruler (ya).

EIGHTEENTH KHANDA.

MANTRA I.

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yadā, when. वै Vai, verily. मनुते Manute, perceives, acts zealously, realises that the Lord is the Thinker. अथ Atha, then. विजानाति Vijānāti, he understands. न Na, not. अमत्वा Amatvā, without thinking, without being

zealous. विजानाति Vijānāti, understands. मत्वा Matvā, by perceiving, by being zealous, by knowing Him as Thinker. एव Eva, even, only. न Na, not. दिजानाति Vijānāti, understands as Omniscient. मतिः Matih, the Thinker, Reason, thought, perception, zeal. तु Tu, but. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to understand. इति Iti, thus. मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one realises Him as the Thinker, then one knows Him as Omniscient. One who does not so realise, cannot understand Him as Omniscient. Only he who knows thus, understands the Omniscient. This Thinker, however, we must desire to understand. “Sir, I desire to understand the Thinker.”—510.

NINETEENTH KHANDA.

MANTRA I.

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन् मनुते श्रद्धदेव मनुते
श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yadā, when. वै Vai, verily. श्रद्धाति Śraddadhāti, has faith, believes, knows Him as Holy. अथ Atha, then. मनुते Manute, he has zeal, acts zealously, knows Him as Thinker. न Na, not. अश्रद्धन् Aśraddadhan, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker. श्रद्धत् Śraddadhat, has faith, knows as Holy. एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker. श्रद्धा Śraddha, faith, holiness. तु Tu, but. एव Eva, alone. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to understand. इति Iti, thus. श्रद्धाम् Śraddhām, faith, holiness, the Holy One. भगवः Bhagavaḥ, Sir, विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. Only he who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. “Sir, I desire to understand the All-holy.”—511.

TWENTIETH KHANDA.

MANTRA I.

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठश्च श्रद्धधाति
 निस्तिष्ठत्यथ श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां
 भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yadā, when. वै Vai, verily. निस्तिष्ठति Nistiṣṭhāti, attends on a spiritual teacher, has-reverence : knows Him as Firm. अथ Atha, then. श्रद्धधाति Śraddadhāti, he has faith : knows him as holy. न Na, not. अनिस्तिष्ठन् Anistiṣṭhan, without reverence : knowledge of firmness. श्रद्धधाति Śraddadhāti, has faith : knows him as holy. निस्तिष्ठन् Nistiṣṭhan, who has reverence : knowing Him as Firm. एव Eva, only. श्रद्धधाति Śraddadhāti, has faith : one knows him as holy. निष्ठा Nisthā, reverence, firmness. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्या Vijijñāsitavyā, one should desire to know. इति Iti, thus. निष्ठाम् Niṣṭhām, the All Firm. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to know. इति Iti, thus.

1. When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy. Only he who knows Him as firm, believes Him as holy. This firm Lord, however, we must desire to understand. "Sir, I desire to understand the firm One."—512.

TWENTY-FIRST KHANDA.

MANTRA I.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
 निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो
 विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yadā, when. वै Vai, verily. करोति Karoti, controls his passions : knows Him as Creator. अथ Atha, then. निस्तिष्ठति Nistiṣṭhāti, has reverence : knows Him as Firm. न Na, not. अकृत्वा Akṛitvā, without controlling : knowing Him as Creator. निस्तिष्ठति Nistiṣṭhāti, has reverence : knows Him as Firm. कृत्वा Kṛitvā, having control, knowing Him as Creator. एव Eva, alone. निस्तिष्ठति Nistiṣṭhāti,

have reverence: knows Him as Firm. कृतिः Kṛtiḥ-control: creator. तु Tu, but. एव Eva, alone. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to know. कृतिम् Kṛtim, control, creator. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to know. इति Iti, thus.

1. When one knows Him as Creator, he knows Him as having firmness. The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator. The Creator therefore, should one desire to know. “Sir, I desire to know the Creator.”—513.

TWENTY-SECOND KHANDA.

MANTRA 1.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव
लब्ध्वा करोति सुखं त्वेव विजिज्ञारित्वयमिति सुखं भगवो
विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yadā, when. वै Vai, verily. सुखम् Sukham, happiness. लभते Labhate, he obtains. अथ Atha, than. करोति Karoti, performs a duty. न Na, not. असुखम् Asukham, not happiness. लब्ध्वा Labdhvā, having obtained, realised. करोति Karoti, performs duty, knows the Creator. सुखम् Sukham, happiness. एव Eva, alone. लब्ध्वा Labdhvā, having obtained. करोति Karoti, does any act. सुखम् Sukham, happiness. तु Tu, but. एव Eva, alone. विजिज्ञासितव्यम् Vijijñāsītavyam, one should desire to understand. इति Iti, thus. सुखम् Sukham, happiness. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator. Realising Him as Pleasure alone, one knows Him as Creator. This Pleasure, however, we must desire to understand. “Sir, I desire to understand Pleasure.”—514.

TWENTY-THIRD KHANDA.

MANTRA I.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा
 त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥
 इति त्रयोविंशः खण्डः ॥ २३ ॥

यः Yaḥ, who. वै Vai, verily. भूमा Bhûmâ, infinity, the full Nârâyana. तत् Tat, that. सुखम् Sukham, pleasure, happiness, True and independent bliss, न Na, not. अल्पे Alpe, finite. Mukti. The Released Souls. सुखम् Sakham, happiness, pleasure. अस्ति Asti, is. भूमा Bhûmâ, infinity. एव Eva, only. सुखम् Sukham, happiness, pleasure. सुखम् Sukham. भूमा Bhûmâ, infinity. तु Tu, but. एव Eva, only. विजिज्ञासितव्यः Vijijñāsītavyaḥ, one should desire to understand. इति Iti, thus. भूमानम् Bhûmānam, the infinity. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. He who is (the Lord Nârâyana) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Mukta-jîvas. Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515.

Note.—Thus Nârâyana called Infinity (Bhûmâ) is the Good (Satya), the Omniscient (Vijñāna), the Thinker (Mati), the Holy (Śraddhâ), the Firm (Niṣṭhâ); the Creator (Kṛiti); and the Pleasure (Sukham). All these attributes belong to Him.

TWENTY-FOURTH KHANDA.

MANTRA I.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
 भूमाऽथ नान्यत्पश्यत्यन्यच्छृणोत्यद्विजानाति तदल्पं यो वै
 भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित
 इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom. न Na, not. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees. न Na, not. अन्यत् Anyat, any thing else. शृणोति Śṛiṇoti, one hears. न Na, not. अन्यत् Anyat, any thing else. विजानाति Vijānāti, understands. सः Saḥ, he. भूमा Bhûmâ, infinity. अथ Atha, but. यत्र Yatra, where, under control of whom. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees. अन्यत् Anyat, any thing else. शृणोति Śṛiṇoti, one hears. अन्यत्

Anyat, any thing else. विजानाति Vijānāti, understands. तत् Tat, that. अल्पम् Alpam, small. यः Yaḥ, who. वै Vai, verily. भूमा Bhûmā, infinite. तत् Tat, he. अमृतम् Amṛitam, immortal. अथ Atha, then. यत् Yat, what. अल्पम् Alpam, small, whole class of Muktas. तत् Tat, that. मर्त्यम् Martyam, mortal. सः Saḥ, he. भगवः Bhagavaḥ, Sir. कस्मिन् Kasmin, in which. प्रतिष्ठितः Pratiṣṭhitah, foundation, rests. इति Iti, thus. स्वे Sve, own. महिम्नि Mahimni, glory. यदि Yadi, or, if. वा Va, or. न Na, not. महिम्नि Mahimni, glory. इति Iti, thus.

Note:—He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity). The Infinity alone is Pleasure. Infinity however, one must try to understand. "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite. But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited. He who is Infinite, He is verily the Immortal. But that which is the limited that is Mortal.

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there.—516.

MANTRA 2.

गोअश्वमिह महिमेत्याचक्षते हस्तिरिण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमीति होवाचान्नो ह्यनस्मिन्
प्रतिष्ठेत इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गो Go, cow. अश्वम् Aśwam, horses. इह Iha, here. महिमा Mahimā, glory इति Iti, thus. आचक्षते Âchakṣate, they call. हस्तिरिण्यम् Hasti-hiranyam, elephants and gold. दासभार्यम् Dāsa-bhāryam, slaves and wives. क्षेत्राणि Kṣetrāṇi, fields. आयतनानि Âyatanāni, houses. इति Iti, thus. न Na, not. अहम् Aham, I. एवम् Evam, thus. ब्रवीमि Bravimi, I say. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Sanat Kumāra). अन्यः Anyaḥ, another. हि Hi, verily. अन्यस्मिन् Anyasmin, in another. प्रतिष्ठितः Pratiṣṭhitah, resting. इति Iti, thus.

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumāra. "I said something different. 'Infinity resting in his own glory,' is different from any worldly glory." —517.

TWENTY-FIFTH KHANḌA.

MANTRA 1.

स एवाधस्तात् स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः
स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं
सर्वमिति ॥१॥

सः Saḥ, he. एव Eva, alone. अधस्तात् Adhastāt, below. सः Saḥ, he. उपरिष्ठात् Upariṣṭāt, above. सः Saḥ, he. पश्चात् Paścāt, behind. सः Saḥ, he. पुरस्तात् Purastāt, before. सः Saḥ, he. दक्षिणतः Dakṣiṇataḥ, on the right. सः Saḥ, he. उत्तरतः Uttarataḥ, left. सः Saḥ, he. एव Eva, alone. इदम् Idam, this, the nearest. सर्वम् Sarvam, all; all under Him, the Full. इति Iti, thus. अथातः Atha-ataḥ, now, then. अहङ्कारादेशः Ahaṅkāraśeṣaḥ, self consciousness. Ādeśa, teaching. The Lord Aniruddha in the Jīva. एव Eva, only. अहम् Aham, I. The Lord called Aham. एव Eva, alone. अधस्तात् Adhastāt, below, अहम् Aham, I. The Aham. उपरिष्ठात् Upariṣṭāt, above. अहम् Aham, I. The Aham. पश्चात् Paścāt, behind. अहम् Aham, I. The Aham पुरस्तात् Purastāt, before. अहम् Aham, I. The Aham. दक्षिणतः Dakṣiṇataḥ, on the right, अहम् Aham, I. The Aham. उत्तरतः Uttarataḥ, on the left. अहम् Aham, I, एव Eva, alone.

1. The Infinite indeed is below, above, behind, before, right and left—this He indeed is Full (Sarvam). Now follows the explanation of the Infinite residing in the Jīva, and called (“I”). The “I” is below, the “I” is above, the “I” is behind, the “I” is before, the “I” is on the right, the “I” is on the left, the “I” verily is the nearest and the Full.—518.

MANTRA 2.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति
स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मः प्रीड
आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोके
कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्य-
लोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

अथातः Athātah, now, then. आत्मदेशः Ātmādeśah, the explanation of the Infinity as ātmā, his aspect as Vāsudeva. एव Eva, even, alone. आत्मा Ātmā, Self. एव Eva, even, alone. अधस्ताद् Adhastāt, below. आत्मा Ātmā, Self. उपरिष्टाद् Upariṣṭāt, above. आत्मा Ātmā, Self. पश्चाद् Paśchāt, behind. आत्मा Ātmā, Self. पुरस्ताद् Purastāt, before. आत्मा Ātmā, Self. दक्षिणतः Dakṣiṇataḥ, on the right. आत्मा Ātmā, Self. उत्तरतः Uttarataḥ, on the left. आत्मा Ātmā, Self. एव Eva, alone. इदम् Idam, this : the nearest. सर्वम् Sarvam, All ; Full. इति Iti, thus. सः Saḥ, he. वा Vā, verily. एषः Eṣaḥ, this. एवम् Evam, thus. पश्यन् Paśyan, seeing, एवम् Evam, thus. मन्वानः Manvānaḥ, thinking. एवम् Evam, thus. विजानन् Vijānan, understanding. आत्मरतिः Ātmaratiḥ, thinking the Self to be the Highest. आत्मक्रीडः Ātmakrīḍaḥ, sporting with the Ātman, आत्ममिथुनः Ātmāmithunaḥ, unites with the Ātman. आत्मानन्दः Ātmānandaḥ, who has Ātman for his Joy. सः Saḥ, he. स्वराट् Savarāt, having the Lord for his Sva ; as his king. भवति Bhavati, becomes. तस्य Tasya, his, of the freed soul. सर्वेषु Sarveṣu, in all लोकेषु Lokeṣu, worlds. कामचारः Kāmachāraḥ, freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. अन्यथा Anyathā, otherwise. अतः Ataḥ, than this. विदुः Viduḥ, know. अन्यराजानः Anyarājānaḥ, are under other kings than the Lord called Sva. ते Te, they. क्षय्यलोकाः Kṣayyalokāḥ, dwellers of Transitory worlds. भवन्ति Bhavanti, become. तेषाम् Teṣām, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, world. अकामचारः Akāmachāraḥ, want of freedom of movement. भवति Bhavati, becomes.

2. Next follows the explanation of the Infinite as the Self (Vāsudeva). Self is below, Self is above, Self is behind, Self is before, Self is on the right, Self is on the left, the Self alone is the nearest and the Full.

He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self. For Him there is freedom of movement in all the worlds. But those who understand Him differently from this, live in perishable worlds and are under inferior rulers, for them there is no freedom of movements in all worlds.—519.

TWENTY-SIXTH KHANDA

MANTRA I.

तस्य ह वा एतस्यैवं पश्यत एवं न्वानस्यैवं विजानत
 आत्मतः प्राण आत्मत आशातः स्मर आत्मत आकाश आ-
 त्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽ-
 न्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः
 संकल्प आत्मतो मन आत्मतो वामात्मतो नामात्मतो मन्त्रा
 आत्मतः कर्माण्यात्मत एवेदम् सर्वमिति ॥ १ ॥

तस्य Tasya, his. ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. एवंपश्यतः
 Evaṁ paśyataḥ, of thus seeing. Of one who sees thus. One who is Mukta or
 released. एवमन्वानस्य Evaṁmanvānasya of one who thinks thus. एवम् Evam, thus
 विजानतः Vijānataḥ, understanding thus. आत्मतः Ātmataḥ, from the Supreme
 Lord called Ātman or Sat. प्राण. Prāṇaḥ, Prāṇa. आत्मतः Ātmataḥ, from the
 Supreme Lord, called Ātman or Sat. आशा Āśā, hope. आत्मतः Ātmataḥ, from
 the Supreme Lord called Ātman or Sat. स्मरः Smaraḥ, Memory. आत्मतः Ātma-
 taḥ, from the Supreme Lord. आकाशः Ākāśaḥ, the ether. आत्मतः Ātmataḥ,
 from the Supreme Lord. तेजः Tejaḥ, fire. आत्मतः Ātmataḥ, from the Supreme
 Lord. आपः Āpaḥ, waters. आतः Ātmataḥ, from the Supreme Lord. आविर्भा-
 वतिरोभावौ Āvirbhāvatirobhāvou, the appearance and disappearance of the world
 systems. आत्मतः Ātmataḥ, from the Supreme Lord. अन्नम् Ānnam, food. आत्मतः
 Ātmataḥ, from the Supreme Lord. बलम् Balam, force. आत्मतः Ātmataḥ, from
 the Supreme Lord. विज्ञानम् Vijñānam, understanding. आत्मतः Ātmataḥ, from
 the Supreme Lord. ध्यानम् Dhyānam, meditation. आत्मतः Ātmataḥ, from the
 Supreme Lord. चित्तम् Chittam, mind, unsteady memory. आत्मतः Ātmataḥ,
 from the Supreme Lord. संकल्पः Saṅkalpaḥ, will. आत्मतः Ātmataḥ, from the
 Supreme Lord. मनः Manaḥ, mind. आत्मतः Ātmataḥ, from the Supreme Lord.
 वाक् Vāk, speech. आत्मतः Ātmataḥ, from the Supreme Lord. नाम Nāma, name.
 आत्मतः Ātmataḥ, from the Supreme Lord. मन्त्राः Mantrāḥ, Sacred hymns. आत्मतः
 Ātmataḥ, from the Supreme Lord. कर्माणि Karmāṇi, sacred rites. आत्मतः
 Ātmataḥ, from the Supreme Lord. एव Eva, also. इदम् Idam, this world. सर्वम्
 Sarvam, all. इति Iti, thus.

1. Of the released soul which sees thus, which thinks thus, understands thus, (there takes place the vision of crea-
 tion, sustenance and dissolution of the Universe. He sees how) the Chief Prāṇa comes out of the Lord (Ātman), how
 the Hope comes out from the Ātman: how the Steady

Memory emerges from Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Water from the Âtman the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, the Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

Note:—This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 2.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति
त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्ततः शतं
च दश चैकश्च सहस्राणि च विश्वतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्सारं दर्शयति भगवान् सनत्कुमारस्तः
स्कन्द इत्याचक्षते तः स्कन्द इत्यस्मिन्स्मृते ॥ २ ॥

इति षड्विंशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥ ७ ॥

तत् Tat, about this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Na, not. पश्यः Paśyaḥ, the seer, the Mukta Jīva. मृत्युम् Mṛityum, death. पश्यति Paśyati, sees. न Na, not. रोगम् Rogam, disease. न Na, not. उत Uta, also. दुःखताम् Duḥkhatām, sorrow; pain. सर्वम् Sarvam, all. ह Ha, verily. पश्यः Paśyaḥ, the seer, the released soul. पश्यति Paśyati, sees. सर्वम् Sarvam, all, the Supreme Lord called Full. आप्नोति Āpnoti, obtains. सर्वशः Sarvaśaḥ, always, everywhere. इति Iti, thus. सः Saḥ. He एकधा Ekadhā, one-fold. भवति Bhavati, becomes. त्रिधा Tridhā, three-fold, Bhavati, becomes. पञ्चधा Pañchadhā, five-fold. सप्तधा Saptadhā, seven-fold. नवधा Navadhā, nine-fold. च Cha, and. एव Eva, alone, thus. पुनः Punaḥ, again. च Cha, and. एकादश Ekādaśa, eleven. स्मृतः Smṛitaḥ, is called. शतं च दश च Śatamcha daśacha, one

hundred and ten and one एकः च Ekaḥ cha, and one. सहस्राणि च विंशतिः Sahasraṇi, chaviṁśatiḥ, one thousand and twenty. आहारशुद्धौ Āhara śuddhau, food being pure, teaching or doctrine being pure. सत्त्वशुद्धिः Sattvaśuddhiḥ, purity of knowledge. सत्त्वशुद्धौ Sattvaśuddhau, when the mind is pure. ध्रुवा Dhruvā, steady. स्मृतिः Smṛtiḥ, memory, means of meditation. स्मृतिलम्बे Smṛtilambhe, when meditation is steady. सर्वधन्यानाम् Sarvagrānthinām, of all fetters. विप्र-मोक्षः Vi-pra-mokṣaḥ, unloosening. तस्मै Tasmai, to him. मृदितकषायाय Mṛditakaṣāyāya, whose faults have been rubbed out. तमसः पाम् Tamaśaḥ pāram, The other side of darkness. दर्शयति Darśayati, shows. भगवान् Bhagavān, Lord. सनत्कुमारः Sanat Kumāraḥ, Sanat Kumāra. तम् Tam, him. स्कन्दः Skandah, Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say. तम् Tam, him. स्कन्दः Skandah, Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say.

2. There is this verse about it: "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nârada, with his faults all rubbed out, the Great Teacher Sanat Kumâra showed the other side of darkness. Sanat Kumâra is called the Great Warrior, yea he is called the Great Warrior.—521.

MADHVA'S COMMENTARY.

The last khaṇḍa ended with the Âśā as the highest. The next khaṇḍa teaches that Prâṇa is the highest, and we find the enigmatical saying the prâṇa moves by the prâṇa, it gives prâṇa to the prâṇa. It may be construed as meaning that the prâṇa moves by his own power, and that the prâṇa gives his own life to others; but this would be wrong. Hence the Commentator explains it:—

That which is Prâṇa (the Christ) moves by the PRÂṆA, namely moves by the Supreme Brahman, who is the PRÂṆA and this the true meaning of the phrase prâṇaḥ prâṇena yâti. The phrase prâṇaḥ prâṇam dadâti means the Supreme Brahman (Prâṇa) gives to Prâṇa all desired objects. That the word prâṇa means the Supreme Brahman, we find from the following Śruti:—He is the PRÂṆA of prâṇa itself (Kena). The phrase prâṇāya dadâti means that the Prâṇa hands over to the

Supreme PRÂṆA the Soul of the freed, having shown him the Supreme Self. (In other words he is the Mediator): that the Prâṇa Vâyu gives to the disciple the knowledge of the Supreme Brahman even. He shows the Brahman to him through knowledge.

The word *ativâdi* means he who says (*vadati*) to the disciple the truth about the highest (*atita*), for the Highest has gone beyond all else, (beginning with *annam* and ending with *prâṇa*). (He who proclaims the Highest is *Ativâdi*—the Evangelist). The phrase *Eṣa Tu Vâ Ativadâti* uses the word *Tu* (but), in order to show that something new is being taught. He who proclaims the chief Prâṇa as the highest, is called an *Ativâdi* with regard to Prâṇa; but he who proclaims the Lord called *Satya*, as the highest is higher than that *Ativâdi* who proclaims the Prâṇa only. The phrase “Sir, is there anything higher than Prâṇa,” is to be supplied here in order to complete the sense. This we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning. This we do on the maxim enunciated by the venerable Bâdarâyaṇa himself in the following Sûtra. (III-3-37). “If it be objected that otherwise (*i. e.*, there being none higher than Prâṇa) he cannot be different from the Supreme Being, we reply the objection is not valid; for (it is fit to narrow the denotation of “all” in the *Śruti*) as taught by Scripture.”

When it is stated that Prâṇa is the foremost of all, it may seem that the separate-ness of Prâṇa from the Supreme is not possible to maintain, but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptural teaching here is that Prâṇa is superior, (not absolutely to all, but) to all other souls; and the Supreme Being is superior to Prâṇa. If it be said that there is none higher than Prâṇa, it is to be denied; for

“(It is proper to hold that *Satya*, the Lord, is superior to Prâṇa, as it may be seen from) supplying the ellipsis; for they (*Chhândogas*) have added to *Satya* a distinguishing element (particle) as in every other case.”

That the superiority of the Lord is declared in the passage, would become evident on supplying the question and answer as in the previous cases; for the *Sakhins* distinguish *Satya* from Prâṇa thus: “But he indeed speaks of the Supreme Thing, who speaks of *Satya*”; (*i. e.*, by using the adversative conjunction *tu* ‘but’ they draw the distinction that he who speaks of *Satya* is really speaking of the Supreme Thing with greater truth than he who speaks of Prâṇa) (*Chh. VII. 16*). Just as there is the use of distinguishing attributes and the statements in other cases, (so also distinction is drawn in the case of *Satya* by saying, “But he, &c.”) And this is said also in the *Brihat Tantra*: “The superiority over man of the gods remains the same even in heaven; and over them, of Prâṇa; and over Prâṇa, certainly that of *Hari*, the eternally blessed.” Then an objection may be raised thus; not only *Viṣṇu* called *Satya* is above Prâṇa, there are many others

too ; for after Satya, Kriti, Nishtha, Vijñāna and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Akṣara) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka : "To Him who is different from, and exalted over, the group (series) of which the first is Nāma and the last is Prāṇa, and whose essence consists of Satya, etc., (truth etc., etc.), (who is the true, etc.) to Him, the glorious Viṣṇu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahaṁkāra are described (in the Śruti) and from whom alone the soul obtains release."

He who proclaims Prāṇa to be the highest is called an Ativādi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Ativādin. The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller ; because He is the good governor, therefore, He is called Satya.

If Viṣṇu is Satya then how do you explain the subsequent khāṇḍas where Vijñāna, Mati, Śraddhā, Niṣṭhā, Kriti, Sukham, Bhūmā, Ahaṁkāra, and Ātman are shown ; each succeeding to be higher than the preceding one in the series. The Commentator explains that all these names describe the various attributes of the Lord Viṣṇu called here Satya, the good governor.

The Lord Viṣṇu is called Vijñāna, because He has specific (vi) knowledge (Jñāna) of everything ; or His form is highest knowledge. He is called Mati, because He has general knowledge, i. e., knows everything generically as well. He is called Śraddhā because His form is always holy. He is called Niṣṭhā because He is always firm. He is called Kriti because He is the creator of all. He is called Sukham because He is full bliss. He is called Bhūmā because he is full of all auspicious qualities.

In describing Bhūmā it has been said that nothing else is seen there. It should not be understood to mean that in Bhūmā nothing else exists ; and on the other hand it means that everything else really exists but dependent upon Bhūmā. Therefore the Commentator says :—

He is called Bhūmā because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhūmā.

The Commentator now explains the phrase that Bhūmā is above and below.

He the Lord full of all auspicious qualities, pervading all localities, always from eternity is self dependent, and all objects are under His control from all times.

Being full, all the above attributes are now shown to be the logical consequence of His being full, and to follow logically one from the other.

Because He is full, therefore, He is all joy, because He is all joy therefore, He is the creator of all ; because He is the creator of all, therefore, He is perfectly steady ; because He is perfectly steady, therefore, He is all holy ; because He is all holy, therefore, He is all Knower generically

(the thinker); because He knows everything generically, therefore He is all knower specifically (the omniscient); therefore the Lord Hari is omniscient; because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults; and ya=controller; Satya=the holy or the Good governor). Bhûmâ is a name of Nârâyana, He is also called Abaṅkâra because He makes the consciousness of 'I' in all; since in His aspect of Aniruddha He dwells within all Jîvas and causes their notion of 'I' ness.

But the Jîva is atomic, the Lord within the Jîva must therefore be atomic. How is it that He is described here as all-pervading; to this the Commentator replies:—

Though the Lord is atomic as existing within the Jîva, yet through His Lordly and mysterious power, He is all-pervading; just as in the little body of the child (Viṣṇu), Mârkaṇḍeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jîva, is yet all-pervading; verily Vāsudeva is the Supreme Lord. He is called Âtmâ because He is all-pervading; verily there is no distinction and differences in the Lord Hari. Thus it is in the Parama Sîra.

It is said he who is Bhûmâ is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal, it would mean that such souls are identical with the Lord. The Commentator shows that the word Alpa meaning small, refers to the released souls, as compared with Bhûmâ the Lord. And that the released souls are not mortal in the strict sense of the word. For then the Godless Rati would also become mortal, and would be joyless, because the text says there is no happiness in that which is Alpa.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmâ, the small or the Mukta Jîvas can have no happiness. Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal.

Even the goddess Śrî the Full is Alpa but immortal, because she is beloved of the Lord and eternally free and though she is called Alpa she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ).

If even the Muktas have no joy, except through the grace of the Lord, why are they described as Âtma-Rati, &c., meaning that they delight in the self, love the self, revel in the self, rejoice in the self, become a self ruler, He is Lord and Master in all the worlds. To this the Commentator says that the true meaning of the words Âtma-rati, &c., is not what you have given, but they are as follows:—

Âtma-rati means loving the Lord. Âtma-Kriḍa means delighting in the Lord. Âtma Mithuna means revelling in the Lord. Âtma Ânanda means rejoicing in the Lord. Similarly Svarâṭ does not mean an autocrat or self-ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent. The released souls take their commands

directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called Svarât, meaning ruled-by-the-Lord.

The phrase Âtmataḥ Prāṇaḥ Âtmataḥ Âśā, &c., do not mean that Prāṇaḥ Âśā, &c., come out from the self of the released soul, but it means that the released soul sees the panorama of creation spread out before his sight, he sees how the various hierarchies of Prāṇaḥ, &c., come out at the dawn of creation from the Supreme Lord.

The last sentence is "the wise sees everything Sarvaṃ Hi Paśyaḥ Paśyati" this shows that the Paśyaḥ or the Mukta Jīva only sees creation unfolded before him, and not that he creates. The word Paśya means the seer, the released soul, to whom the past is unfolded. That it means the seer we find also from the following passage :—

Yadā Paśyate Rukma varṇam "when the seer sees that brilliant form" (Kāṭha). The person entitled to meditate on Bhûmâ is Lord Brahmâ in the first place, directly and principally. He through this knowledge obtains from Viṣṇu the divine love called Rati, and with that he sports with the Lord, for ever; and revels in him as a loving wife with her husband and thus he gets Ânanda or bliss. The Supreme Lord is his king and no one else, therefore, he is called Svarât. (Thus except Brahmâ no one else is entitled properly to be called Âtma-rati, Âtmakrîḍa &c.) Brahmâ alone sees creation of Prāṇa, &c., and not every Mukta.

The other worshippers of Viṣṇu, lower than Brahmâ, obtain fruits according to their fitness, when they get Mukti. There is no doubt in it. Thus it is in Parama Tattva.

The gradation among the Muktas is a well recognised fact with Madhva. Thus all the qualities of Mukta mentioned in khaṇḍas 25 & 26 apply literally and fully to Brahmâ alone, while they are true, more or less, with regard to other Muktas, according to their evolution.

The phrase "now the instruction about Ahaṅkāra" has been explained by us as referring to Aniruddha. This point is further cleared, by showing the inconsistency of the explanation given by those, who take the word Ahaṅkāra here as the ordinary egoism, the result of avidyâ. The Commentator shows that if Ahaṅkāra here meant any thing other than the Supreme Lord, then it would be impossible to say regarding it, that this Ahaṅkāra is above, or this Ahaṅkāra is below, &c. In fact, all the perfect attributes of Bhûmâ are ascribed to Ahaṅkāra. Therefore, Ahaṅkāra here cannot mean the ordinary egoism. Therefore the Commentator says :—

It is not proper to construe the word Ahaṅkāra taught here, as something different from the Lord; for the following reason :—

The question asked by Nârada is "Sir, I want to know Bhûmâ;" and in reply to this Sanat Kumâra describes Bhûmâ as that which is above that which is below &c., and then he goes on to describe Ahaṅkāra. This being in answer to the question about Bhûmâ, Ahaṅkāra cannot but mean Bhûmâ. Moreover Ahaṅkāra, if taken here to mean not the Lord Bhûmâ, but something else; then this Ahaṅkāra would be as full and infinite as Bhûmâ and consequently equal to the

Lord. But no one admits that Ahaṅkāra, meaning egoism, is equal to the Lord. Nor can you say that infinity and fullness ascribed to Ahaṅkāra are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this Ahaṅkāra as a form of the Lord, and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to Ahaṅkāra is figurative only. Moreover, the question being about Bhūmā, there was no occasion to enter into a panegyric about Ahaṅkāra, for no one had asked any question about it. The word Atha with which the khaṇḍa begins and which says Atha, Ataḥ Ahaṅkāra Âdeṣa "now an explanation of Ahaṅkāra," the word Atha has the force of not commencing a new topic, but of describing an alternative form. It means, having described Bhūmā now we shall describe it again in another way. The description of Bhūmā is of that form of the Lord which is called Nārāyaṇa. Having described this Nārāyaṇa form, we now describe that form of the Lord which is called Aniruddha or Aham. The force of the word Ataḥ in the above sentence is "with the grace of the Lord." A means Supreme Lord and Taḥ means from; therefore Ataḥ means "from the Supreme Lord or with the grace of the Supreme Lord called ॐ."

We have explained the word Âtma-rati and Svarât, &c., as love of the Lord, having the Lord as one's sole King, &c. The words Âtma and Sva mean the Supreme Lord. In the word Svayambhû and Âtmabhû the words Sva and Âtma mean the Lord, and they do not mean self, for Brahmâ (who is called by these names, and which are generally translated as self-born) is nowhere taught as self-created. On the contrary the following Śruti declares expressly that Brahmâ is created,—He who creates Brahmâ in the beginning (Svet. VI., 18.) As in the words Svayambhû and Âtmabhû the words Sva and Âtman mean Viṣṇu; similarly here also the word Âtman means Viṣṇu alone. Therefore when the Śruti says "now an instruction about the âtman," it does not refer to the Jīva Âtman, but to the Supreme Lord Viṣṇu. The Śruti says that "from Âtman proceeds Prâṇa, from Âtman springs Hope, from Âtman comes Memory, from Âtman Ether, Fire, Water, &c." Now if Âtman meant here the self of the emancipated Jīva, then it would mean that the Mukta Jīva creates Prâṇa, Memory, Ether, Fire, Water, &c. But as a matter of fact, it is impossible to say that the creation of Prâṇa, &c., is from any Mukta Jīva. Lord Bâdarâyana in his Vedânta Sûtras (IV. 4. 17) clearly says that though Mukta Jīvas enjoy all bliss, and all power, yet they have no power to create an universe. Thus there is no creative power in the released souls, that

belongs to the Lord alone. Therefore in this last khaṇḍa, since it is mentioned that from Âtman proceeds Prâṇa and from Âtman alone, we conclude that this Âtman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Praśna Upaniṣad it is said Âtmata Eva Prâṇa Jâyate (III. 3. 3) which shows that Prâṇa is produced from Âtman alone and not from anything else; therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly in this Skanda Purâṇa it is written that the word Âtma is principally applied to Viṣṇu, and to others only figuratively; similarly the word Sva. Therefore Brahmâ is called Âtmabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khaṇḍa means the Lord, for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Sarvam there means possessing full attributes, the perfect fullness. The words Bhumâ, Aham, and Âtmâ describe the three aspects of the Lord Hari: as Bhumâ, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jîvas, and as Âtman, He unites the Jîvas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvam meant the Lord is the nearest and Full, then the Grammar would require Sa Eva Ayam Sarvaḥ in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows:—

All attributes whether feminine or masculine or neuter are under the Supreme Lord: by His command there is constant interchange of gender everywhere; therefore, the Lord is called Kaḥ (Masculine) Kim (Feminine), Kam (Neuter). Everything is verily the Supreme, He is the Âtmâ of all; the Aditi and words like Devas, &c., of whatever gender they may be, apply to the Lord. Thus it is in the Liṅga Nirṇaya.

The phrase Âhâra Śuddhai Sattva Śuddhi is generally translated as meaning "if the food is clean, the mind is clean." But this is not the true meaning of the phrase. The word âhâra here does not mean food, but means the study of Śāstra, the Âhâra or acceptance of teaching. Therefore the Commentator says:—

The word Âhâra means the absorbing (Âhṛiti) of knowledge from the Guru (teacher). When this Âhâra or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory, when there is steadiness of memory then there is the direct vision (Aparokṣa) of the Lord Hari, when there is direct vision then there is final release (Mokṣa). Thus it is in the Sâdhana Nirṇaya,

EIGHTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासित-
व्यमिति ॥ १ ॥

अथ Atha, now. It shows the commencement of a new topic. यत् Yat, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmapure, in the city of Brahman; or in Brahman the full: in the body called the city of God. दहरम् Daharam, small. पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace. दहरः Daharah, small. अस्मिन् Asmin, in this. अन्तः Antah, within. आकाशः Ākāśah, Ether: the elemental ether. तस्मिन् Tasmin, in that. यत् Yat, what. अन्तः Antah, within. तत् Tat, that. अन्वेष्टव्यम् Anveṣṭavyam, is to be searched. तत् Tat, that. वाव Vāva, verily. विजिज्ञासितव्यम् Vijijñāsītavyam, should be known, determined. इति Iti, thus.

1. (The teacher says) “Now in this city of Brahman, there is this palace, the small lotus (of the heart). Within this, there is the small Ether. That which is within this, He is to be sought for, He is to be understood.”—522.

MANTRA 2.

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव
विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him: to the teacher. चेत् Chet, if. ब्रूयुः Brūyuh, they, (i.e., the pupils) may say, may ask. यद् Yad, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmapure, in the city of Brahman, or in Brahman the full. दहरम् Daharam, small. पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace. दहरः Daharah, small. अस्मिन् Asmin, in this. आकाशः Ākāśah, Ether. किम् Kim, what. तत् Tat, that. अत्र Atra, there. विद्यते Vidyate, exists. यत् Yat, what, which. अन्वेष्टव्यम् Anveṣṭavyam, is to be searched for. यत् Yat, what, वाव Vāva, verily. विजिज्ञासितव्यम् Vijijñāsītavyam, should be known. इति Iti, thus.

2. And if they (the pupils) should say to him: “Now with regard to that city of Brahman, and the palace in it,

i. e., the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood.”—523.

Note:—The doubt of the pupils is: “How the all-pervading Brahman, who contains all, be contained in the small ether of the heart?”

MANTRA 3.

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च
वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च
नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

सः Sah, He (Teacher). ब्रूयान् Brūyād, let him say. यावान् Yāvān, as much. वै Vai, verily. अयम् Ayam, this. आकाशः Ākāśah, the All-luminous, the Supreme Self. तावान् Tāvān, so much, in qualities and size. एषः Eṣah, this. अन्तर्हृदये Antarhṛdayeḥ, within the heart : within the ether of the heart. Hṛdaya, is a compound of “hṛid” and “aya”—“mover within the heart, *i. e.*, the ether in the heart.” आकाशः Ākāśah, the All-luminous, the Supreme Self. उभे Ubhe, both. The free and the non-free. The Mukta and the non-Mukta. अस्मिन् Asmin, in the Ākāśa. द्यावापृथिवी Dyāvapṛithivī, Heaven and Earth. अन्तः Antah, within. एव Eva, just, even. समाहिते Samahite, contained. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. अग्निः Agniḥ, the Fire. च Cha, and. वायुः Vāyuḥ, Air. च Cha, and. सूर्याचन्द्रमसौ Suryāchandramasau, the Sun and the Moon. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. विद्युन्-नक्षत्राणि Vidyut-nakṣatrāṇi, the Lightnings and the Stars. यत् Yat, that, which. च Cha, and. अस्य Asya, his, (of the transmigrating Jiva). इह Iha, here. अस्ति Asti, is : is helpful to the transmigrating Soul, *i. e.*, other bound Jivas like him. यत् Yat, what. च Cha, and. न Na, not. अस्ति Asti, is : a thing is said to be non-existent, which is of no use to a particular being. The freed souls are non-being with regard to the bound souls ; for they are of no use to the latter. सर्वम् Sarvam, all. तत् Tat, that. अस्मिन् Asmin, in it. समाहितम् Samahitam, contained. इति Iti, thus.

3. Then let the Teacher say, “as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart. Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon, both (sorts of) Lightning and Stars, and whatever that exists here namely the

(Bound Jīvas), and whatever is not (namely all Free Jīvas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4.

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च
भूतानि सर्वे च कामा यदै नज्जराप्नोति प्रध्वंसते वा किं
ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher. चेन् Chet, if. ब्रूयुः Brūyuh, they may say. अस्मिन् Asmin, in this. चेन् Chet, if. इदम् Idam, this. ब्रह्मपुरे Brahmapure, in the city of Brahman, in the Brahman existing within the heart. सर्वम् Sarvaṁ, all. समाहितम् Samāhitam, is contained. सर्वाणि Sarvāṇi, all. च Cha, and. भूतानि Bhūtāni, beings. सर्वे Sarve, all. च Cha, and. कामाः Kāmāḥ, desires. यदा Yada, that, when. एनन् Enat, to this, to this body. जरा Jarā, old age. आप्नोति Āpnoti, reaches. प्रध्वंसते Pradhvaṁsate, destroys. वा Vā, or. किम् Kim, what. ततः Tataḥ, then. अतिशिष्यते Atiśiṣyate, remains behind. इति Iti, thus.

4. If his pupils should ask him “if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it.”—525.

Note:—If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

सः Saḥ, he, the Teacher. ब्रूयान् Brūyāt, let him say. न Na, not. अस्य Asya, of this body. जरया Jarayā, with the old age. एतद् Etad, this. Brahman. जीर्यति Jiryati, decays. Grows old. न Na, not. वधेन Vadhena, with the slaying. With the death. अस्य Asya, of this body. हन्यते Hanyate, is killed. एतद् Etad, this Brahman. सत्यम् Satyam, the true. The Eternal. The infinite powers. ब्रह्मपुरम् Brahmapuram, Brahman the full. अस्मिन् Asmin, in him. कामाः Kāmāḥ,

all desires. समाहिताः Samāhitāḥ, are contained, *i. e.*, is Pūrṇa Kāma. एषः Eṣaḥ, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmā, the Self. अपहतपाप्मा Apahatapāpmā, free from sins. विजरः Vijarāḥ, free from old age. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from grief. विजिघत्सः Vijighatsaḥ, free from hunger. अपिपासः Apipāsaḥ, free from thirst. सत्यकामः Satyakāmaḥ, he whose desires are true. सत्यसंकल्पः Satyasankalpaḥ, he whose will is true. यथा Yathā, as, according as they deserve, or are fit. हि Hi, verily. एव Eva, even, just. प्रजाः Prajāḥ, people : the freed jivas. अन्वाविशन्ति Anvāviśanti, follow, enter into the Lord. यथानुशासनम् Yathānuśāsanam, as commanded by Him. यम् Yam, what. अन्तम् Antam, object. Place. अभिकामाः Abhikāmaḥ, desirous of, or attached to. भवन्ति Bhavanti, they become. यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what. क्षेत्रभागम् Kṣetrabhāgam, a piece of land. तम् Tam, that. तम् Tam, that. एव Eva, alone. Just. उपजीवन्ति Upajivanti, they depend upon the Lords ; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them “By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him are contained all desires, He is the Âtman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true because His will is irresistible ; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace).—526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो
लोकः क्षीयते तद्य इहात्मानमननुविद्य ब्रूजन्त्येताश्च सत्या-
कामास्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहा-
त्माऽनुविद्य ब्रूजन्त्येताश्च सत्यान् कामास्तेषां सर्वेषु
लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that. यथा Yathā, as. इह Iha, here. कर्मजितः Karmajitaḥ, obtained by Karma, acquired by a past good merit, *i. e.*, the body. लोकः Lokāḥ,

place, such as body, family &c. क्षीयते Kṣīyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so. एव Eva, just. अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजितः Puṇyajitaḥ, acquired through merit. लोकः Lokaḥ, place, such as Heaven, &c. क्षीयते Kṣīyate, perishes. तद् Tad, therefore. ये Ye, who. इह Iha, here. आत्मानम् Ātmānam, the Ātman, the Self. अननुविद्य An-anuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and. सत्यान् Satyān, true. कामान् Kāmān, desires. तेषाम् Teṣām, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in the worlds. अकामचारः akāmachāraḥ, non-freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. इह Iha, here. आत्मानम् Ātmānam, the Self. अनुविद्य Anuvidya, knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and. सत्यान् Satyān, true. कामान् Kāmān, desire. तेषाम् Teṣām, for then. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. कामचारः Kāmachāraḥ, freedom of movements. भवति Bhavati, becomes.

6. And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds. But those who pass out after knowing the Lord here that all his desires are true (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KHANDA.

MANTRA I.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

सः Saḥ, he, the freed soul. यदि Yadi, if. पितृलोककामः Pitṛilokakāmaḥ, desiring that his male ancestors should be free, and get Viṣṇuloka. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by mere willing of the free soul. एव Eva, even, just, alone. अस्य Asya, his. पितरः Pitarāḥ, ancestors, male. समुत्तिष्ठन्ति Samuttiṣṭhanti, appear before him, namely being free from Samsāra they appear before him. तेन Tena, with those ancestors. पितृलोकेन Pitṛilokena, by seeing those male ancestors. सम्पन्नः Sampannaḥ, having obtained. महीयते Mahīyate, he is honoured (by those who are below him in rank).

1. If he desires “may my ancestors get the world (of the Lord),” then for that free soul, by his mere willing, his

male ancestors become free from Saṁsāra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all).—528.

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now. यदि Yadi, if. मातृलोककामः Mātṛilokakāmaḥ, desiring that his female ancestors should become free: and get Viṣṇu's realm. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by willing. एव Eva, merely. अस्य Asya, for him. मातरः Mātaraḥ, female ancestors. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him, being free from Saṁsāra. तेन Tena, with those. मातृलोकेन Mātṛilokena, with the female ancestors. संपन्नः Sampannaḥ, having obtained. महीयते Mahīyate, is honoured.

2. If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṁsāra and surround him, and thus surrounded by his female ancestors, he becomes honoured.—529.

MANTRA 3.

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now. यदि Yadi, if. भ्रातृलोककामः Bhrātṛilokakāmaḥ, desiring to give freedom to his cousins and brothers. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. भ्रातरः Bhrātaraḥ, brothers and cousins. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. भ्रातृलोकेन Bhrātṛilokena, with brothers and cousins. By seeing brothers and cousins. संपन्नः Sampannaḥ, enjoying. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṁsāra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured.—530.

MANTRA 4.

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसाः :
समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now. यदि Yadi, if. स्वसृलोककामः Svasṛilokakāmaḥ, desirous of giving freedom to his sisters and female cousins. भवति Bhavati, becomes. सङ्कल्पाद् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. स्वसारः Svasāraḥ, sisters and female cousins. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. स्वसृलोकेन Svasṛilokena, by seeing sisters and female cousins. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Saṁsāra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured.—531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if. सखिलोककामः Sakhilokakāmaḥ, desirous of giving freedom to his friends. भवति Bhavati, becomes. सङ्कल्पाद् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. सखायः Sakhāyaḥ, friends. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. सखिलोकेन Sakhilokena, by seeing friends, enjoying. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Saṁsāra and surround him, and thus in the company of his friends he becomes honoured.—532.

MANTRA 6.

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो
महीयते ॥ ६ ॥

अथ Atha, now. यदि Yadi, if. गन्धमाल्यलोककामः Gandhamālyalokakāmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. गन्धमाल्ये Gandhamālye, perfumes and garlands. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गन्धमाल्यलोकेन Gandhamālyalokena, with the sight of perfumes and garlands. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, is honoured.

6. Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured.—533.

MANTRA 7.

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने
समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now. यदि Yadi, if. अन्नपानलोककामः Annapānalokakāmaḥ, enjoyment of food and drink. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. अन्नपाने Annapāne, food and drink. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. अन्नपानलोकेन Annapānalokena, by enjoying food and drink. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, is honoured.

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8.

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्
गीतवादिते समुत्तिष्ठतस्तेन गीतवादितलोकेन संपन्नो
महीयते ॥ ८ ॥

अथ Atha, now. यदि Yadi, if. गीतवादित्रलोककामः Gitavāditralokakāmaḥ, song and music enjoyment. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. गीतवादित्रे Gitavāditre, song and music. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गीतवादित्रलोकेन Gitavāditralokena, by enjoying songs and music. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, honoured.

8. Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.

MANTRA 9.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्त्रियाः
समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

अथ Atha, now. यदि Yadi, if. स्त्रीलोककामः Strīlokakāmaḥ, desirous of seeing women. भवति Bhavati, becomes. संकल्पाद् Saṅkalpāt, by will. एव Eva, alone. अस्या Asya, his. स्त्रियाः Strīyaḥ, women. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. स्त्रीलोकेन Strīlokena, with the sight of women. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, honoured.

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

MANTRA 10.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य
संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

इत द्वितीयः खण्डः ॥ २ ॥

यम् यम् Yam Yam, what, what ; whatsoever. अन्तम् Antam, world, desire, object. अभिकामः Abhikāmaḥ, desirous of obtaining or enjoying. भवति Bhavati, becomes. यम् Yam, what. कामम् Kāmam, desire. कामयते Kāmayate, desires. सः Saḥ, that. अस्या Asya, for him, to him. संकल्पाद् Saṅkalpāt, by will. एव Eva, alone. समुत्तिष्ठति Samuttiṣṭhati, surrounds. तेन Tena, by that, with that. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured.

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jīva becomes a Satya-kāma, namely one whose desires are ever fulfilled, with the grace of God and by His Command. This khaṇḍa gives some illustrations of Satya-kāma. The words Pitṛi and Mātṛi, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants. By the mere willing of the Mukta, his descendants get release. It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated. To this, we reply, that a Mukta desires release, only for those who deserve release. If a person does not deserve release, the idea of releasing him, will never enter the mind of the Mukta-Jīva. The word Loka in this khaṇḍa sometimes means “the sight of,” and at other places it means “the enjoyment of.” The will of the Mukta is supposed to be uttered in these words : “ May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world.” For it is natural for the Mukta-Jīva to participate others in his felicity and happiness.

MADHVA'S COMMENTARY.

In the preceding Adhyāyas has been taught the Brahma Vidyā, as far as is related to things external. Now will be taught the same, as far as it relates to things interior, the knowledge which is common to all descriptions of aspirants. This Vidyā is called the Doctrine of the Lotus-heart. Even those who can obtain release by worshipping the Lord in outside nature, should now and then, for a short time, meditate upon him in the heart. The first Mantra of this Adhyāya begins with the verse *Yad Idam Asmin Brahmapure*, which may mean "in this town of Brahman" and then the word Brahmapura, being a genitive compound, would mean "the whole body"; which is the meaning taken by Śrī Saṅkara Āchārya. The Commentator shows that it is not only a genitive compound but karmadhāraya also.

The word Brahmapura, in the sentence "in this Brahmapura" does not only mean 'the city of Brahman'; but it means also Brahman called the Puram. The Supreme Brahman is called Puram, because he is Pūrṇam, the full. It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body; thus the word Brahmapuram has both meanings, namely Brahman the 'Full,' and 'the city of Brahman'. Thus in the verse, "having reached the invincible Brahmapura I am dwelling like a king". Here the word Brahmapura means the Brahman the Full.

Then the question is asked, if everything that exists is contained in that Brahmapura, all beings and all desires, whatever can be imagined of, then what is left of it, when old age reaches it or when it falls to pieces. To this question the answer is given in the Śrūti thus:—

By the old age of the body that Brahman does not age, by the death of the body that Brahman is not killed, that Brahman is the True Brahmapuram, Brahman the Full; in him all desires are contained. He is the Ātman free from sin, free from old age, from death and grief, from hunger and thirst; who desires nothing, but what he ought to desire; and imagines nothing, but what he ought to imagine. Therefore the Commentator says:—

The word Brahmapura has both these meanings, it means the city of Brahman or body and it also means Brahman the Full.

Thus in mantra 4 and 5 of the first khaṇḍa the word is used in the sense of Brahman the Full. And if his pupils should ask him: "If everything that exists is contained in that Brahmapura, all beings and all desires, then what is left of this body, when old age reaches it and destroys it. Then he should say: 'By the old age of the body, that (the Brahman called Brahma Pura) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true Brahmapura (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistible.'"

In the above the word Brahmapura means the Supreme Brahman, because the attributes like free from sin, free from old age, free from death; cannot apply to any body but to Brahman. The word Brahmapura

there cannot mean the body ; because it is not deathless, &c. The words of the Lord “ Prāptaḥ Avadhiyam Brahmapuram Rājā Iva Nivasāmi Aham ” “ having reached the invincible Brahmapura I live like a king ” also show that Brahmapura here means the Brahman the Supreme.

This word Brahmapura also means the body which is the city or temple of God. Thus in the following two texts it is taken in the sense of body :—

Dahram Vipâpam Vara-Veśma-Bhûtam, Yat Puṇḍarikam Pura Madhya Saṁstham ; Tatrâpi Dahre Gaganam Viśokam Tasmin Yad Antas Tad Upâsitavyam. “ This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon.” (Taittiriya Âranyakam X. 10-7).

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram. Therefore the Puram here must mean the well-known physical body. With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase “ temple of God ” applies to the body.

Yad Idam Śarîram Tad Etad Âdyaṁ Deva Sadanam. “ This body is verily the first temple of God.” Thus the body is called Devasadana. From these two texts we learn that the body is regarded as a temple of God. Therefore, Brahmapura has this meaning also.

If the word Brahmapura means God the Full, then how do you explain the phrase “ In the Brahmapura, there is a small lotus, which is a palace”. For it would then mean that within God the Full, there is a small lotus, which is a palace, and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God ; while the God is within the heart. To this objection, the Commentator says that the God is not only within the heart, but He also upholds the heart, for the heart is within him.

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it. “ He who is outside the Jîva, pervading the whole physical body of the Jîva, He is the All-luminous (Ākāśa), He is verily this Brahman ” (Chhândogya III 12-7).

This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gâyatrî, is the same as the Âkâśa which is around us. Similarly in the Śruti next quoted, the same idea is conveyed. "He who sees all beings in the Âtman" (Iśâ vâsya). This also shows that the heart is within the Supreme Self; for when everything exists in the Self, the heart also must exist therein.

In the phrase Daharaḥ Asmin Antar Âkâśaḥ within this is a small Âkâśa, this word Âkâśa is taken to mean by some to be the Supreme Brahman. They say the question "what is within that," is asked as an Âkṣepa. According to them this Âkâśa contains nothing in it. Their whole explanation is given below :—

In this small palace, there is a smaller inner Âkâśa which is Brahman; as will be described below: Âkâśa is its name; this being based upon the fact of its being, like Âkâśa, immaterial, subtle, all-pervading. That which is within this Âkâśa, is to be sought after; and that is to be understood, that is to say having been sought after by such means as having recourse to the teacher, attentive listening to him and the like. It is to be directly perceived.

If they should say to him: "Now with reference to the small lotus, in this city of Brahman, which is a palace, and the smaller Âkâśa within this, what is it existing therein, which has to be sought after and to be understood," he should reply in the words of the Śruti,

When the teacher has said this, if the students might object that, in this city of Brahman itself being limited, and the small lotus palace lying within this, and smaller than this latter too being the Âkâśa inside it, in the first place, what could there be in the lotus-palace itself? And then how could there lie anything within the Âkâśa that is said to be within that palace? The meaning being that the Âkâśa within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it?

Hence that which is neither to be sought after, nor to be understood what is the use of such a thing? When they have raised this objection, the teacher should say this :—

"As large as this is Âkâśa, so large is the Âkâśa, within the heart; both heaven and earth are contained within it; both Fire and Air, both Sun and the Moon, the Lightning as well as the Stars, and whatever there is in this world, of the self and whatever is not, all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self: and the question "what is within that which is to be searched," is not asked in a sarcastic way. It does not imply that there is nothing within it which is to be searched. Therefore, the Commentator says :—

The Âkâśa within the heart is small, in that Âkâśa there exists some one who is to be searched out. In this sentence, "within it there is a small Âkâśa what exists there," the word Âkâśa is used to denote the elemental ether. The phrase "what exists within it," is to be supplemented by the following sentence in order to complete its sense :—"In this elemental ether (Bhutâkâśa) there exists another Âkâśa called Para Brahma." When the word Âkâśa is applied to the Supreme Lord it has any one of these three meanings :—

- (1) All-luminous, (आ=all, काश=light or light-giver.)
- (2) Eater of all joys, (आ=all; क=pleasure अश्=to eat, enjoy).
- (3) Eater of all desires (आ=all, काम=desires, अश्=to eat).

The word Âkâśa in the first sense is a compound of Â+Kâśa Â meaning "all," and Kâśa=illumination, All-illuminor. In its second sense, it is a compound of three words, Â=all. Kâm=Joy, and Âśnâti=to eat : meaning 'he who eats or enjoys all happiness.' In its third sense, it is a compound of Â=all, Kâma=desires, and Âśnâti=eats, "he who eats or experiences all desires," and this we learn from the text of the Upaniṣad which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities ; because the powers of the Lord are mysterious and unthinkable ; and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also :—Yasmin viruddha-gatayo pyaniṣam patanti, Vidyâdayo vividha-śaktaya ânupûrvyâ :—"I take shelter under that Brahman, in whom exist various powers, like Vidyâ, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis." The word Ânupûrvyâ means "according to the authority of the Śruti," as says the Lexicon :—"The words Ânupûrvî, Śruti, Veda, and Âmnâya all mean sacred scriptures." The word Ânupûrvyâ does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession ; it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word Aniṣam in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very Upaniṣad, where it is said :—"He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds" (Chh. III. 14. 3). This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great. The following text also shows the same :—"all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exists no evil though persons ignorant of the true meaning of scriptures,

say that in Him exists all evil also, for He is both Good and Bad.' Similarly the following verse of the Garuḍa Purāṇa shows the same; "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c.), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him."

The word Hṛidaya means not only heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛid and Aya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛidaya," it means what exists in this ether of the heart. The full sense, therefore, is "in this ether (Ākāśa) called also Hṛidaya (Mover in the heart) there exists an Ether (Ākāśa) called Brahman." The elemental Ether in the heart is not Brahman, for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase *Dahraḥ Asmin Antara Ākāśaḥ*. While the Ākāśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size, as the Ether outside. Therefore, this Being is Brahman Ākāśa and not any elemental Akāśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow, that ought to be meditated upon'. This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute *Viśokam* 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover, another text says that He has thousand heads, thousand eyes, &c. This text follows immediately after the above text of the Taittiriya Āraṇyaka. This clearly shows that

the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether.

We give below the whole of this text :—

(1) Vedādaṁ Svaraḥ Proktaḥ Vedānte
Oḥa Pratiṣṭhitaḥ ; Tasya Prakri-
tilīnasya Yaḥ Paraḥ Sa Maheśvaraḥ.

(2) Sahasraśīrṣam Devam Viśvākṣam
Viśvasānbhuvam Viśvam Nāṛtya-
ṇam Devam Akāśaram Paramam
Prabhum.

“That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedāntas as svara, beyond, this Om, must be meditated upon the Supreme Lord : merged in Prakṛiti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord.” This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The word in the text is that “the Lord has thousand heads, &c.,” which cannot apply to the Ether of the heart.

In the text it is said “that which is within, that must be searched for.” Now if the Ether within the heart meant Brahman, then it would mean “that which is within Brahman, that ought to be searched.” Therefore the Commentator says :—

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word “Tad Vāva,” “He alone.”

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be “the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c.” All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is, that when the pupils ask the question “what is there within that deserves to be sought for or that is to be understood,” the answer to it is “he who is called Ākāśaḥ the All-luminous and who exists within the Ether of the heart.”

If it be said why don't you take the question and answer to mean that the Heaven and Earth, the Fire and Air, Sun & Moon, &c., are contained within this Brahman and therefore they ought to be inquired into. May not this Śruti be taken as teaching men to inquire into the facts of nature and to learn God by learning His handiwork. To this the Commentator replies :—

If the scripture taught that inquiry should be made into Heaven and Earth, &c., and the object of the question is to teach such inquiry, then we say it is wrong. For the scriptures do not teach merely inquiry

into Heaven and Earth, &c. Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text:—
 "Know Him alone as the Self, leave off every other talk." (Br. Up.)

The Ubhe in the phrase Ubhe Asmin Dyāvâ Prithivî, &c., means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c. This we say because of the last phrase of the verse which says "whatever there is (useful) for him here, and Whatever is not," Now "whatever there is, for him here" means whatever is useful for his condition as a transmigrating Jīva, i. e., other bound Jīvas, and the phrase "whatever is not for him" means whatever is of no use to him as a bound Jīva; namely all freed Jīvas. The word Asya in that line means "for him," namely for the Transmigrating Self.

Admitted that Jīvas passing through the Cycle of transmigration may be called as Asti or existing; but why should the freed Jīvas be called Nasti or non-existing. To this the reply is:—

With reference to the bound Jīvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously). He is said to be non-existent with regard to another, who cannot help the other (i.e., of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word Yathā occurs in this khaṇḍa (verse 5) it means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase Yam, Yam Antam, &c., in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to; all through the Grace of the Lord. (They are not independent in getting these things, but depend upon the Lord for them). (The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect). Only persons, who do not know the Lord, acquire worlds which are transitory, by their good deeds; and in their case only, such goods are transitory in their results; (but in the case of those who know the Lord, their good deeds are fruitful of permanent result).

The phrase Etān Cha Satyâ Kāmān, does not mean that a freed soul becomes absolutely a Satya Kāma; he becomes a Satya Kāma only

under the command of the God : and the Satya Kāmān here refers to the true desires of the Lord and not to the desires of the freed souls. The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also True.

The Lord Viṣṇu is called Brahmapura, because, He is Great (Brihat) and Full (Pūrṇa), because all His desires are ever satisfied. In that Viṣṇu exists this body, which is also called Brahmapura or the temple of God. In this Brahmapura or temple of God, there is in the centre, the heart, called the Palace ; within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kāma, the Lord whose desires are ever fulfilled, for whatever He wills, that cometh to pass ; all desires of every man find the fulfilment in Him, therefore, it is said ' in Him all desires are centred.' For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kāma ; but they are dependent on the Lord for the fulfilment of their desires, as the reflection depends on the original fount of light for all its light and glory.

THIRD KHANDA.

MANTRA I.

त इमे सत्याः कामा अनत पिधानास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्त्येतः प्रैति न तमिह दर्शनाय
लभते ॥ १ ॥

ते Te, they. इमे Ime, these. सत्याः Satyāḥ, true. कामाः Kāmāḥ, desires. Though true from before. अनृतापिधानाः Anṛitāpidhānaḥ, anṛita. By falsehood or ignorance (apidhānaḥ covered, are not seen.) तेषां Teṣāṃ, of them. सत्यानां Satyānām, of the true desires. सताम् Satām, of good. अनृतम् Anṛitam, falsehood, ignorance. अपिधानम् Apidhānam, covering. यः यः Yaḥ, Yaḥ, who, who whatever relation, sons, daughters, friends, &c. हि Hi, verily. अस्त्य Asya, for him, to him, to one who is not free, but deserves freedom. इतः Itāḥ, from this world. प्रैति Praiti, goes to the other world. न Na, not. तम् Tam, him. इह Iha, here. दर्शनाय Darśanāya, for the purpose of being seen. लभते Labhate, is obtained.

1. Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are

always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever (relation of this Jīva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him.—538.

Note.—An Objector says :—“ Now this power called Satya Kāma, namely having all his desires fulfilled, is it accidental and adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kāma. For if it were so, then all the desires of non-freed souls would also become true.” To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 2.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधा-
नस्तथापि हिरण्यनिधिं निहितः श्रेष्ठज्ञा उपरिपरि संवन्तो
न विन्दे रेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनुतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. अस्य Asya, of this non-released soul. इह Iha, in this world. जीवाः Jivāḥ, are living. ये Ye, those, who. च Cha, and. प्रेताः Pretāḥ, are dead. यत् Yat, what. च Cha, and. अन्यत् Anyat, other than these namely perfumes, garlands, food, drink, &c. इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably). सर्वम् Sarvam, all. तद् Tad, that. अत्र Atra, here, in the world of Viṣṇu. गत्वा Gatvā, going. विन्दते Vin-date, he obtains. अत्र Atra, here in the world of Viṣṇu. हि Hi, because. अस्य Asya, of this Mukta-jīva. एते Ete, these. सत्याः Satyāḥ, true. कामाः Kāmāḥ, desires : having taken thought forms, become manifested. अनृतापिधानाः Anṛitā-pidhānāḥ, covered by falsehood or ignorance. तद् Tat, that. यथा Yathā therefore, as. अपि Api, even. हिरण्यनिधिम् Hiranyanidhim, a golden treasure. निहितम् Nihitam, hidden, placed. अज्ञेयज्ञाः Akṣetrajñāḥ, people not knowing the place. उपरि उपरि Upari. Upari, over and over again. सञ्चरन्तः Sañcharan-tāḥ, walk.

न Na, not. विन्देयुः Vindeyuh, know. एवम् Evam, thus. एव Eva, just so. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures. अहरहः Aharahāḥ,

day after day. गच्छन्त्यः Gachhantyaḥ, going. एतम् Etam, this. ब्रह्मलोकम् Brahmalokam, the world of Brahman, the lotus in the heart where dwells the Brahman: Viṣṇu lokam. न Na, not. विन्दति Vindanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood. हि Hi, because. प्रत्युद्धाः Pratyūḍhaḥ, covered.

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them). Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं उच्यते इति
तस्मात् हृदयमहरहर्वा ग्वां वत्स्वर्गं लोकमेति ॥ ३ ॥

सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this, आत्मा Ātmā, the Supreme Self. हृदि Hṛidi, in the Ether of the heart. तस्य Tasya, of his. एतम् Etam, this. एव Eva, just. निरुक्तम् Niruktam, etymological explanation. हृदि Hṛidi, in the heart. अयम् Ayam, this. इति Iti, thus. तस्मात् Tasmāt therefore. हृदयम् Hṛidayam, He is called Hridayam. अहरहः Aharahāḥ, day after day. वै Vai, verily. एवंविद् Evamvit, thus knowing. स्वर्गलोकम् Svargamlokaḥ, Heaven world. एति Eti, goes.

3. That Supreme Self verily abides in the Ether of the heart; (and therefore He is called Hridayam), the etymology of which is this:—He is called Hridayam, because, He abides, in the heart. He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world.—540.

Note :—This gives the explanation of the word Hridaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hṛid plus Aya equal to hridaya.

MANTRA 4.

अथ य एष संप्रसादोऽस्मात्प्राप्तः सत्याय परं ज्योतिरुप-
संपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभय-
मेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. यः Yaḥ, what, the Adhikāri, the elect. एषः Eṣaḥ, this. सम्प्रसादः Samprasādaḥ, the person who has received the grace of Viṣṇu, completely. अस्मात् Asmāt, from this. शरीरात् Śarīrāt, from the body, from the final body. समुत्थाय Samutthāya, having risen out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसंपद्य Upasampadya, having reached. स्वेन Svena, by his own. रूपेण Rūpeṇa, by the form. अभिनिष्पद्यते Abhiṇiṣpadyate, obtains. Manifests. एषः Eṣaḥ, this. आत्मा Ātmā, Ātman. The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. रामा रामा said. एतत् Etat, this. अमृतम् Amṛitam, immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तस्य Tasya, to him. ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. ब्रह्मणः Brahmaṇaḥ, of Brahman. नाम Nāma, name. सत्यम् Satyam, true. इति Iti, thus.

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Ramā). He is the Immortal, the Fearless, He the Brahman. And of that Brahman the name is the True, Satyam.—541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तद-
मथ यत्ति तन्मर्त्यमथ यदन्तेनोभे यच्छति दनेनोभे यच्छति
तस्माद्यमरहर्वा ग्वावेत्स्वर्ग लोकेमेति ॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tani, that, these. ह Ha, verily. वै Vai, verily. एतानि Etāni, these. त्रीणि Trīṇi, three. अक्षराणि Akṣarāṇi, syllables. सत्-ति-यम् Sat-ti-yam, the syllable Sat, the syllable Ti, the syllable Yam. इति Iti, thus. तद् Tad, that. यद् Yat, which. सत् Sat, the syllable Sat. तद् Tad, that. अमृतम् Amṛitam, immortal,

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the Mukta Jivas. अथ Atha, now. यत् Yat, that, which. ति Ti, syllable Ti. तत् Tat, that. मर्त्यम् Martyam, the mortal, the bound Jivas, passing through transmigration. अथ Atha, now. यत् Yat, who. यम् Yam, the syllable Yam. तेन Tena, by that. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds, controls. यत् Yat, who. अनेन Anena, by this. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds. तस्मात् Tasmāt, therefore. यम् Yam, it is called Yam. अहरहः Aharahaḥ, day after day, daily. वै Vai, verily. एवमित् Evamvit, he who knows thus. स्वर्गलोकम् Svargamlokaṁ, to the heaven world. एति Eti, goes.

5. There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam. That which is the syllable Sat signifies the immortal (the released souls). That which is the syllable Ti signifies the mortal (non-released souls). That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam. He who knows this thus, goes daily to heaven world, in his deep sleep.—542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jīva becomes a Satya Kāma, then he is a Satya Kāma before Mukti also, for Mukti is a state in which the Jīva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jīva ought to manifest the condition of Satya Kāma. But he does not do so, what is its reason? To this the Śruti replies Ime Satyaḥ Kāmāḥ Anritāpidhānaḥ "these true desires are covered up by falsehood, namely nescience." Therefore the Commentator explains this :—

Therefore, those who are elect and deserve to get release are Satya Kāmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance. Therefore all ignorance is called Anrita non-righteousness, non-knowledge, for the word Rita means knowledge also, because it is derived from the root Ri to go, to know.

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue.

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled. There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him.

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mādhava, but they do not see him.

This Viṣṇu is called Hṛidaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛidaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasāda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (Svarūpa). The Lord of Indirā is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Ramā, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jivas including Śrī, the immortals, the word Ti refers to the non-muktas, the mortals. The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti.

FOURTH KHAṆḌA.

MANTRA 1.

अथ य आत्मा स सेतुर्विभृतिरेषां लोकानामसंभेदाय नैत
से महोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽपहरणः॥ ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. यः Yaḥ, who. आत्मा Ātmā, the Self, dwelling within the lotus of the heart. सः Saḥ, He. सेतुः Setuḥ, the bridge, the refuge, the bond, from the root सि to bind. विभृतिः Vidhritiḥ, strong, the support. एषाḥ Eṣāḥ, of these. लोकानां Lokānām, of the worlds. असंभेदाय Asambhedāya, in order to separate, in order that they may not be confounded, that they may not burst or break up. न Na, not. एतम् Etam, this. सेतुम् Setum, the bridge, the Lord, the refuge. महोरात्रे Ahorātre, day and night. तरतः Tarataḥ, cross over, surpass. produce any change. न जरा Na jarā, not old age. न मृत्युः Na mṛtyuḥ, not death. न शोकः Na śokaḥ, not grief. न सुकृतम् Na sukṛitam, neither good work. न दुष्कृतम् Na duṣkṛitam, nor evil deeds. सर्वे Sarve, all. पाप्मानः Pāpmānaḥ, sins, evil doers. अतः Ataḥ, from Him, from the Lord. निवर्तन्ते Nivartante, turn back. अपहरणम् Apahatapāpmaḥ, He is free from sins. हि Hi, verily, because. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, Brahman, the Great Refuge.

1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एतस् सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः
रक्षद्विद्धो भवत्पतापी सन्नपतापो भवति तस्माद्वा एतस्
सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्यते सकृद्विगतो ह्येवैष
ब्रह्मलोकः ॥ २ ॥

तस्माद् Tasmāt, therefore because he is free from sin. वै Vai, verily. एतम् Etam, this. सेतुम् Setum, Bridge, Bond, from root सि to bind. The connecting link, Refuge. तीर्त्वा Tīrtvā, having crossed (everything else). अन्धः Andhaḥ, blind (through ignorance). सन् San, being. सन्नन्धः Anandhaḥ, not blind (free from ignorance). भवति Bhavati, becomes. विद्धः Viddhaḥ, wounded (by harsh words). सन् San, being. अविद्धः Aviddhaḥ, not wounded. भवति Bhavati, becomes. उपतापी Uptāpi, suffering from illness. सन् San, being. अनुपतापी Anupatāpi, free from illness. भवति Bhavati, becomes. तस्माद् Tasmāt, therefore, because the released soul is free from sin, and has obtained the grace of God. वै Vai, even alone, verily. एतम् Etam, this. सेतुम् Setum, towards the bridge. तीर्त्वा Tīrtvā, having crossed everything else. अपि Api, also. नक्तम् Naktam, night. अहः Ahaḥ, day. एव Eva, even, alone, just. अभिनिष्यते Abhinisṭadyate, turns into, becomes. असकृद् Asakṛit, perpetually. विभातः Vibhataḥ, shining. हि Hi, verily. एव Eva, just. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, Brahman, the Great Refuge.

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge.) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyāya three Khanda II, Verse 3.

MANTRA 3.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवै ब्रह्म-
लोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तद् Tad, that, there, among the elects. ये Ye, those who. एव Eva, alone. एतम् Etam, this. ब्रह्मलोकम् Brahmalokam, Brahman the Refuge of all : ब्रह्मचर्येण Brahmacharyeṇa, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed : through theosophy. अनुविन्दन्ति Anuvindanti, attain. तेषाम् Teṣām, for them. एव Eva, alone. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, the compassionate look of Brahman, the grace of Brahman. तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in the worlds, for which he is fitted. कामचारः Kāmachāraḥ, freedom of movement. भवति Bhavati, becomes.

3. Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahma-loka is obtained by Brahmacharya alone). For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them).—545.

Note.—Brahmacharya here does not mean celibacy alone ; but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy. The next khanda would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures.

MADHVA'S COMMENTARY.

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him. (He sets the bounds to the worlds and fixes their paths which they do not transgress). A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound. The Lord is attainable through Brahmcharya, performed with mind, speech, and deeds. The knowledge (Charaṇa) of the Supreme Brahman, is called Brahmcharya, or Divine Wisdom. By this Brahmcharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmaloaka. For them is the Brahmaloaka, which also means the Divine Vision, the Beatific Vision. The word Brahmaloaka meaning Beatific Vision, is so called, because the released see (Loka meaning to look, to see), and Brahma means the God, the state in which this Vision of God is obtained is called Brahmaloaka. (Or because the Lord looks upon the released souls with His great Grace, therefore it is called Brahmaloaka). Of course, Brahmaloaka means also the world of Brahman, the heavenly worlds like Vaikuṇṭha, &c.

Note.—The two most important words in this khanda are Setu and Brahmacharya. The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal. Therefore the translation “he who crosses this Bridge” is wrong. The object of the verb *tarati* or *tirtuā* is not Setu, but *anyat* to be supplied. The word Setu is governed by some preposition and verb like “going towards.” The meaning is:—“going towards this Setu or Refuge, after having crossed every evil, &c.” Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic Study.

FIFTH KHANDA.

MANTRA I.

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो
ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण
येवेष्टात्मानम् विन्दते ॥ १ ॥

अथ Atha, now : because wisdom is the way to salvation. यत् Yat, what. यज्ञः Yajñah, sacrifice : literally य+ज्ञ through which one knows (ya) the wisdom (jñā). इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy. एव Eva, alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through Theosophy : through the Brahmacharya of deed and speech. हि Hi, verily. एव Eva, alone. यः Yaḥ, who. ज्ञाता Jñāta, knows, the knower. तम् Tam, that. विन्दते Vindate, obtains. अथ Atha, now. यत् Yat, what, इष्टम् Iṣṭam, sacrifice, through which or by which anything is desired (ichchhati). That which creates, to know God is Iṣṭam, —hence Divine Wisdom. इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, theosophy : the Divine Wisdom. एव Eva, alone, even. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, by Theosophy or Divine wisdom. हि Hi, verily. एव Eva, alone. इष्टात्मानम् Iṣṭātmanam, the good of his self, Having searched the Self. अनुविन्दते Anuvindate, obtains.

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self.—546.

Note.—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy ; but it is not to be taken in this sense here, for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Iṣṭa. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñam, Wisdom. The whole word Yajñam means that by which the Omniscient

is reached, and hence it means Divine Wisdom. Thus Yajñam has literally the same meaning as Brahmacharyam, that by which Brahman is reached. Similarly the word Iṣṭam generally means sacrifice; but here it means Divine Wisdom, and it literally means "that by which one desires (Ichchhati) to know Brahman." Thus Iṣṭam means also literally the Divine Wisdom, or as the Śruti puts it—"Iṣṭvā Ātmānam," "having desired all desires, i.e., having transcended all desires, etc., he obtains the Self." Thus Iṣṭam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव
सत आत्मानं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवात्मानम् विद्य मनुते ॥ २ ॥

अथ Atha, now. यत् Yat, what. सत्रायणम् Satrāyaṇam, the sacrifice called Satrāyaṇa, literally that by which the Lord called Sat is obtained as one's saviour (trāṇa). इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine wisdom. एव Eva, alone. तद् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through the Divine Wisdom. हि Hi, verily. एव Eva, alone. सतः Sataḥ, from the Sat, from the Lord. आत्मनः Ātmanah, of the Self. त्राणम् Trāṇam, safety, salvation. विन्दते Vindate, obtains. अथ Atha, now. यत् Yat, what. मौनम् Maunam, silence. इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, Divine Wisdom. एव Eva, Alone. तद् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. हि Hi, verily. एव Eva, alone. आत्मानम् Ātmānam, the Self, the Lord. अनुविद्य Anuvidya, having known. मनुते Manute, meditates, knows indirectly, or knows directly.

2. Now what the wise call Satrāyaṇa is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent.—547.

Note.—Thus Satrāyaṇa and Mauna disciplines literally mean Divine Wisdom,

MANTRA 3.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न
नश्यति यं ब्रह्मचर्येण विन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्म-
चर्यमेव तत्तदरश्च ह वैश्वश्चाण्वौ ब्रह्मलोके तृतीयः पितृ
दिवि तदैरंमदीयः चरस्तदश्चत्यः शोणः पितृपुत्रः पितृपुत्रः
पूर्वब्रह्मणः प्र विमितः रिरमयम् ॥ ३ ॥

अथ Atha, now. यत् Yat, what. अनाशकायनम् Anāśakāyanam, the vow of fasting. इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. एषः Eṣaḥ, this. हि Hi, verily. आत्मा Ātmā, the Self. न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दते Anuvindate, He discovers. अथ Atha, now. यत् Yat, what. आरण्यायनम् Āraṇyāyanam, the vow of living in the forest. इति Iti, thus. आचक्षते Āchakṣate, they say. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. तत् Tat, that. अरः Araḥ, called Araḥ or enemy. च Cha, and. ह Ha, verily. वै Vai, verily. यम् Yam, called Nyāḥ, च Cha, and. अर्णवौ Arṇavau, two lakes. ब्रह्मलोके Brahmaloke, in the Brahman World. तृतीयस्याम् Tṛtīyasyām, in the third. इतः Itāḥ, from this : from Meru. दिवि Divi, in the Heaven, in the Śvetadvīpa. तत् Tat, that, there. ऐरम् Airam, full of Lakṣmī called Irā, some say Airam means wine of the tree called Irā. मदीयम् Madiyam, wine, exhilarating : enchanting. सरः Saraḥ, lake. तत् Tat, that, there. अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not one tree, but rows of such trees. सोमसवनः Somasavanaḥ, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तत् Tat, that, there. अपराजिता Aparājitā, called Aparājitā. पृः Pūḥ, city. ब्रह्मणः Brahmanāḥ, of the Lord. प्रभुविमितम् Prabhuvimitam, made by the Lord. हिरण्यम् Hiraṇmayam, golden. The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anāśakāyana or fasting vow, that also is the Divine Wisdom, for this Self does not perish ; therefore it is called Anāśak (non-perishing). Since this Imperishable is reached through Divine Wisdom, it is called Anāśakāyana, namely, that which leads to the Imperishable. Similarly what the wise call " the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Āraṇyāyana or the leader to the Ara and Nya, because it teaches about Brahman, called Āraṇya or the Silent One. Āra and Nya are two lakes in the world of Brahman, in the third heaven from hence (Meru). There is a lake where dwells the enrapturing Irā (Lakṣmī), there are the aśvattha trees that shower the Soma juice ; there is the city of the Lord called Aparājitā, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden.—548.

Note.—The existence of the lakes called Ara, and Nya, of the tank called Airamadiya and the tree that showers soma, and the city Invincible and the couch called Prabhuvimitam is mentioned in the Kauṣītaki Brāhmaṇa Upaniṣad. " In this Brahma loka there are the lake named Aira, (consisting of evil passions), the moments called Yeṣṭhā

(destroying the good), the river named Vījarā (giving freedom from old age) the tree called Ilya (like the earth) the city named Sālajyam (with high banked reservoirs of water), the building named Aparājitam (impregnable) of which Indra and Prajāpati are gate-keepers, the council chamber called the Bibhu (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitauja (of infinite splendour,) (Brahman's) consort named Mānasi (the delightful, i. e., Nature) and her reflection Chakṣuṣi (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c., when analysed lead to the same meaning as Brahmacharya. The following table shows it :—

Brahmacharya	...	...	Leading to Brahmana, i. e., Divine Wisdom.
Yajña	...	...	Leading to the Omniscient. Ya+jña.
Iṣṭa	...	...	Transcending desire or the object of search (Eṣana or Ichchhā).
Sattrāyana	...	...	Leading to Sat, the Saviour.
Mauna	...	...	Meditating (Manana).
Anāśakāyana	...	...	Leading to the Imperishable (Anāśaka).
Araṇyāyana	...	...	Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent.

The Śvetadvīpa is the third heaven from the worldly heaven, namely, from Meru. In this Śvetadvīpa are these lakes, trees, places, &c. The word Airam means also consisting of Irā or Lakṣmī, for Irā is another name of Lakṣmī. The word āśvattha means the grove of Āśvattha trees. Soma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च ययं चार्णवौ ब्रह्मलोके ब्रह्मचर्येण। वि-
न्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो
भवति ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तत् Tat, there, therefore. ये Ye, who. एव Eva, only. एतौ Etau, these two, अरम् Aram, called Ara. च Cha, and. वै Vai, verily. ययम् Nyam, called Nya. च Cha, and. अर्णवौ Arṇavau, two lakes. ब्रह्मलोके Brahmalokey, in the world of Brahman. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दन्ति Anuvindanti, they obtain. तेषाम् Teṣām, for them. एव Eva, only. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmaloḥ, the world of Brahman. तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. कामचारः Kāmachāraḥ, freedom of movement. भवति Bhavati, becomes.

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds.—549.

MADHVA'S COMMENTARY.

In this khaṇḍa the scripture teaches that Yajña, Iṣṭam, Satṭram, &c., are said to be Brahmacharya, or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yajñam, Iṣṭam, Satṭram, Maunam, Anāsakāyanam, Āraṇyāyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Śvetadvīpa, there are two lakes called Arā and Nyā, these Divine lakes are full with the sweet waters of knowledge and bliss.

The description of these lakes, as filled with the waters of wisdom and bliss, shows that they are really made up of the essence of Lakṣmī. An objector says, it is not proper to say that the Brahmaloṇa is the white Island or Śvetadvīpa. Because it is described in this as being the third region from this world, and therefore, this white Island is the Third Heaven of Indra. But the white Island is situated in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Mēru, namely, is it in the Svarga of Indra, or is it in the Ocean of Milk? To this the Commentator replies :—

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Śvetadvīpa (from the world of Svarga).

The phrase Tritīyasyām Itah Divi means thus in the third Heaven from Svarga, as the Svarga itself is third from this.

In that Śvetadvīpa is a tank full of wine and all sorts of eatables. And there are trees called Aśavattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparājītā. There is the couch of Viṣṇu called Vimita made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-suvarṇa), which is in the form of Lakṣmī.

Note.—Is the matter of the Heaven world the body of Lakṣmī? It is called Chit matter or matter made of mentality.

This Viṣṇu, dwelling in the Śvetadvīpa, is called Paryāṇka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here, and in the Kauṣītaki Upaniṣad shows that it was a Drama played in ancient India, something on the lines of modern Free Masonry. The world of heaven is represented, as guarded by the gate-keepers the Inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter). The Upaniṣad says "but if a man does not give the right answer, then the Moon rejects him and that soul is reborn again." The question which the Moon puts is this. Who art thou? The proper answer to this is given in the Upaniṣad already mentioned, in these words :—

"From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed,

even me, they (the Gods mentioned in the Pañchāgnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons." "Who art thou?" The sage asks again. "I am thou," he replies. Then he sets him free (to proceed onward). The Śvetaāvīpa is the place where all must go in order to get their initiation from the great Master.

SIXTH KHAṆḌA.

MANTRA I.

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिमस्तित्थन्ति
शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल
एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Athā, now. याः Yaḥ, these which. एताः Etaḥ, these. हृदयस्य Hṛida-
yasya, of the heart. नाड्यः Nāḍyaḥ, vessels, called Piṅgalā, Nandini, Īḍā, Vaj-
rika and Suṣumnā. ताः Tāḥ, those. पिङ्गलस्य Piṅgalasya, of the Brown, of
Sañkarṣaṇa. अणिमः Aṇimnaḥ, of the subtle, the Lord in his atomic form,
dwelling within the Jiva. तिष्ठन्ति Tiṣṭhanti, exist. शुक्लस्य Śuklasya, of the
white, of Vāsudeva. नीलस्य Nilasya, of the Blue, of Aniruddha. पीतस्य Pitasya,
of the Yellow, of Pradyumna. लोहितस्य Lohitasya, of the Red, of Nārāyaṇa.
इति Iti, thus. असौ Asau, that. वै Vai, verily. आदित्यः Ādityaḥ, of the Lord in
the Sun called Ādityaḥ, because he attracts (Adana). पिङ्गलः Piṅgalaḥ, Brown,
Sañkarṣaṇa. एषः Eṣaḥ, this. शुक्लः Śuklaḥ, White, Vāsudeva. एषः Eṣaḥ, this.
नीलः Nīlaḥ, Blue, Aniruddha. एषः Eṣaḥ, this. पीतः Pitaḥ, Yellow, Pradyumna.
एषः Eṣaḥ, this. लोहितः Lohitaḥ, Red, Nārāyaṇa.

1. There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect :—In the vessel called Piṅgalā, dwells Sañkarṣaṇa having Brown colour, in Nandni, dwells Vāsudeva having White colour; in the Īḍā, dwells Aniruddha having Blue colour; in the Vajrikā, dwells Pradyumna having Yellow colour; in the Suṣumnā, dwells Nārāyaṇa having Red colour. Thus one should meditate on the Lord.

There is also the sun, in these vessels; and in that sun in the heart, one should also meditate on these five forms Brown, White, Blue, Yellow, and Red.—550.

MANTRA 2.

तद्यथा महापथं ज्ञातत उभौ ग्रामौ गच्छन्तीदं चामुं चैव-
मेवेता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीदं चामुं चामु-
ष्माददित्याः ता यन्ते ता आसु नाडीषु सृता आभ्यो नाडीभ्यः
प्रता यन्ते तेऽमुष्मिन्नादित्ये सृताः ॥ २ ॥

तत् Tat, that. यथा Yathā, as. महापथः Mahāpathah, a highway. ज्ञाततः Ātataḥ, long stretching. उभौ Ubhau, to both. ग्रामौ Grāmau villages. गच्छन्ति Gachchhati, goes. इमम् Imam, to this. चं Cha, and. अमुम् Amum, to that. च Cha, and. एवम् Evam, thus. एव Eva, just. एताः Etaḥ, these. आदित्यस्य Ādityasya, of the Sun. रश्मयः Rāsmayaḥ, rays. उभौ Ubhau, to both. लोकौ Lokau, worlds. गच्छन्ति Gachchhanti, go. इमम् Imam, this. च Cha, and. अमुम् Amum, that. च Cha, and. अमुष्मात् Amuṣmāt, from that. आदित्यात् Ādityāt, from the sun, from the forms of the Lord within the sun. प्रतायन्ते Pratāyante, they start. They pervade. ताः Taḥ, they. आसु Āsu, in these. नाडीषु Naḍiṣu, In the vessels. सृता Sṛitāḥ, entered : gone. आभ्यः Ābhyaḥ, from these nāḍis, from the forms of the Lord dwelling in the Naḍis. नाडीभ्यः Naḍibhyaḥ, from these vessels. प्रतायन्ते Pratāyante, they pervade, they start. ते Te, they : the rays. अमुष्मिन् Amuṣmin, in that. आदित्ये Āditye, in the sun. सृताः Sṛiptāḥ, entered.

2. As a highway stretches to both villages from where it starts to where it ends, similarly these rays of the sun go to both worlds, to this one and to the other. They start from the various forms of the Lord in the Sun and enter into the various forms of the Lord in these vessels of the heart ; again these rays start from these various forms of the Lord dwelling in the vessels of the heart and enter into the various forms of the Lord dwelling in the sun.—551.

Note.—The Lord in the sun has five forms, as previously described in the Madhuryā. The Lord in the Heart has also the same five forms as described here. There is constant communication between these. The rays from the Solar Logos enter into the heart, and the rays from the Cardiac Logos enter into the sun. Thus there is a constant interchange between these two Logoi the Solar and Cardiac.

MANTRA 2.

तद्यत्रेतद्भुतः समस्तः संप्रसन्नः स्वप्नं न विजानात्याह तदा
नाडां सृतो भवति तन्न कश्चन पाप्मा रश्मि तेजसा हि
तदा संपन्नो भवति ॥ ३ ॥

तत् Tat, there, this being so. यत्र Yatra, when. एतत् Etat, this Jīva. सुप्तः Suptaḥ, sleeps. समस्तः Samastaḥ, all, withdrawing himself from the senses. समप्रसन्नः Samprasannaḥ quitly reposing, at perfect rest. स्वप्नम् Svapnam, dreams. न Na, not. विजानाति Vijānāti, perceives. आसु Āsu, in these vessels, and thereby into Viṣṇu. तदा Tada, then. नाडीषु Nāḍiṣu, In the vessels, in Viṣṇu, within the nāḍis. सप्तः Sṛiptaḥ, entered. भवति Bhavati, becomes. तम् Tam, him. न Na, not. कश्चन Kaśchana, any one. पाप्मा Pāpmā, evil one. स्पृशति Sprīṣati, touches. तेजसा Tejasā, by the fire of the Lord. हि Hi, verily, because. तदा Tada, then. सम्प्रसन्नः Samppannaḥ, joined भवति Bhavati, becomes.

3. This being so, when this Jīva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4.

अथ यत्रैतदालिप्तानं नीतो भवति तमभित आरोग्य आहु-
र्जानासि मां जानारि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो
भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. यत्र Yatra, where, when. एतत् Etat, this (knower of the Lord). अबलिमानम् Abalimānam, feels weak, on account of illness. नीतः Nītaḥ, becomes, gets. भवति Bhavati, becomes. तम् Tam, to him. अभितः Abhitaḥ, on all sides. आसीनाः Āsināḥ, sitting. आहुः Āhuḥ, (the kinsmen) say. जानासि Jānāsi, knowest thou. माम् Mām, me. जानासि Jānāsi, knowest thou. माम् Mām, me. इति Iti, thus. सः Saḥ, he. यावत् Yāvat, so long as. अस्मात् Asmāt, from this. शरीरात् Śarīrāt, from the body. अनु न्तः Anukrāntaḥ, has not gone out. भवति Bhavati, becomes. तावत् Tāvat, so long. जानाति Jānāti, he knows.

4. Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say “do you recognise me, do you recognise me.” As long as he does not go out of the body, he knows them.—553.

MANTRA 5.

अथ यत्रैतदालिप्तानं नीतो भवति तमभित आरोग्य आहु-
र्जानासि मां जानारि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो
भवति तावज्जानाति ॥ ४ ॥

अथ Atha, now. यत्र Yatra, when. एतत् Etat, this. अस्मात् Asmāt, from this. शरीरात् Śarīrāt, from the body. उत्क्रामति Utkramati, goes out. अथ Atha, then. एतैः Etaih, by these. एव Eva, just alone. रश्मिभिः Rāsmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वम् Ūrdhvam, upwards. आक्रमते Ākrāmate, he goes. सः Sah, he, the wise. ओम् Om, Om. इति Iti, thus. वाहा Vahā, by the carrier. i.e., by the vehicle of Om, namely by Vāyu, through the grace of Vāyu. उद्दामीयते Udvāmitate, Attains the condition of Vāma, called the Divine Consciousness. सः Sah, he, namely Vāyu. यावत् Yavat, when, in order to lead him up. क्षिप्येत् Kṣipyet, throws off. मनः Manaḥ, mind, in order to take the man away. तावत् Tavat, then. आदित्यम् Ādityam, to (Viṣṇu dwelling in) the sun. गच्छति Gachchhati, goes. एतत् Etat, this, Lord in the Sun वै Vai, verily. खलु Khalu, verily. लोकद्वारम् Lokadvāram, the door to the world of Brahman. विदुषाम् Viduṣām, by the wise; of the wise. प्रपदनम् Prapadanam, to be walked through, to be attained. निरोधः Nirodhaḥ, stoppage. अविदुषाम् Aviduṣām, of the non-wise.

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vāyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6.

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्य तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्न-तत्त्वमेति तेष्वप्युच्यते उत्क्रमणे भवन्-उत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः अण्डः ॥ ६ ॥

तत् Tat, on this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. शतम् Śatam, one hundred. च Cha, and. एका Eka, one. च Cha, and. हृदयस्य Hṛdayasya, of the Lord moving in the heart. नाड्यः Nāḍyaḥ, the vessels presided over by the Lord. तासां Tāsaṃ, out of them. मूर्धानम् Mūrdhanam crown of the head. अभिनिःसृता Abhinisṛitā, penetrates. एका Eka, one, namely Suṣumṇā. तथा Tayā, by that, by the Suṣumṇā. ऊर्ध्वम् Ūrdhvam, upwards. आयन्ते Āyan, going. अमृतत्वम् Amṛitav, Immortality. एति Eti, goes, attains. विष्वङ्मुखाः Viṣvāṅmukhāḥ, the others to different directions. उत्क्रमणे Utkramāṇe, for departing. भवन्ति Bhavanti, become. उत्क्रमणे Utkramāṇe, for departing. भवन्ति Bhavanti, become.

6. About this is the following verse :—One hundred and one are the arteries of the heart ; out of them one penetrates the crown of the head. By that vessel going upwards, it reaches the Immortal ; the others lead to different worlds, if the soul passes out through them : Yea to different worlds.—555.

MADHVA'S COMMENTARY.

In this khaṇḍa, the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart, but of the five forms of Viṣṇu existing in the heart, in His most subtle aspect.

This Viṣṇu, called Paryāṅka Brahman, dwells in five forms, in the vessels of the heart. These are the five atomic aspects of Viṣṇu dwelling in the five Nāḍis or vessels. In the central vessel called Suṣumnā, is the form of the Lord having red colour, and called Nārāyaṇa. In the vessel called Nāḍini, is the form called Vāsudeva, and it has white colour, and is situated in the front part of this vessel. In the vessel called Piṅgalā is the form called Saṅkarṣaṇa, and it has brown colour. In the vessel called Vajrikā is the form called Pradyumna, and it has yellow colour. In the vessel called Īḍa is the form called Aniruddha and it has blue colour.

In the Sun also are these five forms of the Lord. The sun is called Āditya and the Lord in the sun is also called so, because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb. Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also. These Solar Rays are interwoven with the rays of the Nāḍis. The Jīva is in the midst of these rays and within the Jīva is the Lord Viṣṇu, regulating the Jīva through all these rays. When the Jīva is overpowered by the vibrations of the light rays (Tejas) proceeding from Viṣṇu He is said to be in deep sleep.

Vāyu is the vehicle of Om, therefore He is called Omvât (Om-vâh) or the carrier of Om. Through this Om Vât or Vāyu, the Jīva obtains release, and proceeds upwards by the pleasant path called Vāma. The word Vāma means the condition of the Divine consciousness (Divya Chidrûpa Bhâva), when Vāyu desiring to raise up the souls of the pious, throws away the Manas (separates the soul from Manas) ; then the Jīva goes to Viṣṇu called Āditya, through this method of meditation. Thus it is in the Paryāṅka Upāsana.

Note :—At the time of death, the person who has been meditating on the Lord within the heart, in the method described above, quits the body through the help of Vāyu the

Great Meditator, the Saviour. This Vāyu takes the soul up, and makes him attain the condition of Vāma or Divine consciousness. The souls of the wise only attain this consciousness, when they throw off their mental body. In other cases, the throwing off of the mental body is a prelude to unconsciousness. The majority of souls, who do not know the mystery of Vāyu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down. The state of Vāmatva is only for those who know the secret of Om and of Vāyu, the vehicle of Om. Aman must become the worshipper of Vāyu in order to get the grace of the Lord, whose beloved son is Vāyu, the meditator.

SEVENTH KHANDA.

MANTRA I.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽ-
पेक्षः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासित-
व्यः स सर्वान्श्च लोकान् आप्नोति सर्वान्श्च कामान्स्तमात्मा-
नमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

यः Yaḥ, who. आत्मा Ātmā, the Lord called Ātman, the Self. अपहतपाप्मा Apahatapāpmā, free from sin. विजरः Vijarāḥ, free from decay. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from grief. विजिघत्सः Vijighatasah, free from hunger. अपिपसः Apipāsaḥ, free from thirst. सत्यकामः Satyakāmaḥ, he whose desires are true. सत्यसंकल्पः Satyasaṅkalpaḥ, he whose will is true. सः Saḥ, he. अन्वेष्टव्यः Anveṣṭavyaḥ, ought to be searched. सः Saḥ, he. विजिज्ञासितव्यः Vijijñāsitavyaḥ, ought to be known. सः Saḥ, he. सर्वान् Sarvān, all. च Cha, and. लोकान् Lokān, worlds. आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires. यः Yaḥ, who. तम् Tam, him. आत्मानम् Ātmānam, the Self. अनुविद्य Anuvidya, knowing, having known through scriptures &c., indirectly. विजानाति Vijānāti, understands by direct vision. इति Iti, thus. ह Ha, verily. प्रजापतिः Prajāpatiḥ, Prajapatiḥ, the four-faced Brahma. उवाच Uvācha, said.

1. Prajāpati proclaimed :—" the Ātman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood. He, who has known that Ātman indirectly and has also realised Him, attains all worlds and all desires"—556.

MANTRA 2.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वि-
च्छामो यमात्मानमन्विष्य सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान् देवाः ह वै देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ
हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तद् Tad, that ; with anu, it becomes tadanu—"after that," after "hearing that." ह Ha, verily. उभये Ubhaye, both. देवासुराः Devāsuraḥ, the Devas and Asuras, अन् Anu, afterwards, should be joined with the word tad. Tadanu= then. बुबुधिरे Bubudhire, (knew, heard), attempted to understand. ते Te, they. ह Ha, verily, ऊचुः Ūchuḥ, said to Indra and Virochana respectively. हन्त Hanta, well. तम् Tam, him. आत्मानम् Ātmānam, the Ātman. अन्विष्यामः Anviṣyāmaḥ, we shall search, we shall realise. यम् Yam, whom. आत्मानम् Ātmānam, the Self. अन्विष्य Anviṣya, having searched. सर्वान् Sarvān, all. च Cha, and लोकान् Lokān, worlds. आप्नोति Āpnoti, one obtains, according to his merit. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires. इति Iti, thus. इन्द्रः Indraḥ, the Lord Indra. ह Ha, verily. एव Eva, वै Vai, verily. देवानाम् Devānām, among the Devas, for the sake of teaching the Devas. अभिप्रवव्राज Abhipravavrāja, went out in order to acquire this wisdom. विरोचनः Virochanaḥ the Asura called Virochana. असुराणाम् Asurāṇām, among the Asuras, for the sake of teaching the Asuras. तौ Tau, these two. ह Ha, verily. असंविदानौ Asaṁvidānau, without communicating with each other, without being on friendly terms. एव Eva, alone. समित्पाणी Samitāṇi, with sacred fuel in their hands. प्रजापतिसकाशम् Prajāpatisakāśam, to the vicinity of Prajāpati. आजग्मतुः Ajagmatuḥ, they two came.

2. Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Ātman, by knowing whom one obtains all worlds and all desires." Indra went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras. These two, without communicating with each other, approached Prajāpati, with fuel in their hands.—557.

MANTRA 3.

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतेर-
वाच निमिच्छन्ताववास्तमिति तौ होचतुर्य आत्माप तपाप्मा

।वेजो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
सत्त्वः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वान्श्च लोकान्-
आप्नोति सर्वान्श्च कामान् । स्तमात्मानम् । विद्य विजानातीति
भगवतो वचो वेदयन्ते तच्छ्रुन्ताववास्तामेति ॥ ३ ॥

तौ Tau, those, two. ह Ha, verily. द्वाविंशत् Dvātrīṃśatam, thirty-two.
वर्षाणि Varṣāṇi, years. ब्रह्मचर्यम् Brahmacharyam, observing the vow of celibacy.
ऊषतुः Ūṣatuḥ, dwelt. तौ Tau, to those two. ह Ha, verily. प्रजापतिः Prajāpatiḥ,
Prajāpati. उवाच Uvācha, said. किम् Kim, what. इच्छन्तौ Ichchhantau, desiring.
अवास्तम् Avāstam, You two have dwelt here. इति Iti, thus. तौ Tau, those two.
ह Ha, then. ऊचतुः Ūchatuḥ, said. यः Yaḥ, who. आत्मा Âtmā, the Self.
अपहतपाप्मा Apahatapāpmā, free from sin. विजः Vijarāḥ, free from old age, free
from decay. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from
grief. अविजिघत्सः Avijighatsaḥ, free from hunger. अपिपासः Apipāsaḥ, free
from thirst. सत्यकामः Satyakāmaḥ, He whose desires are true. सत्यसङ्कल्पः
Satyasaṅkalpaḥ, He whose will is true. सः Saḥ, he. अन्वेष्टव्यः Anveṣṭavyaḥ,
ought to be searched. सः Saḥ, he. विजिज्ञासितव्यः Vijijñāsitavyaḥ, ought to be
known. सः Saḥ, he. सर्वान् Sarvān, all. च Cha, and. लोकान् Lokān worlds.
आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires.
यः Yaḥ, who. तम् Tam, Him. आत्मानम् Âtmānam, The Self. अनुविद्य Anuvidyā,
knowing, having known through scriptures &c., indirectly. विजानाति Vijā-
nāti, understands. इति Iti, thus. भगवतः Bhagavataḥ, Of the Lord. वचः Vachaḥ
speech. वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know. तम्
Tam, that Âtman, the Lord. इच्छन्तौ Ichchhantau, we two desiring (to teach
them by learning from thee). अवास्तम् Âvāstam, we two have dwelt here. The
proper grammatical form is avātsva. The use of the third person, instead of
the first person shows the respectful fear of the Guru. इति Iti, thus.

3. The two dwelt there for thirty-two years, observing the vow of celibacy. Then Prajāpati asked them—"for what purpose have you both dwelt here." They replied "the Devas and the Asuras desire to know that Self about whom you have said 'the Self who is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Âtman we must search, that Âtman we must understand. He obtains all worlds, he obtains all desires, who having intellectually conceived this Âtman realises him directly.' Now we both have dwelt here because we wish to know that Self."—558.

MANTRA 4.

तौ ह प्रजापातेरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष
आत्मेते होवाचैतदन्तमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु परि-
ख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेते
परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two. ह Ha, verily, then. प्रजापतिः Prajapatiḥ, Prajapati.
उवाच Uvācha, said (in a parable, to test the intuition of the two aspirants).
यः Yaḥ, who. एषः Eṣaḥ, this (Lord who creates the waking condition). अन्तर
Antar, within. अक्षिणी Akṣiṇī, In the eye. पुरुषः Puruṣaḥ, the Puruṣa, pos-
sessing the six Divine qualities, and called Viśva. दृश्यते Dṛiśyate, is seen
through Divine vision. एषः Eṣaḥ, this. आत्मा Ātma, the Self. इति Iti, thus.
ह Ha, verily. उवाच Uvācha, said. एतद् Etat, this. अमृतम् Amṛitam, the im-
mortal, the ever free. अभयम् Abhayam, the fearless. एतद् Etat, this. ब्रह्म
Brahma, Brahman the full. इति Iti, thus. This. अथ Atha, then (Virochana
again asks). यः Yaḥ, who. अयम् Ayam, this. भगवः Bhagavaḥ, Sir. अप्सु Apsu,
in the waters. परिख्यायते Parikhāyate, is seen. यः Yaḥ, what. च Cha, and.
अयम् Ayam, this. आदर्शे Ādarśe, in the mirror. कतमः Katamaḥ, who. एषः Eṣaḥ,
this. इति Iti, thus. एषः Eṣaḥ, this. उ U, indeed. एव Eva, even. एषु Eṣu, in
these. सर्वेषु Sarveṣu, in all. एतेषु Eteṣu, within. परिख्यायते Parikhyāyate is
seen. इति Iti, Thus. ह Ha, verily. उवाच Uvācha, said.

4. Prajâpati said to them.—‘The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.’ Virochana said.—‘Sir, he who is seen in the water, he who is seen in a mirror, who is He?’ He replied.—‘He Himself indeed is seen in all these.’—559.

Note.—Prajâpati meant by the words “that person who is seen in the eye,” the Lord as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is in this condition that He gives the power of vision to all Jīvas, to see external objects. Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He, therefore asks ‘is the reflection seen in the water and in the mirror also Brahman?’ Indra gives assents to the same question but in the sense, “is the Lord seen in the water and in the mirror by a sage, whose interior vision is open the Lord Brahman?” To this Prajâpati replies, “the Lord is everywhere and is seen in all these.” This reply is perfectly true when taken in its highest sense; but it is misleading, if taken to mean, that the reflection seen in the water or in the mirror is the Lord Viṣṇu.

MADHVA'S COMMENTARY.

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means of attaining release. The next question is ; Does it give release to all who aspire to this

knowledge and try to practise it, or only to some of them who are the elect (from eternity). The Śruti answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti, the preordained damned soul can never understand Brahma-Vidyā, even if he hears it. Therefore the Commentator says :—

Indra and Virochana were both taught by Brahmā ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye ; while Virochana understood it in a contrary way.

The words, “whose form is all-bliss” are an explanation of the word ātman, which literally means *adeyam mātī*.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror ? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers :—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajāpati give the elusive reply : “He, Brahman is seen in all these.” He at least ought to have spoken the truth. To this the Commentator replies :—

Prajāpati Brahmā spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu ; and his (Brahma’s) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu ? or if the words of Brahmā were not true ? To this the Commentator says :—

Because the Asuras are non-eligible to receive wisdom ; and falsehood also should never be uttered, (therefore Prajāpati spoke words which were true, but not plain).

But if all Asuras are non-eligible, how is it that Prahlāda got the wisdom ? To this the Commentator replies :—

Prahlāda and others temporarily got Āsuric conditions, through the curse pronounced by me (Brahmā)—their soul was not innately Āsuric. But this Virochana is verily a true Asura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhāva) will certainly come back again to me for further knowledge. Thus intending, Brahmā taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked “is the reflection seen in the water and in the mirror also the Ātman ?” To that question, the Four-faced, replied “yes, that which is seen there, is verily Brahman, in the sight of the ‘True-knower’” this he said, referring to Viṣṇu ; for Brahmā thought of Viṣṇu when he said so : for the wise see Him everywhere.

EIGHTH KHANḌA.

MANTRA 1.

उदशरावे आत्मानमवेक्ष्य यदात्मनो न विजानीथस्त-
 प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
 किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
 पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water. आत्मानम् Ātmānam, the Self. The body. अवेक्ष्य Avekṣya, having looked at. यत् Yat, what, limbs, &c. आत्मनः Ātmanah, of the Self, of the body and its various limbs. न Na, not. विजानीथः Vijānithaḥ, you two understand. तत् Tat, that, the unknown limb, &c. मे Me, to me. प्रब्रूतम् Prabrūtam, you two say. इति Iti, thus. तौ Tau, those two. ह Ha, then. उदशरावे Udaśarāve, in the pan of water. अवेक्षांचक्राते Avekṣāñichakrāte, looked into. तौ Tau, they two, to them two. ह Ha, then. प्रजापतिः Prajāpatiḥ, Prajapāti. उवाच Uvācha, said. किम् Kim, what. पश्यथः Paśyathaḥ, you two see. इति Iti, thus. तौ Tau, they two. ह Ha, then. ऊचतुः Ūchatuḥ, said. सर्वम् Sarvam, all. एव Eva, just. इदम् Idam, this. आवास् Āvāms, of us two. भगवः Bhagavaḥ, Sir. आत्मानम् Ātmānam, the body, the Self. पश्यावः Paśyāvaḥ, we two see. आलोमभ्यः Ālomabhyah, up to the hairs. आनखेभ्यः Ānakhebhyaḥ, up to the nails. प्रतिरूपम् Pratrirūpam, picture. इति Iti, thus.

1. 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self.' They looked into the pan of water. Then Prajāpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture.'
 —560.

Note.—Prajāpati now wants to teach them that the visible reflection of the body is not Brahman; for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajāpati wanted them to draw the opposite conclusion also, that if the body is badly dressed, and is sloven and sluggish, the reflection would appear badly dressed, sloven and sluggish. Prajāpati in fact wanted them to learn the mistake of the reflection theory of Vedānta. The Pratibimba-vāda says that soul (Jīva) is a reflection of Brahman, meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māyā. This māyā or pratibim-ba-vāda is the doctrine which finds favour with āsuric natures like that of Virochana. They are not materialists, for Virochana was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or jīva.

MANTRA 2.

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षेयामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ
 इति ॥ २ ॥

तौ Tau, to those two. ह Ha, verily. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said. साध्वलंकृतौ Sâdhualankṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Parīṣkṛitau, well-cleansed, well-shaved, without hairs and nails. भूत्वा Bhūtvā, being. उदशरावे Udaśarāve, in the pan of water. अवेक्ष्याम् Avekṣethām, you two look. अवेक्षांचक्राते Avekṣāñchakrâte, they looked. तौ Tau, to them two. ह Ha, then. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said. किम् Kim, what. पश्यथ Paśyathaḥ, you two see. इति Iti, thus.

2. Prajâpati said to them 'adorn yourself well, dress yourself well and being well-shaved look into the pan of water.' They adorned themselves well, dressed themselves well and becoming neat and clean, looked into the pan of water. Prajâpati then asked them 'what do you see?'—561.

Note.—This also shows that the reflection depends upon its creator the original : and is not the original. The Lord Hari creates the reflection, the Jīvas. But the Jīvas are not the Lord, but His creatures, His shadows. Those who take the reflection for the Lord and deny a separate Lord, are like Virochana who hold that the worshipping the Jīvâtman is the highest end. Such persons always speak of humanity and never of divinity.

MANTRA 3.

तौ होचतुर्यथेवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ
 स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष
 आत्मः ति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तद्वयो
 प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two. ह Ha, then. ऊचतुः Ūchatuḥ, said. यथा Yathā, this. As. एव Eva, alone. इदम् Idam, this. आवाम् Āvām, of us two. भगवः Bhagavaḥ, Sir. साध्वलंकृतौ Sâdhualankṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Parīṣkṛitau, well-shaved. स्वः Svah, same, Self. एवम् Evam, thus. एव Eva, even. इमौ Imau, these two. इति Iti, thus. एषः Eṣaḥ, this. आत्मा Ātmā, the Self. इति Iti, thus. ह Ha, then. उवाच Uvâcha, said. एतद् Etat, this.

अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तौ Tau, those two. ह Ha, then. शान्तहृदयो Śāntahṛdayau, with heart at peace. प्रवव्रजतुः Pravavrajatuḥ, went away.

3. They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily Sir, we find here also well-adorned, well-dressed and well-cleansed.' Prajâpati said 'this is the Âtman, this is the Immortal, the Fearless, this is Brahman.' Then they both went away, well-satisfied in their hearts.—562.

Note.—Prajâpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulacra of it, similarly this universe is not the Lord, but separate from Him. But Virochana, being not advanced enough to understand the enigmatical sense of Prajâpati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. Had he reflected a little, he would have found that the reflection in the water was not self-dependent, but changed with the change of the original: and so could not be Brahman free from death and decay and sorrow.

MANTRA 4.

तौ हान्वीक्ष्य प्रजापतिरुवाचाऽपलभ्यात्मानमननुविद्य व्रजतो
यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्य-
न्तीति सह शान्त हृदय एव विरोचनोऽसुराज्जगाम तेभ्यो हैतामु-
पनिषदं प्रोवाचात्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह
मह्यन्नात्मानं परिचरन्नुभौ लो जाववाप्नोतीमं चामुं चेति ॥ ४ ॥

तौ Tau, to them two, at them two (going away under the impression that they have been fully taught). ह Ha, then, अन्वीक्ष्य Anviksya, having looked. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said (in order to show his impartiality). अपलभ्य Anupalabhya, not perceiving. आत्मानम् Âtmānam, the Self. अननुविद्य Ananuvidya, without knowing. व्रजतः Vrajataḥ, they both are going away. यतरे Yatare, of these two. Whosoever of these two classes. एतत् Etat, this. उपनिषदः Upaniṣadaḥ, follower of the Upaniṣad. भविष्यन्ति Bhaviṣyanti, will be. देवाः Devāḥ, Devās. वा Vā, or. असुराः Asurāḥ, the Asuras. वा Vā, or. ते Te, they. पराभविष्यन्ति Parābhaviṣyanti, will perish. इति Iti, thus. सः Saḥ, he. ह Ha, then. शान्तहृदयः Śāntahṛdayaḥ, satisfied in his heart. एव Eva, even. विरोचनः Virochanaḥ, Virochana. असुरान् Asurān, to the Asuras. जगाम Jagāma, went. तेभ्यः Tebhyaḥ, to them. ह Ha, then. एतम् Etam this. उपनिषदम् Upaniṣadam, teaching, doctrine. प्रोवाच Provâcha, said, taught. आत्मा Âtmā, the Self, the Jiva. एव Eva, even. इह Iha, in this world. मह्य्यः Mahayyaḥ, worthy of worship. परिचर्यः Paricharyaḥ, worthy of being served.

आत्मानम् Ātmānam, the Jīva. एव Eva, alone. इह Iha, in this world. महयन् Mahayan, worshipping. आत्मानम् Ātmānam, the Jīva. परिचरन् Paricharan serving. उभौ Ubhau, both. लोकौ Lokau, world. आप्नोति Āpnoti, one attains. इमम् Imam, this. च Cha, and. अमुम् Amum, that. च Cha, and.

4. Prajâpati looking after them said (within their hearing) 'without understanding the Ātman and without preceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed.' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone and serves the Jīva alone, attains both the worlds, this and the next.—563.

Note.—Thus Virochana taught the false doctrine that the Jīva was Brahman and there was no other Brahman than the Jīva. That Virochana was not a Lokâyata or materialist appears from the fact that he believes in the next world; and teaches the Asuras how to get it. He believes in "both worlds"—ubhau lokau—but does not believe in any God other than his own Self. Even while he was going, Prajâpati cried out "without understanding the Ātman they are going away." Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरो बतेत्यसु-
राणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति
सश्स्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmât, therefore, because the Asuras worshipped the Jīva as Brahman. अपि Api, even, also. अद्य Adya, now, to-day. इह Iha, here. अददानम् Adadānam, one who does not give alms, one who does not give charity in the name of the Lord, but only for the sake of the Jīva. अश्रद्धानम् Aśrad-dadānam, who has no faith in the existence of the Lord, and who believes that the Jīva is the Lord. अयजमानः Ayajamānam, who does not sacrifice to the Lord, but sacrifices to please the Jīva alone. आहुः Āhuḥ, they say. आसुरः Āsuraḥ, demoniac. बत Bata, alas. इति Iti, thus. असुराणाम् Asurāṇām, of the Asuras. हि Hi, because. एषा Eṣa, this, such. उपनिषत् Upaniṣat, doctrine. प्रेतस्य Pretasya, of the dead, of the Jīva who has left the body. शरीरम् Śarīram, body. भिक्षया Bhikṣayā, by begging. वसनेन Vasaneṇa, with

dress. अलङ्कारेण Alaṅkareṇ, with ornament. इति Iti, thus. They adorn the body thinking that thereby the Jīva would be satisfied. संस्कुर्वन्ति Saṁskurvanti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jīva, as it is the reflection of the Jīva. हि Hi, verily. अमुम् Amum, that. लोकम् Lokam, world, as well as this world. जेष्यन्तः Jesyantaḥ, will conquer. मन्यन्ते Manyate, think.

5. Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jīva and its casket the body) they will conquer the next world (as well as this).—564.

Note:—Since the Jīva is the God of the Asuras they preserve this body, even when the Jīva has left it, because it had come in contact with God, and therefore they carefully guard it.

MADHVA'S COMMENTARY.

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well-dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligible.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajāpati told them to look at their reflection in the water, after having adorned the body with ornaments, &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities, when the body is bad. But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmā's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (i.e., that the Jīva was Brahman): not realising that the reflection (Jīva) had no qualities of its own but what was given to it by the Supreme Lord.

Prajāpati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahmā said this, again and again, in a loud voice, to warn the Asuras; but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jiva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA I.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
ज्छरीरे साध्वलंकृते साध्वलङ्कृते भवति सुवसने सुवसनः परि-
ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्वामे स्वामः
परिवृक्ष्ये परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र
भोग्यं पशामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone. इ Ha, now. इन्द्रः Indrah Indra. अप्राप्य Aprāpya, without returning to, without reaching. एव Eva, even. देवान् Devān, the devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty. the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth). यथा Yathā, this; as. एव Eva, alone. खलु Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection. अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarīre, when the body, in the body. साध्वलङ्कृते Sādhvalaṅkṛite, in being well-adorned. साध्वलङ्कृतः Sādhvalaṅkṛitaḥ, well-adorned. भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanaḥ, well-dressed. परिष्कृते Pariṣkṛite, in being well-cleansed, shaved, &c. परिष्कृतः Pariṣkṛitaḥ, well-cleansed एवम् Evam, thus. एव Eva, alone. अयम् Ayam this. अस्मिन् Asmin, in this. अन्धे Andhe, being blind. अन्धः Andhaḥ, blind. भवति Bhavati, becomes. स्वामे Śrāme, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh. स्वामः Śrāmaḥ, lame. He whose eyes and ears are weak (Srama=flowing). परिवृक्ष्ये Parivṛikṣye, crippled, whose hands or legs are mutilated. परिवृक्णः Parivṛikṇaḥ, in being crippled. अस्व Asya,

of this. एव Eva, even. शरीरस्य Śarīrasya, of the body. नाशम् Naśam, destruction. अनु Anu, after एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyāmi, I see. इति Iti, thus.

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed; when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2.

स समित्पाणिः पुनरेयाय तद्दृष्ट्वा प्रजापतिरुवाच मघवन्यच्छान्तद्वयः प्रात्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वरं भगवोऽस्मिच्छन् शरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवाऽस्मिन्मध्येऽन्धो भवति स्वामे स्वामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः Saḥ, he. समित्पाणिः Samitpaṇiḥ, with sacred fuel in his hand. पुनः Punah, again. एयाय Eyāya, came back (in order to verify from Brahma's own words that Jīva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Mukta even.) तम् Tam, to him. ह Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. मघवन् Maghavan, Maghavat, O Indra. यत् Yat, that. शान्तद्वयः Śāntahṛdayaḥ, satisfied in heart. प्रात्राजीः Prāvrājīḥ, thou didst go away. सार्धम् Sārdham, along with. विरोचनेन Virochanena, Virochana. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः Āgamaḥ, thou hast come. इति Iti, thus. सः Saḥ, he. ह Ha, then. उवाच Uvācha, said. यथा Yathā, as. एव Eva, even. खलु Khalu, verily. अयम् Ayam, this shadow. भगवः Bhagavaḥ sir. अस्मिन् Asmin, when this. शरीरे Śarīre, when the body. साध्वलंकृते Śādhvalāṅkṛite, in being well-adorned. साध्वलंकृतः Śādhvalāṅkṛitaḥ, well-adorned. भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanaḥ, well-dressed. परिष्कृते Pariṣkṛite, in being well cleaned, shaved &c. परिष्कृतः Pariṣkṛitaḥ, well cleaned. एवम् Evam, thus. एव Eva, alone. अयम् Ayam, this. अस्मिन् Asmin,

in this. अन्धे Andhe, being blind. अन्धः Andhaḥ, Blind. भवति Bhavati, becomes lame Srāme, in becoming lame. क्षामः Srāmaḥ, lame, he whose eye and ears are weak (srāma-flowing). परिवृक्णे Parivṛikṇe, crippled. परिवृक्णः Parivṛikṇaḥ, in being crippled. अस्या Asya, of this. एव Eva, even. शरीरस्य Śarīrasya, of the body. नाशम् Nāśam, destruction. अनु Anu, after. एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Praśyāmi, I see. इति Iti, thus.

Taking fuel in his hand he came back again. Prajâpati said to him 'O glorious one, as you went away along with Virochana, well-satisfied in your heart, why have you come back, desiring what object?' He said 'as this shadow becomes well-adorned when the body is well-adorned, well-dressed, well-cleansed when the body is well-cleansed, that self will also be blind, if the body is blind, lame if the body is lame, crippled, if the body is crippled and will perish when the body perishes; therefore, I do not see the final good in this doctrine.—566.

MANTRA 3.

एतन्मम मघवन्निति होवाचैतं त्वेव ते भूयोनुव्याख्यास्यामि
वसापराणि द्वात्रिंशतं वर्षाणि स हापराणि द्वात्रिंशतं वर्षा-
ण्युवास तस्मै होवाच ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

एवम् Evam, thus. एव Eva, alone. एषः Eṣaḥ, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily, then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed ते Te, to thee. भूयः Bhūyaḥ, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain, according to thy capacity. वस Vasa, dwell. अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. इति Iti, thus. सः Saḥ, he. ह Ha, then. अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. उवास Uvasa, dwelt. तस्मै Tasmai, to him. ह Ha, then. उवाच Uvācha, said.

3. 'O glorious one, this shadow is even indeed thus as thou sayest; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.' He lived there for another thirty-two years, and then Prajâpati said.—567.

MADHVA'S COMMENTARY.

* Indra knowing the true doctrine, acted as if he had understood the teaching of Brahmā in the same light as Virochana. This he did in order to delude the Asuras. He went away, like Virochana, but he came back again ; as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Asuras and the ignorant, so that they may think that Indra had not understood fully.

TENTH KHAṆḌA.

MANṚTA I.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-
भयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवाने-
तद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्त्राममस्त्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

यः Yaḥ, who. एषः Eṣaḥ, he, dwelling in the throat. स्वप्ने Svapne, in the dream-state of the Jīva. महीयमानः Mahiyamānaḥ, being glorified by the Devas of the senses, such as Prāṇa &c. चरति Charati, causes to move ; makes one perceive, the objects created by him in dream such as horses &c. एषः Eṣaḥ, he. आत्मा Ātmā, is the Ātman. इति Iti, thus. ह Ha, then. उवाच Uvācha, said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. सः Saḥ, he, Indra. ह Ha, then. शान्तहृदयः Śāntahṛidayāḥ, satisfied in heart. प्रवव्राज Pravavṛāja, went away. सः Saḥ, he. ह Ha, but. अप्राप्य Aprāpya, without reaching. एव Eva, even. देवान् Devān, to the Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty, fearful logical analogy. ददर्श Dadarśa, saw. तत् Tat, that. यदि Yadi, if. अपि Api, though. इदम् Idam, this. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अनन्धः Anandhaḥ, not blind. सः Saḥ, that. भवति Bhavati, becomes. यदि Yadi, if. स्त्रामम् Srāmam, lame. अस्त्रामः Asrāmaḥ, not lame. न Na, not. एव Eva, alone, even. एषः Eṣaḥ, this. अस्य Asya, his. दोषेण Doṣeṇa, with the fault. दुष्यति Duṣyati, becomes faulty.

1. Then Prajāpati said, "He who is glorified (by the Devas of the Senses) in dream ; causes (the Jīva to perceive) all dream objects, (He, the Lord of dream) is the Ātman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is

true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body. —568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं
पश्यामिति ॥ २ ॥

न Na, not. वधेन Vadhena, by being slain. अस्य Asya, of this physical body. हन्यते Hanyate, is slain. न Na, not. अस्य Asya, of the physical body. स्राम्येण Srāmyeṇa, by the becoming lame. स्रामः Srāmaḥ, lame. घ्नन्ति Ghnanti, they kill. तु Tu, but. एव Eva, even, as if, like. एनम् Evam, this. विच्छादयन्ति Vichchhādayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchhāyayanti "make shadow-less," i. e. kill. इव Iva, as if. अप्रियवेत्ता Apriyavettā, conscious of non-pleasant things. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, moreover, further. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhog-yam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be mutilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3.

समिद्रपाणिः एनरेयाय तद्गृहं प्रजापातेरुवाच मधवन्यच्छान्त-
हृदयः प्राजापतिः किमिच्छन् एनरागम इति स होवाच तद्यद्य-
पीदं भगवः शश्वन्मन्थं भवत्यनन्धः स भवति यदि स्राममस्रामो
नैवैषोऽस्य दोषेण दुष्मति ॥ ३ ॥

समिद्रपाणिः Samitrapāṇiḥ, with fuel in his hand. पुनः Punah, again. एयाय Eyāya, he came back. तद् Tam, to him. इ Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. मधवन् Maghavan, Maghavat. O Indra. न

Yat, that. शान्तहृदयः Śāntahṛidayah, satisfied in heart. प्राव्राजीः Prāvrajīh, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः Āgamah, thou hast come. इति Iti, thus. सः Sah, he. ह Ha, then. उवाच Uvācha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगवः Bhagavah, Sir. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अनन्धः Anandhah, not blind. सः Sah, that भवति Bhavati, becomes. यदि Yadi, if. सामम् Sāmam, lame. अस्रामः Asrāmah, not lame. न Na, not. एव Eva, alone, even. एषः Eṣah, this. अस्य Asya, his. दोषण Doṣeṇa, with the fault. दुष्यति Duṣyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him “Maghavat you went away satisfied in heart, with what purpose have you come back again?” He replied, “though it is true, that that dream body does not become blind, when this body becomes blind ; that it does not become lame, when this body becomes lame ; and that body does not become tainted with the faults of this body.”—570.

MANTRA 4.

न वधेनास्य हन्यते नास्य साम्येण सामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्वा नाहमत्र भोग्यं
पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि वसाऽपराणि द्वात्रिंशतं वर्षाणीति स हाऽपराणि द्वात्रि-
ंशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. साम्येण Sām्येṇa, by being lame. सामः Sāmah, lame. घ्नन्ति Ghnanti, they strike you. तु Tu, but. एव Eva, as if. एनम् Enam, this body. विच्छादयन्ति Vichchādayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyaveṭṭā, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एषः Eṣah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. वस Vasa, dwell.

अपराणि Aparāṇi, another. द्वाविंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. इति Iti, thus. सः Saḥ, he. ह Ha, then. अपराणि Aparāṇi, another. द्वाविंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. उवास Uvāsa, dwelt. तस्मै Tasmāi, to him. ह Ha, then. उवाच Uvācha, said.

4. Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame ; but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajâpati said.—“O glorious one, this is even indeed thus as thou sayest ; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.” He lived there for another thirty-two years. And then Prajâpati said.—571.

MADHYA'S COMMENTARY.

An objector says : “the undeserving person Virochana had gone away, while the deserving Indra had come back for the true doctrine. But to Indra also Prajâpati taught in parables, telling him that the Self seen in dream was Brahman. Why did he teach Indra in such ambiguous phrases ? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine.” To this objection the Commentator replies :—

Brahmâ also spoke, again and again, words capable of producing delusion, in order to show to all, that Indra was a fit person to be taught, because he always read the riddle of Brahmâ. (The whole object of Brahmâ was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties). Brahmâ, the child of Âtman, therefore, taught Indra, in ambiguous phrases ; in order to show that Indra was a fit person. He told that He who shows the Jîva dreams, and is worshipped by all the Devas ; He is Viṣṇu. This was the purport of Brahmâ's teaching. But Indra Purandara, acting as if he was possessed of Âsuric brain, said “the being seen in dream appears to be slain, appears to be injured, therefore, this Jîva seen in dream cannot be the Supreme Hari.”

The masters of occultism always clothe their teachings in mystic phraseology, not that they love obscurantism, but because their object is to develop the intuition of their disciples. They do not aim at developing intellect, but they have in view the evolution of that higher faculty called Buddhi or intuition. This can only be done by ‘dark sayings,’ capable of being interpreted in a two-fold sense, spiritual and material. If the person has got intuition, or, what Madhya calls, if he is a Yogya or elect, then he understands these sayings in their true sense. If he is not, then he puts a material garb on these teachings. Thus Brahmâ said :—“the being glorified in dream is Brahman :” which may mean

the astral body of the Jīva, seen in dream is Brahman or the producer of dream-state is Brahman. Indra acts, as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajāpati with his objections and difficulties. Whether it was a mere acting on the part of Indra, as Madhva holds it, or whether Indra really misunderstood Brahma's teaching at first, and came back for further explanation, we leave it to our readers to judge.

ELEVENTH KHANḌA.

MANTRA I.

तद्यत्रैतत् सुप्तः समस्तः सप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैतदमृतमः एतन् ह्यहोति स ह शान्त हृदयः प्रव-
व्राज स हाप्राप्यैव देवानेतद्दृष्टं ददर्श नाह खल्वयमेव सप्रत्या-
त्मानं जानात्ययमस्मीति नो एवेमानि भूतानि विनाशमेवा-
पीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tad, that. यत्र Yatra, in that state where; in whom. In the Lord called Prajña. एतत् Etat, this, Jīva. सुप्तः Suptaḥ, being in dreamless sleep. समस्तः Samastah, fully, reposing, all sense activity stopped. सप्रसन्नः Samprasannaḥ, at perfect rest, enjoying the happiness of one's own self. स्वप्नम् Svapnam, dream. न Na, not. विजानाति Vijānāti, perceives. एषः Eṣaḥ, this. आत्मा Ātmā, the Ātman. इति Iti, thus. ह Ha, then. उवाच Uvācha, Prajāpati said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतन् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. सः Saḥ, he. ह Ha, then. शान्तहृदयः Śāntahrīdayaḥ, satisfied in heart. प्रवव्राज Pravavṛāja, went away. सः Saḥ, he. ह Ha, then. अप्राप्य Aprāpya, without reaching. एव Eva, even, alone. देवान् Devān, Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty. ददर्श Dadarśa, saw. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this. एवम् Evam, thus. सम्प्रति Samprati, in this state of dreamless sleep. आत्मानम् Ātmānam, the Supreme Self. जानाति Jānāti, knows. अयम् Ayam, this supporter of the Jīva. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नो No, not. एव Eva, alone. इमानि Imāni, these. भूतानि Bhūtāni, beings. विनाशम् Vināśam, without (vinā) joy (śam); the state of joylessness. एव Eva, alone. अपीतः Apitaḥ, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

1. 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajāpati.

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty :—‘In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as “this am I,” nor do these creatures know the Self in dream state. If the Jīva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this. —572.

MANTRA 2.

स समित्पाणिः पुनरेयाय तस् ह प्रजापतिरुवाच मघवन्य-
च्छान्तदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं
वल्वयं भगव एवस् संप्रत्यात्मानं जज्ञात्ययमहोति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-
मीति ॥ २ ॥

सः Sah, he. समित्पाणिः Samitpāṇiḥ, with fuel in hand. पुनः Punah, again
एयाय Eyāya, came back. तस् Tam, to him. ह Ha, then. प्रजापतिः Prajāpatiḥ,
Prajāpati. उवाच Uvācha, said. मघवन् Maghavan, O Indra. यत् Yat, what.
शान्तदयः Śāntahṛidayah, satisfied in heart. प्राव्राजीः Prāvrajīḥ, thou didst go
away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः
Āgamaḥ, thou hast come back. इति Iti, thus. सः Sah, He. ह Ha, then. उवाच
Uvācha, said. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this.
भगवः Bhagavaḥ, sir. एवम् Evam, thus. सम्प्रति Samprati, in the state of dream-
less sleep. आत्मानम् Ātmānam, the Supreme Self. जानाति Jānāti, he knows. अयम्
Ayam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नः Naḥ, not. एव
Eva, alone. इमानि Imāni, these. भूतानि Bhūtāni, beings. विनाशम् Vinaśam,
without joy (Vinā=without, Śam=Joy or place). एव Eva, alone. अपीतः
Apitah, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र
Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

2. Taking fuel in his hand, he went again to Pra-
jāpati. Prajāpati said to him ‘O Indra you went away satis-
fied in your heart, for what purpose have you come back?’
He said ‘Sir I do not find, in this dreamless state, that Self,
as my refuge, nor does the Self reveal Himself to me as
‘this am I.’ Nor do these creatures know the Self, in that

state. If the Jīva has entered the Lord, in this state, he has done so without the consciousness of joy. I do not see any good in this.”—573.

MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नो ग्वान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus. एव Eva, alone, even. एषः Eṣaḥ, this. मघवन् Maghavan, O Indra. इति Iti, thus. ह Ha, verily, then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyaḥ, again. अनुव्याख्यास्यामिः Anuvyākhyāsyāmi, I shall explain according to thy capacity. नो No, not. एव Eva, alone, even. अन्यत्र Anyatra, anything else. एतस्मात् Etasmāt, than this. वस Vasa, dwell. अपराणि Aparāṇi, another. पञ्च Pañcha, five. वर्षाणि Varṣāṇi, years. सः Saḥ, he. ह Ha, then. अपराणि Aparāṇi, another. पञ्च Pañcha, five. वर्षाणि Varṣāṇi, years. उवास Uvāsa, dwelt. तानि Tāni, those. एकशतम् Ekaśatam, one hundred and one. संपेदुः Sampeduḥ, became in all. एतत् Etat, this. तत् Tat, that. यत् Yat, that. आहुः Āhuḥ, they say. एकशतम् Ekaśatam, one hundred and one. ह Ha, verily, then. वै Vai, verily. वर्षाणि Varṣāṇi, years. मघवान् Maghavan, Indra. प्रजापतौ Prajāpatau, with Prajapati. ब्रह्मचर्यम् Brahmacharyam, the vow of studentship. उवास Uvāsa, dwelt. तस्मै Tasmai, to him. ह Ha, verily. उवाच Uvācha, said.

3. “So it is indeed O Indra,” replied Prajâpati; “but I shall not explain this to you, unless you have passed some further period of Brahmacharya. Live here another five years.” He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati. Then Prajâpati said to him.—574.

MADHVA'S COMMENTARY.

Being thus addressed by Indra, Brahmâ told him of the Lord presiding over the state of deep sleep. When in the Lord, the Jīva enters in deep sleep, and does not know that he has so entered, that state was

described by Brahmā. When Brahmā taught him the Lord called *Prājña*, the maker of the state of deep sleep, Indra said :—"I do not know myself in this condition of deep sleep any one separate from me ; I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the *Jīva* and tell him, "I am the Lord." Nor do the creatures see any body in this condition. If in deep sleep the *Jīva* entered into the Supreme Self or the Supreme Self entered into the *Jīva*, even then also the merging is without any perception of happiness.

Note :—When *Prajāpati* taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying : "in this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the *Jīva* in this condition : telling to the *Jīva* "here I am." If it be said, that there exists no Supreme Self, the support of the *Jīva* in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the *Jīva* and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the *Jīva* and the Lord, had merged into each other, then it ought to be a condition of *Vināśam*, i.e., joylessness ; (*Vinā* = without, *Sam* = joy). If the *Jīva* had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house, do not feel comfortable there, as much as they feel in their home. The *Jīva*, however, perceives joy in deep sleep, for on arising he remembers "I slept very soundly and happily." This shows that there is a perception of joy in deep sleep ; consequently, it is not a condition of *Jīva* entering into Brahman, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the *Jīva*, in the condition of deep sleep, then He also would become without joy ; for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the *Jīva* merges (*Apīta*) into the Lord, or the Lord merges into the *Jīva*. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of *Ahaṅkāra* and all psychic activities ; and who hold that the word *Vināśa* means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never merge into a higher and still retain its own consciousness. But the *Jīva* retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the *Jīva* does not merge into the Lord. Nor does the Lord merge into the *Jīva*. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a *Jīva*.

TWELFTH KHANDA.

MANTRA 1.

ः धवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीर-
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरी-
रस्य सतः प्रियाप्रिययोरपहृतिरस्त्यशरीरं वाव शन्तं न प्रियाप्रिये
स्पृशतः ॥ १ ॥

मघवन् Maghavan, O Indra. मर्त्यम् Martyam, mortal, subject to death. वै Vai, verily. इदम् Idam, this. शरीरम् Śariram, body of the Jīva. आत्तम् Āttam, held. मृत्युना Mṛityunā, by death. तद् Tad, that, body in which the Jīva dwells. अस्य Asya, of this. अमृतस्य Amṛitasya, of the Immortal. अशरीरस्य Aśarīrasya, of the Bodyless. आत्मनः Ātmanah, of the Self. अधिष्ठानम् Adhiṣṭhānam, the abode. आत्तः Āttah, held. वै Vai, verily. सशरीरः Saśarīrah, the embodied, namely the Jīva. प्रियाप्रियाभ्याम् Priyāpriyābhyām, by pleasure and pain. न Na, not. वै Vai, verily. सशरीरस्य Saśarīrasya, of the embodied, of the Jīva. सतः Sataḥ, so long as they be. प्रियाप्रिययोः Priyāpriyayoḥ from pleasure and pain. अपहृतिः Apahatiḥ, release, freedom. अस्ति Asti, is. अशरीरम् Aśarīram, to the non-embodied, to the Supreme Self. वाव Vāva, verily. शन्तम् Santam, being. न Na, not. प्रियाप्रिये Priyāpriye, pleasure and pain, (dependent upon another). स्पृशतः Sprīśataḥ, touch.

1. O Indra! this body of the Jīva is mortal and held by death. It is the abode of the Immortal, the bodyless Lord. The embodied Jīva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—574.

MANTRA 2.

अशरीरो वायुरभ्रं विद्युस्तनयितुश्शरीराण्येतानि तद्यथै-
तान्यभ्रमादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन
रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

अशरीरः Aśarīrah, without body, not absolutely, but compared with their knowledge. वायुः Vāyuḥ, the Chief Vāyu. अभ्रम् Abhram, Brahmā, because He is supported (Bhṛa) by the Lord Viṣṇu (Ap = all-pervading). विद्युत् Vidyut, Lightning, the wife of Vāyu, because she is very (Vi) luminous, (Dyut) the highly luminous. स्तनयितुः Stanayitnuḥ, Thunder, the wife of Brahmā, because

she has all sounds. अशरीराणि Aśarīrāṇi, without body, because they have superabundance of wisdom. एतानि Etāni, these. तद् Tad, that. यथा Yathā, as. एतानि Etāni, these. अमुष्मान् Amuṣmāt, from that. आकाशात् Ākāśāt, from All-luminous, Supreme Self, through the grace of Ākāśa. समुत्थाय Samutthāya, coming out of the body. परम् Param, Supreme. ज्योतिः Jyotiḥ, Light, the Supreme Brahman. उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own. रूपेण Rūpeṇa, with his form, with his proper form of joy &c. अभिनिष्पद्यन्ते Abhiniṣpadyante, completely attain.

2. The Chief Vāyu is without body, Brahmā, and the wife of Vāyu and the wife of Brahmā these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

MANTRA 3.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्री-
डन्रममाणः स्त्रीभिर्वा रानैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजन-
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवाय-
मस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एषः Eṣaḥ, this, namely the Mukta Jiva. सम्प्रसादः Samprasādaḥ, having obtained the grace of Viṣṇu completely. अस्मात् Asmāt, from this. शरीरात् Śarīrāt, from the final body. समुत्थाय Samutthāya, coming out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसम्पद्य Upasampadya, having attained. स्वे Svena, in his own. रूपेण Rūpeṇa, form. अभिनिष्पद्यते Abhiniṣpadyate, appears, is restored to. सः Saḥ, he. उत्तमः Uttamaḥ, the best. पुरुषः Puruṣaḥ, being. सः Saḥ, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जक्षन् Jakṣan, eating, or laughing. क्रीडन् Kṛīḍan, playing. रममाणः Ramamaṇaḥ, rejoicing. स्त्रीभिः Strībhiḥ, with women. वा Vā, verily. अज्ञातिभिः Ajñātibhiḥ, with non-relatives, Muktas of previous Kalpas. यानैः Yānaiḥ, with carriages. वा Vā, or. ज्ञातिभिः Jñātibhiḥ, relatives, namely Muktas of the same period. वा Vā, or. न Na, not. उपजनम् Upajanam, persons near them. स्मरन् Smaran, remembering. इदम् Idam, this. शरीरम् Śarīram, body. सः Saḥ, he. यथा Yathā, as. प्रयोग्य Prāyogyā, the charioteer. आचरणे Ācharaṇe, in the carriage. युक्तः Yuktaḥ engaged by his master. एवम् Evam, thus. एव Eva, just. अयम् Ayam, this. अस्मिन् Asmin, in this. शरीरे Śarīre, in the body. प्राणः Prāṇaḥ, the prāṇa, the Chief Vāyu. युक्तः Yuktaḥ, appointed by the Lord Viṣṇu.

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body.—576.

MANTRA 4.

अथ यत्रैतदाकाशमनुविष्णुं चक्षुः स चाक्षुसः पुरुषो
दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राण-
मथ यो वेदनमभिव्याहाराणीति स आत्मऽभिव्याहाराय वागथ
यो वेददं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Viṣṇu. एतद् Etat, this. आकाशम् Ākāśam, Luminous of form. अनुविष्णुम् Anuvi-ṣṇam, has entered. चक्षुः Chakṣuḥ, eye. सः Saḥ, that. चाक्षुषः Chākṣuṣaḥ, being using the eye. पुरुषः Puruṣaḥ, person. दर्शनाय Darśanāya, for the sake of seeing चक्षुः Chakṣuḥ, eye. अथ Atha, now. यः Yaḥ, who वेद Veda, knows, thinks. इदम् Idam, this. जिघ्राणि Jigbrāṇi, may I smell. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. गन्धाय Gandhāya, for the sake of sm-ll. घ्राणम् Ghrāṇam, the nose. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. अभिव्याहराणि Abhivyâharâṇi, let me speak. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. अभिव्याहाराय Abhivyâharāya, for the sake of speaking. वाग् Vāg, speech, tongue. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. शृण्वानि Śṛiṇavâni, my I hear. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. श्रवणाय Śravaṇāya, for hearing. श्रोत्रम् Śrotram, ear.

4. Now that, in Whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He Who says let me smell this, He is the Self, the nose is the instrument of smelling. He Who says 'let me say this,' He is the Self, the

tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing.—577.

MANTRA 5.

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स
वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. मन्वानि Manvāni, let me think. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. मनः Manaḥ, the mind. अस्य Asya, is. दैवम् Daivam, divine, illumined. चक्षुः Chakṣuḥ, eye. सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this. एतेन Etena, through this. दैवेन Daivena, through the Divine. चक्षुषा Chakṣuṣā, through the eye. मनसा Manasā, through the mind. एतान् Etān, these. कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing. रमते Ramate, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices.—578.

Note :—These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to make the Jiva get experiences. The Lord is the Uttama Puruṣa of the third Mantra, and the last two verses describe in detail His glory and Majesty. The Jiva, with Prāṇa and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord; and that the Jiva enjoys secondarily after the Lord.

MANTRA 6.

य यते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मा-
त्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाश्च
लोकाणाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजाना-
तीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

यः Yaḥ, those desires. एते Ete, these desires. ब्रह्मलोकं Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. तम् Tam, him. वै Vai, verily. एतम् Etam, this. देवाः Devaḥ, the Devas namely, Vāyu, Brahmā and their spouses. आत्मानम् Ātmānam, The Lord. The Supreme Self. उपासते Upāśate, meditate, worship. तस्मात् Tasmāt, through the grace of that Lord obtained through meditation. तेषां Teṣān, of those Devas. सर्वे Sarve, all. च Cha, and. लोकाः Lokāḥ, worlds and men. आत्ताः Āttāḥ, are obtained. सर्वे Sarve, all. च Cha,

and. कामाः Kāmāḥ, desires. सः Saḥ, he. सर्वान् Sarvān, all. च Cha, and. लोकाः Lokān, world. आप्नोति Āpnoti, obtains. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires. यः Yaḥ, who. तम् Tam, him. आत्मानम् Ātmānam, the Supreme Self. अनुविद्य Anuvidya, having intellectually understood. विजानाति Vijānati, realizes through intuition. इति Iti, thus. ह Ha, verily. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said.

6. (The Lord enjoys all holy pleasures only), which exist in the Brahmā-world. That Supreme Self is worshipped verily by the Devas. Therefore, they obtain all worlds and all desires. He who knows that Self and realises Him also, obtains all worlds and all desires. Thus said Prajāpati, verily thus said Prajāpati.—579.

MADHYA'S COMMENTARY.

When thus addressed by Indra, Brahmā told him the truth in plain and simple words; namely “Know thou that to be the Jīva who has always connection with body, *i. e.*, a Jīva has always some body or another. While He who has no connection with any body either in past, present or future, He is called the bodyless, the Supreme Viṣṇu, the Immortal, the Eternal Form. Though thus unembodied, the Lord, dwelling within this body, remains controlling it; for the Lord is He who controls the body, free from old age, &c.; while the Jīvātmā is bound with the body, and suffers old age and death. Because it has the conceit of body.

The Commentator now explains the meaning of the word Priya and Apriya.

The learned call that to be a priya, which depends upon another; any happiness which is not self-dependent is Priya or pleasure; (Para meaning another and Ya meaning to come). Similarly any pain which comes from another, that is called Apriya, the word A meaning evil.

The Jīva is always subject to Priya and Apriya; to pleasure caused by another, to pain given by another. A Jīva can never, under any condition (whether Free or Mukta), be above pleasure and pain. In Mukti he has pleasure, given to him by God, in non-Mukti he has both pleasure and pain, according to his Karmas. But the Supreme Brahman is Aśarīra (bodyless), therefore, He has no pleasure nor pain. These can never touch Him. His pleasure is Self-originated, not like the Priya, dependent upon another, while pain He never has.

The Commentator now explains the words Abhra, Vidyut, and Stanayitnu, which generally mean the cloud, the lightning and the thunder. But he shows that these words mean here Brahmā, the wife of Vāyu and the wife of Brahmā respectively.

Brahmā is called Abhra, because he is supported (bhra=to support) by the Supreme Lord, who pervades everything, namely, by the God Viṣṇu, who is called Ap or all-pervading. Thus Abhra is a compound of two words (अप् + भ्र).

Ap and Bhra means literally "supported by the all-pervading."

Note :—When meaning cloud Abhra is analysed as Ap = water, Bhra = carrying, water carrying, water bearing.

The wife of Vāyu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahmā is called Stanayitnu, because she consists of all sounds, and Stanayitnu literally means the maker of all sounds.

These (Vāyu and Brahmā with their spouses) are said to be without body, not because they have absolutely no bodies, but because knowledge preponderates in them, and their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that Brahmā and Vāyu have no pleasure caused by another. Their pleasure is caused by Viṣṇu Himself and it is not self-originated, so they cannot be said untouched by pleasure. To this the Commentator replies :—

The pleasure of Vāyu and Brahmā, is caused directly by Viṣṇu, while that of their wives by them who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Priya, as above defined. Therefore they are said to be devoid of pleasure.

As these, Vāyu, Brahmā and their wives, have emerged from the Supreme Ether namely Viṣṇu, and from nothing else, and as they enter back into Him and merge into Him in Mukti, and thus obtain their own happiness and bliss, so the other Muktas, through the full grace of Viṣṇu, obtain their self-bliss, by reaching Viṣṇu called also Keśava. When the Mukta reaches Viṣṇu, he rejoices there with women and carriages, and kinsmen. As the charioteer is placed in the carriage, to drive it, so is Vāyu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot, so the Lord Viṣṇu sits in the body, the master of the body; and as a chariot may carry other passengers also, so is the Jīva a mere passenger in this body, neither the driver nor the master of it.

Refuged in Him are all the senses and the sense-Devas; the great Prāṇa is also refuged in Him; in Him is refuged even this Jīva. He the Supreme Viṣṇu knows all their workings, their seeings, their hearings, their smellings, their tastings and thinkings as well. He verily fully

knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jīva, enjoys all objects through the senses of the Jīva by pervading those senses with his own divine senses.

If the Lord within the Jīva, enjoys through the senses of the Jīva, then He would suffer the pain of the Jīvas, and experience evils as well. To this the Commentator replies :—

The Lord Viṣṇu, by pervading the Jīva and his senses and Prāṇa enjoys all the auspicious experiences of the Jīva but never any evil.

Him the Supreme Lord worship all the Devas, Vāyu, and the rest ; under His control, verily all the worlds subsist, all desires, and all Jīvas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Sāma Sāhitā.

Prajāpati taught Virochana, the true doctrine, but the latter through his incapacity, and unfitness understood as if Brahṁā was teaching the theory of Mâyā, namely that the Jīva is a reflection of Brahman, the reflection and the original are identical, and that therefore the Jīva and the Brahman are the same and consequently the Jīva is to be worshipped. In fact, the theory of the Mâyāvādins is the theory of all the āsuras, and is not the true doctrine. Indra, however, understood Prajāpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming and deep sleep, that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Muktas, that He is the Lord of the Chariot of the body, that He is the supporter of the Jīva with his Prāṇa and senses, that He is the enjoyer of all auspicious experiences, that He is adored by Vāyu and others, that He alone is the Âtman. While the Jīva is just opposite of it. Thus Indra understood the teaching of Prajāpati in its true light, namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devās, as Virochana taught Mâyāvāda to the Asuras. Some say that the doctrine taught to the Virochana, or rather mis-understood by him, was not Mâyāvāda but materialism or Lokāyata, namely, that this body is the Âtman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however, is not the doctrine taught to Virochana. For Lokāyatas are materialists and do not believe in after-life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator :—

The Śruti says that Virochana taught to the Asuras “he obtains both worlds, this and the next” this shows that the Lokāyata doctrine was not taught by Virochana : for they (the Lokāyatas) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajāpati as teaching materialism, but as teaching Mâyāvāda. For Virochana,

when he went back to his Asuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds this and the next (Khaṇḍa VIII, verse 4). Thus this teaching of Virochana to the Asuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jīva : in short the doctrine of the Mâyāvāda.

But while Virochana understood the word Âtman, as meaning Jīva Âtman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajâpati by using the word Âtman referred to the Supreme Lord and not to the Jīva Âtman. In fact, the word Âtman is used in the subsequent passages, unmistakably for the Supreme Lord ; thus as below " O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Âtman. The embodied is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khaṇḍa XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the Īśvara, the human soul and the Lord.

But may it not be that the Jīva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva. In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies :—

Except the Jīva no one else has the perception of priya (pleasure) and apriya (pain).

For if every Jīva whether Mukta or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side. If the bound soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness ; it cannot get rid of joy.

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state.

Says an objector :—" If the released soul is not free from suffering (?) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies :—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu. For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another ; the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word. (As says the following text). The Jīvas

whether released or bound, can never be free from *priya*, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called *priya*. Because the wise say, that the *priya* is that joy which depends upon another. But though the joy of Brahmā and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called *priya*, because it depends upon no one else than the Lord. Their joy, therefore, falls under the category of *apriya*. It is only in a secondary sense that their joy is called *apriya*, strictly speaking their joy is also *priya* or dependent joy. This secondary use of *apriya* is like the use of the word *Svarāt* or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word *Īśvara* or Lord is applied to Rudra; or as the word *Indra* is applied to Śakra. (Indra or the Powerful One is the name of the Lord primarily). In the same way the word *apriya* is applied to Brahmā and Vāyu : their joy is not absolutely self-dependent. Similarly the joy of the consorts of Brahmā and Vāyu is called *apriya*, though it is dependent on the Lord and on their respective lords ; just as the word *rājñi* or sovereign is applied to the queen, or the *Īśvari* or Lady is applied to Umā. It is in this secondary sense only, that the word *apriya* is used in connection with Vidyut the wife of Vāyu and Stanayitnu the wife of Brahmā. Thus it is written in the Parama Śruti. Moreover, the very text of the Chhândogya Upaniṣad also shows that the joy of the released is dependent upon the grace of the Lord and is not any self-produced joy. Thus in verse 3 of Khaṇḍa 12 it is said :—“This released soul, having obtained the full grace of the Lord, and having approached the highest Light, appears in his own form.” This shows that the experiencing of the *nijānanda* or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person *Uttama Puruṣa* or the Highest Spirit. This also differentiates the Lord from the *Jīva*.

But cannot the words *uttama puruṣa* be applied to the *Jīva* also? In the state of *Mukti*, the *Jīva* may well be called the best person, as compared with inanimate matter. To this the Commentator replies :—

The word *uttama puruṣa* the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the inanimate nature, then the word highest would have been enough, and not the words highest person.

The Advaita theory is that there is only one person or *Puruṣa*. The spirits are not many but one. In this view, the use of the word *uttama puruṣa* is wrong, for the word

Highest Spirit, always implies the existence of other spirits lower in grade. That there are other puruṣas is taught by the Gītā also.

“The Uttama Puruṣa is another called the Supreme Self,” (Gītā XV-17). “That Supremacy and uniqueness which Brahmā or Rudra cannot obtain, is Thy essential nature O Lord! Hari Thou alone art the Highest Person.” So also in the R̥ig Veda we find that the Lord Viṣṇu is described the Highest. As the following R̥ik will show.

परोमात्रयातन्वा वृधान न ते महित्वमन्वशुवन्ति ।

उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ।

परः Parāḥ, beyond. मात्रया Mātrayā, all bound and measure. तन्वा Tanvā, with thy body. वृधान Vṛidhāna, Oh thou who growest. न Na, not. ते Te, thy. महित्वम् Mahitvam, majesty. अन्वशुवन्ति Anvaśhuvanti, come nigh. उभे Ubhe, both. ते Te, thy. विद्म Vidma, we know. रजसी Rajasī, the heaven. पृथिव्याः Prithivyāḥ, beginning with the earth. विष्णो Viṣṇo, O Viṣṇu. देव Deva, O God. त्वम् Tvam, thou. परमस्य Paramasya, the highest. वित्से Viise, knowest.

Men come not nigh Thy majesty, who growest beyond all bound and measure, with Thy body. Only Thy two regions, the heaven and the earth, O Viṣṇu we know : but Thou, God, knowest the highest also. (R̥ig. Veda VII-99.--1).

The same idea is expressed in the following lines of the Gītā. (14.) “Being refuged in this wisdom and having reached similarity with my nature.” So also in Taitt. II. 2:—“He who knows the Supreme Brahman, as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman.” So also in Taitt. III. 10-5, it is said “The Mukta Jīva, leaving this world, reaches the Ānandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take, sits down singing this hymn.” So also:—“Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras.” Similarly “Kṛiṣṇa is worshipped by the released souls free from delusion.” Similarly Chhand. VIII. 12-3 “He moves about there laughing, playing, and rejoicing with women, with carriages, with other Muktas of his own period, or of the past Kalpas. (So great is his ecstasy) that he does not remember even the persons standing near him nor even his body.” This also shows, that the Jīva, in the state of Mukti, retains his separateness from the Lord, and does not become identical with Brahman. In fact, the word Upa meaning near, and the word Antara-different, found in the verse already quoted, show that there are other souls near the Mukta Jīva.

Similarly in that very verse we find that Mukta Jīva stands in the presence of the Supreme Light. All this shows that the Mukta is not identical with the Lord.

The word Antara does not occur in the text of the Chhand. VIII. 12,-3, as we have got it. It must be the reading of some other recension.

Similarly in Chhand. VIII. 12,-6, we read, the Devas worship the Ātman. Now, if the Ātman meant the Jīva, then the verse would mean that the Devas worship the Jīva. But Devas never worship any Jīva as Jīva only.

Devas may worship a Jīva, merely as a symbol, but never as the Supreme. Jīva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Viṣṇu alone.

• Because the following text of the Rīgveda shows that the Devas worship Viṣṇu alone.

पुनर्दाय ब्रह्मजायाम् कृत्वी देवैर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्तवायोर्हृगायमुपासते ॥

पुनर्दाय Punardāya, having restored. **ब्रह्मजायाम्** Brahmajāyām, the wife of the Brāhmaṇa. **कृत्वी** Kṛitvi, having made her. **देवैः** Devaiḥ, by the devas. **निकिल्बिषम्** Nikilbiṣam, free from sin. **ऊर्जम्** Ūrjam, fulness, food. **पृथिव्याः** Pṛithivyāḥ, of the earth. **भक्तवाय** Bhaktvāya, in order to enjoy. **उर्हृगायम्** Urugāyam, Lord Viṣṇu of the great glory. **उपासते** Upāsate, worship.

The Devas restored the Brāhmaṇa's wife having purified her from sin, and worship the Lord of great glory, in order to enjoy the fulness of the earth. (X. 109,-7).

Similarly the following verse of the Bhāgavata Purāṇa shows that the Uttama Puruṣa of Chhāṇḍ. VIII. 12,-3, is Lord Viṣṇu and not any Mukta Jīva. "The Lord must be worshipped, as the Highest Person (Uttama Puruṣa) as separate from the Jīva, as possessing full knowledge, as the agent unattached by any action, &c."

. Says an objector :—

In the Chhāṇḍ. VIII. 12,-4, it is said. "That being is the Ātman of the eye, for the sake of his seeing, is the eye. So he who says "let me say this." He is the Ātman, the tongue is the instrument of saying, &c." This shows that the Ātman referred to here is the Jīvātman and not the Lord, for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect, yet as a matter of sport (Līlā) he enjoys external objects, through the senses of the Jīvas. As says the following verse of the Bhāgavata Purāṇa :—

Because the Lord having created these bodies with the elements Mahat &c., has entered into them, and rests in them ; He is called Puruṣa (literally he who rests in Pur or body). Thus dwelling in the bodies of the Jīvas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words." This shows that enjoyment is stated with regard to the Lord alone, through the senses.

• The sixteen organs are the five senses of cognition, the five organs of action, the five internal organs, mind and the rest, and Jīva as the sixteenth. In other words, there are five organs of cognition, five of action, and five of feelings.

Similarly in Katha. Up. III. 1 :—"There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity of the heart, in the most highly splendid Param (Vāyu)." The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Bādarāyaṇa in the Vedānta Sūtras I. 2, 11 :—"The two (who have entered) into the cave, are indeed, both Ātman (the Lord), from this very well-known characteristic, and from scripture to that effect."

But verse 4 of Khanda 12 says that the eye is for his seeing, the ear for his hearing and which are indications of the Jīva. Therefore, he who enjoys the objects is the Jīva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects, the Jīva does not see, taste &c., the true objects, but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jīvas say "I see this, I smell this" the Jīvas really do not know, because they do not apprehend the things by themselves, the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words "Sa uttamah puruṣah" do not refer to the Jīva but to the Lord, (in verse 3, Khanda 12) Lord Bādarāyaṇa understands it also in this sense. In the Vedānta Sūtras I. 3, 20, he says :—"the reference in the Chhand. Upa. VIII. 12, 3, is to the Supreme Ātman and not to the Jīva." Similarly in the Gītā the word Uttama Puruṣa is applied to the Lord :—"But the Uttama Puruṣa is another called the Supreme Self (Gītā 15, 17)."

The Mukta Jīva is not all-powerful, nor Omnipotent like the Lord. This fact is stated by Lord Bādarāyaṇa himself in his Vedānta Sūtras (IV 4, 17) :—"The Mukta Jīva obtains all his wishes, but does not possess the power of creating or destroying the world." Therefore the being by reaching whom the Jīva is restored to its essential nature is the Lord called the Uttama Puruṣa or the Supreme Spirit. The verse 3, of Khanda 12, therefore should be explained thus. He by whose grace the Jīva leaving his last body and approaching the highest Light, is restored to its own form, is the Highest Person, the Uttama Puruṣa."

The previous passages, also, where it is said, he moves in his glory, in his dream (Khanda 10. 1,) and the reference to deep sleep in khanda 11, verse 1, show that the Lord is meant there, and not the Jīva. For those passages describe attributes which are not applicable to the Jīva. Thus, for example, the phrase Mahīyamānah charati shows that Jīva could not have been meant; for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jīva is never glorified in his dreams (in fact, he has no control over his dreams, and dreams are

sometimes very painful): the Lord alone is always glorified and retains His Majesty, even in dream.

The word Prāyogya in verse 3, Khaṇḍa 12, means the driver of the carriage, for he who is in charge of (Prāyoga) of the carriage is called Prāyogya. The Lexicon also gives this meaning:—"The words yantâ, sârathi, ânetâ, and prāyogya all mean the driver in charge of the carriage."

The words Daivam chakṣuḥ in verse 5, Khaṇḍa 12, are ambiguous. The Commentator explains the word daiva thus:—The manas is called daivam chakṣuḥ because it is illumined by others.

The word daivam is to be taken in its etymological sense here, namely the eyes, &c., of the Jîva is illumined by the eyes, &c., of the Lord. The Lord has His own eyes, &c., but when He works through the Jîva He uses the eyes, &c., of the Jîva, but illumines them and makes them daivam or illumined.

The words Ye, etc., brahmaloce should be completed by tesu ramate and means he takes delight in those pleasures which exist in the Brahma world. In the same mantra (6, Khaṇḍa 12,) occur the words anuvidya vijânâti. The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge. While vijânâti means face to face or direct knowledge, or aparokṣa. As says the following verse:—vedanam means knowledge through scriptures, while vijânânam means seeing the Lord (Brahmadarśana).

THIRTEENTH KHAṆḌA.

MANTRA 1.

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव रोमाणि
विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा गतः सङ्कृतं
कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामाश् Syāmat, after worshipping the Lord as Śyama coloured. शबलम् Śabalam, the Lord having various colours and forms. प्रपद्ये Prapadye, I worship. शबलान् Śabalât, after worshipping the Lord as having all forms and colours. श्यामम् Śyāmam, as having the Śyama colour or dark colour. प्रपद्ये Prapadye, I worship, I come to. अश्वः Aśvaḥ, horse. इव Iva, like. रोमाणि Romāṇi, hairs. विधूय Vidhūya, shaking off. पापम् Pāpam, sins. चन्द्रः Chandrah, moon. इव Iva, like. राहोः Rāhoḥ, of Rāhu. मुखात् Mukhât, from the mouth. प्रमुच्य Pramuchya, being free. धृत्वा Dhūtvâ, having shaken off. शरीरम् Śarīram, the body. अकृतम् Akṛitam, without action. कृतात्मा Kṛitâtmâ, having fulfilled the object of the

Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman. अभिसम्भवामि Abhisambhavami, I obtain. इति Iti, thus. अभिसम्भवामि Abhisambhavami, I obtain' इति Iti, thus.

1. I take refuge with the Lord having all colours through meditation on Him as having no colour : I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Rāhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self.—580.

MADHYA'S COMMENTARY.

In Khaṇḍa thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called Śyāma. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also Śābala or variegated. The commentary mentions this :—

The colour of Viṣṇu as dwelling in the heart is Dark (Śyāma) as well as variegated (Śābala) or having various and manifold colours. (The Śābala is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with Śyāma meditation and end with Śābala, or begin with Śābala and end with Śyāma. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jīva has also the colour of the Jīva. He is red coloured as dwelling in the Eye. Thus it is in the Mānasa.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jīva par excellence—He has the colour of the aura of the Jīva. In the heart—in the Buddhic body—He has dark and white color. The colour of the Lord mentioned in the Gāyatri Vidyā is Jīva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khaṇḍa :—Āśva iva Romāṇi Vidhāyā Pāpam Chandra Iva Rāhor Mukhāt Pramuchya, Dhūtvā Śarīram, Akṛitam Kṛitātmā Brahmalokam Abhisambhāvami—"Shaking off all my non-prārabdha sins as the horse shakes off dust from his hairs, and being freed from all prārabdha sins (after suffering for a short time the effects of those Karmas) as the moon is freed from the mouth of Rāhu, abandoning my dense and subtle bodies, but manifesting my own essential nature (by functioning in my Svarūpa body), may I reach the eternal world of Brahman."

Now an objector says—this prayer is put in the mouth of the author of the Upaniṣad—who is no other than the Lord Himself. Or if the secondary author be taken, then Rāmā is the Revealer of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess Rāmā is an Eternally Free and can never stand in need of such a prayer. To this the Commentator replies :—

Ramā saw (heard?) the words that came out from the mouth of the Lord Hayagriva; those very words saw Brahmā, them even did see Nārada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nārada and the rest). The Lord Hari taught these (prayers, &c.,) for the future beings. Thus also spoke Ramā, thus also spoke Brahmā—and this is the Chhândogya Upaniṣad. Thus it is in the Sâma Samhitâ.

Thus the prayer “*aśva iva româṇi, &c.*,” was uttered in the past Kalpa by Nārada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Ramā or Brahmā—they merely passed on the words as they heard it from the Lord Hari. They simply transmitted the words of the Lord of the wisdom—Face the Haya-griva.

FOURTEENTH KHANḌA.

MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते रदन्तरा तद्ब्रह्म
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्वेतम् अदत्कम् श्वेतं लिन्दुमाभिगां लिन्दुमा-
भिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Ākāśaḥ, The all-luminous. वै Vai, verily. नाम Nāma, Named नामरूपयोः Nāmarūpayoḥ, of the name and form. निर्वहिता Nirvahitā, creator, revealer. ते Te, they, the name and form. यत् Yat, what. अन्तरा Antarā, within. तत् Tat, that. ब्रह्म Brahma, Brahman. तत् Tat, that. अमृतम् Amṛitam, Immortal. सः Saḥ, he. आत्मा Ātmā, the Ātman. प्रजापतेः Prajāpateḥ, Of the Lord Viṣṇu. सभां Sabhām, meeting. वेश्म Veśma, hall. प्रपद्ये Prapadye, may I obtain. यशः Yaśaḥ, glory. अहम् Aham, I. भवामि Bhavāmi, may I become. ब्राह्मणानाम् Brāhmaṇānām, among the Brahmanas. यशः Yaśaḥ, glory. राज्ञां Rājñām, among the princes and Kṣatriyas. यशः Yaśaḥ, glory. विशां Viśām, of Vaiśyas. यशः Yaśaḥ, glory. अहम् Aham, I. अनुप्रापत्सि Anuprāpatsi, obtain. सः Saḥ, he. ह Ha, verily. अहम् Aham, I. यशसाम् Yaśasām, of the glorious. यशः Yaśaḥ, glory. श्वेतम् Śvetam, mover in breath, existing in breath. अदत्कम् Adatkam, eater of joy, the Supreme Brahman who is all bliss. अदत्कम् Adatkam, eater of joy. श्वेतम् Śvetam, mover in breath. लिन्दुम् Lindum, the giver of joy. आ Ā, always. अभिगाम् Abhigām, I have obtained, may I obtain always (A). लिन्दुम् Lindum, the giver of joy. आ Ā, always. अभिगाम् Abhigām, may I obtain.

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman; He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brāhmanas, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys.—581.

MADHVA'S COMMENTARY.

This Khanda teaches another method of worshipping Brahman called Ākāśa dwelling in the Lotus of the Heart. The Commentator explains this Khanda by quoting an authority :—

He is called ākāśa, because He is all prakāśa—or All-luminous. He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase to yad antará of the text mean “above name and form :” antará means without, and te refers to nāma rūpe. Prajāpateḥ veśma means the palace of the Lord Viṣṇu ; Prajāpati here does not mean Brāhmā but Viṣṇu.

May I become famous among all castes : let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Śveta, because this word literally means He who moves in the Breath (or dwells in Vāyu). He is called adatka because He is the Eater (adat) of joy (Kāma)—He who constantly experiences the bliss of His own Self-realisation. He is called lindu because He gives joy to others (lin = rim = rati = joy : ल and र are interchangeable). May I always obtain this Lord (called Śveta, adatka, and lindu.)

FIFTEENTH KHANDA.

MANTRA 1.

तद्धेतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य
आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमा-

वृत्त्यं कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि
सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिः सन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स
खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रावणमथो बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मामा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं
मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः
शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ ९ ॥

तत् Tat, that Brahman described above. ह Ha, verily. एतत् Etat, this.
ब्रह्म Brahma, Brahman namely Viṣṇu. प्रजापतये Prajāpataye, Prajāpati. To
Prajāpati i.e., to the four-faced. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Prajā-
pati. मनवे Manave, to Svayambhuva, Manu. मनुः Manuḥ, Manuḥ. प्रजाभ्यः
Prajābhyah, to people. आचार्यकुलात् Āchāryakulat, from the home of the tea-
cher. वेदम् Vedam, Veda. अधीत्य Adhitya, having learnt. यथाविधानम् Yathā-
vidhānam, according to the rules. गुरोः Guruḥ, of the teacher. कर्म Karma,
duties such as service of the Guru giving him Dakṣiṇā. अतिशेषेण Atiśeṣeṇa,
without leaving anything behind. अभिसमावृत्य Abhisamāvṛitya, having returned
home कुटुम्बे Kuṭumbe, become a householder. शुचौ Śuchau, in sacred. देशे
Deśe, in the land, in a spot. स्वाध्यायम् Svādhyāyam, sacred study. अधीयानः
Adhīyanaḥ, reading. धार्मिकान् Dhārmikān, sacred duties. विदधत् Vidadhat,
performing. आत्मनि Ātmani, on the Supreme Lord. सर्वेन्द्रियाणि Sarvendriyāṇi,
all senses. संप्रतिष्ठाप्य Sampratiṣṭhāpya, having centered, having placed.
अहिंसन् Ahiṁsan, not injuring, not giving pain. सर्वभूतानि Sarvabhūtāni, any
creature. अन्यत्र Anyatra, except. तीर्थेभ्यः Tirthebhyah, in sacred places,
sacrifices. सः Saḥ, he. खलु Khalu, verily. एवम् Evam, thus. वर्तयन् Vartayan,
behaving. यावद् Yāvad, so long as. आयुषम् Āyuṣam, life. ब्रह्मलोकम् Brahma-
lokam, to the world of Brahman. अभिसम्पद्यते Abhisampadyate, reaches, attains.
न Na, not. च Cha, and. पुनः Punaḥ, again. आवर्तते Āvartate, returns. न Na,
not. च Cha, and. पुनः Punaḥ, again. आवर्तते Āvartate, returns.

1. Verily this doctrine Viṣṇu taught to the four-faced
Brahmā, Brahmā taught to Svayambhuva Manu, Manu to
his people. One should learn the Veda in the family of
his teachers and making presents to his Guru according to
law and doing his works fully one should return home and

enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

MADHVA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Puruṣa mentions the various persons who promulgated it : and shows the utility of it. The phrase in the last Khaṇḍa "may I be famous among all varṇas" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers this :—

The four-faced Brahmâ being thus taught by the Supreme, cried out : "may I become famous, &c." Brahmâ taught to Manu this Vidyâ, and Manu taught it to mankind. Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy for ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vâyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vâyu (see Rîgveda I. 141. 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vâyu of which these are the various avatâras consists of power and wisdom. By the command of God these qualities appear fully in the avatâra-forms of Vâyu the mighty, the supporter and mover in the universe. His first form or avatâra is as Hanumat who carried the message of Râma (to Sîtâ) or who ever obeys the words of Râma. The second form is that of the warrior Bhîma who destroyed the army of the Kurus. His third form is that of Ânandatîrtha called also Madhva who has composed this commentary.

These three forms of Vâyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of

hope to the despairing soul (Sītā) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vāyu takes now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Rāvaṇa or Duryodhana, that the second manifestation of Vāyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ānandatīrtha the bliss-giving saviour, as Purnaprajña the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God-head and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the seered books also conceal this allegory. The first form is that of Hanumat or a big semi-human ape, docile but ferocious, the second is that of a man as warrior, Bhīma the destroyer of the army of the Kurus. The third is that of Purnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Rīgveda and shows how they refer to the three forms of Vāyu. Generally these verses are taken to mean three forms of Agni :—the celestial fire as manifested in the sun, astral fire as seen in the lightning and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Sāyāna hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto successful is the hymn: the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment, He dwells in food; next in the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength: when Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below :—

वटिस्था तद्वपुषेऽधायि दर्शतम् देवस्य भर्गः सहसो यतोऽजनि ।
यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥

Rīg. I. 141—1.

वट् Bat, strong. इस्था Itthā, thus. तत् Tat, that. वपुषे Vapuse, for the sake of body, (for the sake of getting three bodies). अधायि Adhāyi, the god placed or sent, or established. दर्शतम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god, of Vāyu. भर्गः Bhargah, supporting (bhar), and moving (gah) through the universe. सहसः Sahasah, of the powerful. यतः Yatah, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat im, who alone. उपह्वरते Upahvarate, stands near Rāma, to obey his commands. साधते Sādhate, who accomplishes all the works of Rāma. मतिः Matih, wisdom, Hanumat is called matih because hanu means mati. ऋतस्य Rītasya, of the True, of Rāma. धेनाः Dhenah, words. अनयन्त Anayanta, he carried to Sītā or to mankind. सस्रुतः Sasrutah, flowing with nectar.

Of the powerful God Vāyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to (Sītā or to mankind).

Note :—The first function of Vāyu or Christ is that of Hanumat or wisdom. it is the angel that brings the message of hope to the desponding soul as Hanumat carried the words of Rāma to Sītā.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणः ॥

पृक्षः Pṛikṣaḥ, the destroyer of the hostile army, (pṛi army, pṛitana, kṣaḥ, destroyer kṣaya karakah). वपुः Vapuḥ, body incarnation. पितुमान् Pitumān, rich in nourishment. नित्यः Nityaḥ, always. आशये Āśaye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvitiyam, the second form. आ Ā, always. सप्तशिवासु Saptasīvasu, in the seven auspicious. मातृषु Mātṛiṣu, in the measurers. तृतीयम् Tṛitiyam, the form. अस्या Asya, of him of Vāyu. वृषभस्य Vṛiṣabhasya, of the bull, of the best, of the strong one. दोहसे Dohase, for the sake of milking out wisdom. दशप्रमतिम् Daśapramatiṁ, ten wisdom, infinite wisdom called. पूर्णप्रज्ञम् Pūrṇaprajñam. जनयन्त Janayanta, produced. योषणः Yoṣaṇaḥ, women, virgins.

His incarnation as the destroyer of the hosts is his second form, rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vāyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Pūrṇaprajña, which the virgins immaculately conceive.

Note.—The second Avatāra of Vāyu is Bhīma the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vāyu or Christ is that which is called Madhva or Pūrṇaprajña or Ānanda tīrtha. This is the human aspect or incarnation of Christ, born of women-janayanta yoṣaṇaḥ. This incarnation is called daśapramatiṁ or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛiṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.


निर्यदीं बुध्नान्महिषस्य वर्षस ईशानासः शवसा क्रन्तसूरयः ।

यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मत्स्येदं मथायति ॥

निः Nih (a particle to be joined with the verb kranta). यद् Yat, because. ईम Im, alone, even. बुध्नान् Budhnaṁ, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord possessed of the six attributes वर्षसः Varpasaḥ, the attributes of adorableness (var varaniya) protectiveness (pa palaka.) ईशानासः Īśānasaḥ the devas called Rudra &c. शवसा Śavasā, with ease, with joy. क्रन्तः Kranta, or akranta, knew. सूरयः Sūrayaḥ, the wise one. यद् Yat, who. ईम Im, alone. अनु Anu, after. प्रादवः Pradivaḥ, of great refulgence. मध्वः Madhvaḥ,

Madhva, आधेव Ādhave, for the sake of making him their full Lord. गुहासन्तम् Guhā santam, dwelling in the cavity, concealed from those who hold that the Jiva and the Lord are one. मातरिश्वा Matarisvā Vāyu, the virgin's child. मयायति Mathāyati, rubs forth, establishes by reasons and scriptural proofs

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vāyu), who alone full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mātarisāva to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

 *Note.*—Mātarisvā the son of the virgin, or Vāyu in his incarnation as Madhva, has the function of revealing the guhāsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna the wise one, from whom all cosmic Rulers (īśānas) and world teachers (sūrayaḥ) learn about the might and glory of the Lord called the mahiṣaḥ, the possessor of the six manas.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom, the word mati also means he who possesses wisdom.

Therefore when the R̥gveda uses the words “Yadim upahvara te sād̥hate matil,” it refers to Hanumat; similarly the words “Ritasya dhenā anayānta sa (su)-srutah” mean he who carries (anayanta) the words (dhena) of Rāma the ever truthful (su-ritasya) to Sītā.

The words “Saptaśivāsu mātṛisu” refer to Bhīma, the word Bhīma means literally he who supports all authorities, true sciences (bhi bhrita supported, ma pramāṇāni authorities). The word matarah means measurer of authoritative words. The word saptaśivā refers to the seven authoritative Scriptures, namely the four Vedas, purāṇa, itihāsa, and pāñcharātra. He who rests or constantly studies these seven is Bhīma.

The word Madhva in the third verse is composed of two words, madhu meaning sweet or ānanda, and va meaning tīrtha or the scripture or the teachings. He whose teachings are ever sweet is called Madhva or Ānanda tīrtha. Thus Madhva and Ānanda tīrtha literally mean the same thing. This is the third body of Vāyu.

He who knows these three forms of the mighty spirit (Vāyu) as described in this Vedic hymn, understands through his grace all the Vedas and all the truths. Thus it is in the book called “Sadbhāva.”

He whose name is Ānandatīrtha and who is the third incarnation of Vāyu, who is also called Pūrṇaprajña he has composed this commentary (and not I). May it be acceptable to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.

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